

NEW TRUTH IN THE LAST DAYS

Shirley Stadelhofer, Doctor of Ministry

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My 36 Years in the Unification Church

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Contents

Introduction	vii
CHAPTER 1 The Image of God.....	1
CHAPTER 2 The Fall of Humankind: Adam and Eve.....	7
CHAPTER 3 The Secret Crime of Satan	15
CHAPTER 4 Jesus Christ: Crucifixion or Execution?.....	25
CHAPTER 5 The Failure of John the Baptist.....	35
CHAPTER 6 Jesus: Who Was He?.....	45
CHAPTER 7 Resurrection of Jesus: Spiritual Salvation	53
CHAPTER 8 Returning Resurrection: Second Chance.....	63
CHAPTER 9 How Jesus Was Free from Original Sin	72
CHAPTER 10 The Hidden Truth about Jesus' Birth	81
CHAPTER 11 Disappointments: Jesus and Holy Matrimony.....	88
CHAPTER 12 Spirals in Human History: The Final Destination	97
CHAPTER 13 The Role of Two Brothers in Overcoming Evil	107
CHAPTER 14 The Principle of Growth.....	114
CHAPTER 15 Paying Indemnity: To Free Our Souls	122
CHAPTER 16 Predestination: True or False?.....	131
CHAPTER 17 The Last Days	137
CHAPTER 18 The Second Coming	146

CHAPTER 19	From the Rising of the Sun	155
CHAPTER 20	New Truth in the Last Days	164
Epilogue.	175

Introduction

The contents of this book are drawn from the teachings of Rev. Dr. Sun Myung Moon. My heart grieves, because even though Rev. Moon has given thousands of sermons, taught many lectures, and published many writings, most people still do not really know anything about what he is teaching. I am writing this book out of my frustration that my own peers, American Christians and other believers, have never known what his revelation is all about.

Rev. Moon is the founder of the Unification Church Worldwide, known as the Holy Spirit Association for the Unification of World Christianity (HSA-UWC). On January 6, 2006 (lunar calendar), he turned eighty-six years old. There have been hundreds of newspaper and magazine articles about him and his activities in the past, most of which have been negative. He is known through organizations such as the Collegiate Association for the Research of Principles (CARP), the Women's Federation for World Peace (WFWP), True Family Values (TFV), the Family Federation for World Peace and Unification (FFWPU), which sponsors mass weddings. The Interreligious and International Federation for World Peace (IIFWP), and many others.

But very little has been known about the theological and spiritual foundations by which Rev. Moon lives and works. When the media have reported his theological doctrines, they have usually mocked them, using terms such as "fanatical cultism," which are often applied to new religious sects. Very little of the actual content of his teachings has been understood or explained.

Sun Myung Moon was born in 1920 in a small province in northern Korea. At that time, the country was not divided between north and south, as it is now. He came from a humble family of farmers, and when he was ten years old, his entire family converted to Christianity. His family became Presbyterians, and from that time on the young Sun Myung Moon became very interested in the Bible and asked many questions about God: "Why is there so much suffering in the world?" "If God is an entity of perfection and goodness,

why is there so much evil?” “What is the relationship between humans and God?” “If Jesus came to save humankind and bring the Kingdom of Heaven, why do people still have so much sin, and why is the world even worse than it was then?”

As a young adolescent, Sun Myung Moon had a strong will and an unquenchable thirst for righteousness. When he was just sixteen years old, he received a vision while praying alone on a mountaintop during Easter morning sunrise: Jesus appeared to him and asked him to continue his mission of building the kingdom of peace and unity—in other words, the Kingdom of God—on earth. After this providential calling, the young man spent many hours in tearful prayer and study of the Bible. He underwent a deep struggle to come to terms with the revelation he had received. Was this real or was he crazy? For years he did not speak about his unusual experience to anyone else. It was too fantastic, and no one would have believed him.

In order to prepare himself for his mission, Sun Myung Moon first tried to increase his knowledge of the greater world around him and to find out all he could about his role in fulfilling his calling. He began to travel throughout the valleys and villages of his war-ravished country of Korea, all the time praying and studying. The villagers, who knew him, could see him coming down from the mountains where he had been immersed in prayer, shedding sweat and tears, and they hardly recognized him because his eyes were so swollen. He began studying all religions, asking questions of Buddhist monks, ministers, priests, different religious teachers, and philosophers. He used several methods of exploration: personal meditation, deep prayer, and books, especially the Judeo-Christian Bible. His own copy of the Bible had become a dog-eared, worn-out, and underlined book. His search went on for ten years.

He participated in several newly formed Christian groups, which were then involved in receiving revelations, speaking in tongues, experiencing spiritual phenomena, and preparing people who were expecting the Second Coming of Christ. Thereafter, he himself began to receive specific revelations of startling new truths from God. In later years, his revelations were systematically put together and written down by two of his early disciples: Won Pil Kim and Hyo Won Eu. These writings were eventually published in a book called *The Principle*. In 1973, the book was translated into English and titled *Divine Principle*.

Rev. Moon’s formal ministry started on June 6, 1946, after he had been rejected by key Christian leaders in South Korea to whom he tried to bring his urgent message. On that fateful day, he left for North Korea at the command

of God. It was the end of World War II, and the divide in Korea had begun due to communist infiltration and invasion in the north. In the city of Pyongyang, he began teaching his new ideology, and he attracted many followers. Very quickly, however, he was arrested by the North Korean communists and taken to their police headquarters. There he was tortured, hung upside down, and beaten with steel bars. Then his bare body was thrown out into the snow, and he was left to die. His few disciples, who had been hovering around the police station, picked up his battered body and took him back to their small hut. There, several women made up a poultice of herbs and spices, anointed his body with it, and prayed over him. They thought they were preparing him for burial. But after three days, he had recovered.

When Sun Myung Moon went back out to preach, he was again arrested, but this time he was sent to the infamous Hung Nam prison camp. He soon realized that, like all prisoners in the communist prison camp, he was being sent there to die. At the camp, it was the usual practice for the prison guards to give all the prisoners extra-heavy work loads, at the same time feeding them only a small handful of rice or barley and one cup of water a day, which barely sustained them.

With this realization, Moon made a prayerful determination to survive his prison experience. He often used his precious ration of drinking water to clean himself before prayer in the morning. For the first few weeks he trained himself to expect less food by taking his meager ration of rice and, instead of gulping it all down quickly like the others, took only half for himself and shared the other half with the prisoners who were in his cell or work team. He had determined he was going to live; miraculously, he succeeded. Although he was forbidden to preach or even converse with the others, several prisoners became his disciples without a word spoken. They later told of his heroism in the camp.

He survived nearly three years of that incredible ordeal in the communist Hung Nam Prison Camp. He was liberated by the actions of United Nations troops, led by General Douglas MacArthur. The advancing forces, called the "Inchon Landing" by Koreans, began to shell a munitions factory in the village of Hung Nam. Since the shelling was so close to the prison, the communist authorities began executing the prisoners to avoid leaving any evidence of their inhumane cruelty. Just minutes before Moon and the other prisoners were to be executed, the mortar shelling nearby became extremely heavy, and the communists abandoned the prison and fled for their lives. Thus, on October 14,

1950, Sun Myung Moon and a few scraggly and emaciated prisoners escaped the communist death camp.

After he escaped from the prison, Moon took a few disciples on a long and dangerous escape to the South. One man, Mr. Park, had a broken leg and wanted them to go on without him, but Moon carried him on his back and later pushed him on an old bicycle. The small group traveled through mountain roads for months until they arrived at the southern tip of Korea, in Pusan. There Sun Myung Moon and his faithful disciple Won Pil Kim built a small shack on a mountainside, the first church center, out of K ration boxes left over from the war.

Several years later, in what became South Korea, he was twice arrested and implicated in a variety of petty charges and accusations. Just as it was in the North, members of the Christian churches had complained to the authorities that Rev. Moon was a troublemaker. None of the rumors were ever proven, yet they persisted. Even to this day, the same old stories remain: he was put in prison for “moral corruption” or “draft evasion.” The detractors of the Unification Movement rarely admit that he was later acquitted.

Although Rev. Moon had visited the United States earlier, he began his public ministry here in late 1971. He was preceded in the 1960s by several of his early disciples, Young Oon Kim, David S. C. Kim (no relation), Bo Hi Pak and Song Ik Choi. They started small study centers in several cities in the United States, and the movement began to put on a much different face than it had in Korea and Japan. Here, the new recruits lived together in their own communities (similar to the early Christians) so they could work and teach more effectively and according to a high moral standard. In the early 1970s, the American Unification Church was made up of barely 200 members, who were enthusiastic, zealous, and perhaps somewhat fanatical. They wanted to change the world and to bring in the Kingdom of God on earth in their generation. They were later labeled “Moonies” by negative onlookers.

Unfortunately, wherever there is a flame, there is also a potential fire. The media stepped in, and accusations of “deceiving,” “kidnapping of American youth,” and “brainwashing” began. This persecution lasted for twenty years and continues today. In 1984, Rev. Moon was put in prison here in America for 18 months for alleging evading taxes. Although the Justice Department’s case against Rev. Moon was weak, the federal prosecutors managed to get a conviction by citing all the old rumors and stories of years before.

I was introduced to the Unification Movement through my second son, David, who joined in 1969 when he was only twenty years old. Before that he

had gone through many phases in his young life, searching for his purpose by experimenting with speed and LSD, smoking pot, and trying to find God or himself. During the late sixties, he left home and hitchhiked around the United States for about eight months.

When he came back home, he enrolled in classes at Laney College in Oakland. A young member of the Unification Church, Jeff Tallakson, who was a classmate at the college, asked David if he would like to come to dinner at the Unification Center in Berkeley. Several months later, David joined the movement and moved into a house on Ashby Avenue with a dozen other members and a married couple, Edwin and Marie Ang, the center's directors.

Surprised by my son's quick decision to join the "Moonies" and being a "good Christian mother," I decided to investigate. I was afraid that he had joined one of the free-sex communes or cults that had sprung up during the "Flower Children" era. I went to the Unification Center and met a small group of dedicated people living there. It was clearly not what I had feared, and my panic left me.

David made many sacrifices to join the movement—he led a life of purity and abstinence, giving up the carefree style of a young bachelor, and gave up other individualistic pursuits of material gain, such as a business career. I felt proud that while he was in the movement he did manage to attend classes at the University of California at Berkeley, which was only a few blocks away from the center, and earned the Bachelor of Science degree in Mechanical Engineering.

After David moved in with the Unification group, I was then alone, separated from my husband and with only one child left at home. I felt compelled to look inward and did much introspection about my own life. After nearly a year, in which I spent much time studying the life of the founder of the movement, I was becoming familiar with the people in the center and coming to understand the lectures.

My first study of the revelation of Rev. Sun Myung Moon was from a small book, titled *Divine Principle and Its Application* by Dr. Young Oon Kim, which my son offered to me. While reading it, I became so furious with what I believed to be theological deviations from my confirmed beliefs that I actually threw the book across the room in a sudden burst of anger. Later, I received a sense of quieting, spiritual calm and told my son that I wished to study the teachings further. To his astonishment, I also wanted to become a member of the movement!

Since then, over thirty-six years have elapsed and my life in the Unification Movement has been the most fulfilling and spiritually rewarding experience I have ever had. It certainly wasn't easy to put myself out on a limb by deciding to join. Many in my personal life misunderstood my actions and engaged in what I can only describe as religious persecution. Most of all, this experience has taught me my greatest lesson about commitment. That is, if you are willing to really stand up for what you believe in, it's not going to be easy and you are going to be criticized and persecuted in some way—even by your own family.

Yet out of that kind of struggle I came to know the greatest fulfillment and joy in my entire life—the closest relationship to God that I have ever known. I now have a deep, personal conviction that I have discovered the answers to the most basic questions about the universe and my purpose in life. And now I feel that it is crucial for me to offer this to others.

The contents of this book have not been previewed or edited by Rev. Moon or any official of Rev. Moon's organizations. Rather, they are based solely my own understanding of Rev. Moon's teachings, and there could be mistakes and deviations from his actual views. I can only say that I have tried to express his teachings as accurately and as honestly as I could.

In this book, I address twenty tenets from the revelation of Sun Myung Moon, which are presented at the beginning of each chapter. The doctrines from this new revelation may seem surprising, and they may even be offensive to some Christians. Members of Eastern Orthodox churches, Catholics, and "born again" Protestants like myself, all faithful believers, have often had blind faith in the creedal dogma and theological doctrines of traditional Christianity. Therefore, we may be reluctant to look at anything else, afraid we may lose our faith. Those from different religious persuasions, or liberal Christians, may simply say after reading this book, "Yes, that's it...I always thought it was that way!"

My purpose in writing this book is not to convert anyone with these teachings. It is only to convey what the Sun Myung Moon revelation is all about. I hope you will go beyond skimming over the subtitles at the beginning of each chapter. Please read the contents, look up the Bible verses, pray or meditate on what you've read, or just take a walk and think. You may glean some astonishing truths to help you on your spiritual path.

This is why I speak to them in parables, seeing they do not see, and hearing they do not hear, nor do they understand.

—Matthew 13:13

(All Bible excerpts taken from the Revised Standard Version)

1

The Image of God

God is not just masculine, but is both masculine and feminine, perfectly harmonized in one Eternal Being. The Holy Trinity is not an all-male Godhead but is a reflection of God's dual characteristics. The Son (Christ) is masculine and the Holy Spirit (Sophia) is feminine, together reflecting the male/female traits of Almighty God the Creator. (The paragraph, in bold, at the beginning of each chapter of this book is the author's paraphrasing of Rev. Moon's teachings as it relates to the topic being addressed)

The Sun Myung Moon revelation re-emphasizes the balance in nature exhibited by the dual characteristics in all created things. Not only is there a polarity of man/woman in humans, but there is also male/female in animals, stamen/pistil in plants, cation/anion in molecules, proton/electron in atoms, and plus and minus energy in particles. Also, there exists a more essential polarity in everything in nature: every created thing or being has a visible material body (mass) and an accompanying invisible essence or force.

The Moon revelation, furthermore, poses the question: "Wouldn't all these creations reflect the nature of the Creator or God, just as the traits of an artist or author can be seen reflected in his/her works?" Yes indeed! If we study the creation by looking at repetitive traits in all things, we have to conclude that God, the Origin of our universe, has to have the original attributes of masculinity/femininity, plus/minus energy, and visible/invisible form. This concept

is also supported by the Bible: “Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse.” (Romans 1:20) This keen observation by St. Paul explains that God’s traits can be clearly seen in His creation, so we can never rely on the excuse that we can never know His real image or nature. Who and what is God’s “visible form?” It is we, as human beings, as well as the rest of the created universe.

Again, in the Book of Genesis 1:27, we are told, “So God created man in his own image, in the image of God he created him [humankind], male and female he [God] created them.” More clearly, this same declaration is repeated again in Genesis 5:1–2: “This is the book of the generation of Adam. When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man when they were created.” These passages clearly emphasize that *the image of God is male and female*.

Sun Myung Moon has stated that God created everything in pairs. These pairs are polar opposites that complement each other and at the same time attract each other. In humans, a man and a woman exist for the purpose of reproduction and the continuation of the generations. Opposite characteristics of man/woman, male/female, and plus/minus attract each other, forming a bond and generating energy that produces new life. (Think of molecules and atoms, for example.) The Moon revelation teaches that, therefore, *the nature of God Himself* embodies the traits of masculinity/femininity that are fully harmonized in one Creator.

This perspective brings into question the truth and accuracy of the traditional Christian belief in the Holy Trinity: “Father, Son, and Holy Ghost.” This Trinity is represented by God, Jesus, and the Holy Spirit, who are all separate entities, all masculine, and yet all “one.” In other words, it is believed that God, Jesus, and the Holy Spirit are all equal to and are “God Himself.” This enigma is explained in Christianity as “a mystery of God.”

There are several problems with this doctrine. First of all, the depiction of an all-masculine Godhead in the creedal Holy Trinity is not in the Bible, so it must have been added later by Christians. Secondly, the Christian doctrine of the Trinity sadly (and obviously) was built upon the fact that Jesus Christ never married; he was therefore seen as a purely male “son” who perfectly reflected the perceived *all-masculine nature* of the Father, God.

Can the person of Jesus fully reflect both the masculine and feminine traits of the Almighty Creator, God? Rev. Moon states that only the harmonized

union of both a man and a woman can truly embody the image of God. This is why Jesus spoke of the “Marriage of the Lamb,” and often referred to himself as the “bridegroom.” (Matthew 9:15: “And Jesus said to them, ‘Can the wedding guests mourn as long as the bridegroom is with them? The days will come, when the bridegroom is taken away from them, and then they will fast.’”) It was God’s intention that Jesus marry during his life, but for reasons that will be explained later, this did not happen. Nevertheless, as an individual, Jesus was and is indeed the Son of God. (This concept is explained further in Chapter Six.)

The revelation of Sun Myung Moon teaches that the true perspective of the Trinity is as follows: the Father is God and the Son is the Messiah (Christ), *but the Holy Spirit is a feminine entity*. Therefore, Christ (male) and the Holy Spirit (female) together would be the perfect image and representation of God’s nature of masculinity and femininity. If this is true, then why did Jesus call God, “Abba” (Daddy or Father)? It is because God’s majestic dominion and religious authority are masculine traits. Therefore, to continue to use the term “Heavenly Father” would still be proper.

The discussion of the Holy Trinity naturally leads us to consider the religious concept of “rebirth.” Our understanding of how we are reborn depends upon our interpretation of the Holy Trinity. Christians have been unclear about this. There is often some sense that we are “born again” by being baptized, repenting of our sin, and professing belief in atonement through the cross. Rev. Moon’s teaching challenges the present doctrine of rebirth. We as Christians and believers actually have rebirth, because we are born again through the *love of and our relationship with* our spiritual true parents: Jesus and the Holy Spirit.

Why must fallen humankind be reborn or born a second time? In the Bible, in John 3:1–5, a famous Pharisee by the name of Nicodemus came to Jesus at night to question him. Jesus said to Nicodemus, “Truly, truly I say to you, unless one is born anew [again], he cannot see the kingdom of God.”

Nicodemus replied, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?”

Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.” (John 3:5)

In this story, Jesus tells Nicodemus that in order to be born again, we must be reborn physically (water) as well as spiritually (spirit). It is a natural law that unless a child has parents, he or she cannot be born. However, through the resurrected Jesus and the Holy Spirit, we are reborn as Christians only *spiritu-*

ally. St. Paul wrote, “We ourselves, who have the first fruits of the spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.” (Romans 8:23). This implies that we also need to be reborn *physically* and are therefore waiting for our bodies to be redeemed.

Wretched man that I am! Who will deliver me from this body of death?
Thanks be to God through Jesus Christ our Lord! So then, I of myself
serve the law of God with my mind, but with my flesh I serve the law of
sin. (Romans 7:24–25)

Paul said that in the future there would be a change: “For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully...” (1 Corinthians 13:12), implying that at an unspecified time in the future, we will enjoy the complete fulfillment of God’s promise, overcoming our ignorance caused by sin.

To me this is good news! I have hope that in the “Last Days,” at the Second Coming of Christ, we will have not only spiritual but *physical* rebirth, in other words, a complete rebirth with a change of lineage through Christ and his bride. The time of Christ’s Second Advent *is* the “Last Days.” (See Rev. Sun Myung Moon, *Exposition of the Divine Principle* (New York: The Holy Spirit Association for the Unification of World Christianity, 1996), 382). In the Book of Revelation in the New Testament, this full salvation is prophesied to come through the “Marriage of the Lamb.”

Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and
exult and give him the glory, for the marriage of the Lamb [Christ] has
come, and his Bride has made herself ready....Write this: Blessed are those
who are invited to the marriage supper of the Lamb....These are the true
words of God. (Revelation 19:6–9)

The above passage indicates that Jesus will marry at the time of his Second Coming. (This may be a shocking concept to some Christians.) We can therefore look forward with joy and hope to the time when “Christ and his bride” will accordingly become the substantial and physical embodiment of the *true Holy Trinity*, reflecting the masculinity and femininity of Almighty God. Thereafter, both God and humankind can fulfill the long-awaited desire to have children born of God’s true lineage, without the need of further redemption from original sin.

Being a woman, I found it so natural that both femininity and masculinity should reflect the image of God. I had always been concerned about the masculine language in the Bible, which Christianity has used to describe the nature of God. In my biblical studies, I marveled and saw it only as a miracle that the Book of Ruth and the Book of Esther made it into the canonized (printed) version of the Old Testament. In biblical times (and even today), it was a deeply embedded practice to make women in religion invisible, except as mothers of the sons that carried on the precious lineage.

Theologies of male and female gods can be found throughout known history. For example, in Asian religions there is the yin and yang, and in Eastern Indian religions the supreme being is seen as either a father god or mother goddess. However, these concepts of male and female gods are very different from the God presented in the Moon revelation, because, like Judaism, Christianity, and Islam, the Divine Principle (The general content of Sun Myung Moon's revelation) teaches that God is one being. I readily accepted the teaching that presents a doctrine of God that embodies *both traits* of masculinity and femininity, fully harmonized in one creator.

My interest in religion started when I was twelve years old, when my Grandmother Rebecca on my father's side introduced me to the Bible. I was in awe that she had read the entire thing fifty-four times. I became fascinated with the tales of the Old Testament and with the life and teachings of Jesus Christ presented in the New Testament. I eventually asked to be baptized. I continued studying the Bible, and after I was married and had children, I started teaching Sunday school. Later, I became the chairwoman of the Missionary and Outreach Board of the University Christian Church of Berkeley, when Dr. Jack Finnegan was the minister.

It wasn't long, however, before I became discouraged with organized religion. I was terribly disillusioned when I realized that most of the members of my church were silver-haired seniors. They were faithful people, but I wondered why young people in my denomination and other churches were simply not attending. Desperate to get back some kind of hope in my life, I decided to return to college. In June 1969, I received the Bachelor of Arts degree in clinical psychology from the University of California at Berkeley. In April of that same year, several events occurred that would begin a drastic change in the path of my life. First of all, my husband Fritz Stadelhofer and I became separated and planned to divorce.

When my son David first invited me to the Unification Center in Berkeley, in 1969, "The Dual Characteristics of God" was the title of the first lecture,

given by one of the “brothers” in the center. I had gone there to investigate the supposed cult I thought my son had joined. I didn’t find this particular teaching at all threatening, even though it was a new idea to my Christian beliefs. I decided to keep coming back so I could hear everything they had to say. After meeting all the members, attending prayer meetings, and hearing all the lectures, I had a very significant spiritual experience. One evening I was home alone, sitting in bed and reading *Divine Principle and Its Application* by Young Oon Kim, which my son had lent to me. I was struggling at the time with the unheard of and seemingly heretical interpretations in “that Unification book” about the lives of Jesus Christ and John the Baptist. I was also depressed and in a state of confusion about my marriage and life, and I wanted something to cheer me up. All of a sudden, something in the form of a soft light appeared at the foot of my bed. It did not speak and I was not afraid, but I had a strong feeling that it was a spiritual manifestation of Jesus. I believed he was trying to tell me something, but I wasn’t sure what it was. After the vision faded, a strong conviction came to me that this “appearance” was a confirmation that the revelation from Sun Myung Moon, which I had been studying, was not false prophecy or heresy, but a new truth from God!

The next day, I telephoned my son. I told him I wanted to pledge to God that I would begin to live the way of a new disciple if Heavenly Father (God) would show me what I could do. I could not yet imagine myself sacrificing everything I had. I owned a large house in Berkeley in a beautiful neighborhood with a view of the San Francisco Bay, I drove a new car, and I had many possessions. I felt materially secure—my husband was the son of the owner of Berkeley Pump Company—but my biggest worry was that I still had one child living at home.

I somehow could not imagine myself proceeding in the same way as David: giving up everything, moving into the Unification Center with brothers and sisters half my age, and sleeping on the floor in a sleeping bag! It wasn’t long before God did show me what to do—something so astonishing that I could never have imagined it on my own.

2

The Fall of Humankind: Adam and Eve

The Fall of Humankind is the story in the Bible of how sin and evil came into the world. It was an event which was not simply the eating of a literal fruit, but was rather the disobedience of Adam and Eve of God's commandment not to partake of sexual love until they were mature and blessed by God in Holy Matrimony.

According to traditional Christian theology, the Fall of Adam and Eve is the story about the root of sin. It is believed that our first ancestors were tempted by a serpent and ate a forbidden fruit from a tree, an act of disobedience against God's commandment that brought evil and suffering into the world.

And the Lord God commanded the man [Adam] saying, you may eat of every tree of the garden; but of the *tree of the knowledge of good and evil* you shall not eat.... (Genesis 2:16-17)

And God said, "You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die." (Genesis 3:3)

He drove out the man; and at the east of the garden of Eden he placed the cherubim [small angels], and a flaming sword, to guard the way to the tree of life. (Genesis 3:24, italics added)

Sun Myung Moon teaches that the Genesis story is a profound revelation from God that reveals the secrets of humankind's beginning. However, the specifics of the story are actually symbolic: the two trees in a garden, the forbidden fruit, and the serpent who spoke to Adam and Eve are part of prophetic language. In the ancient languages of the Middle East, to eat or pick a fruit implies having a sexual relationship. Yet the Fall of Adam and Eve was *a real event in history* depicting the first man and woman, who were conscious of God but who violated heavenly law through an inappropriate sexual relationship.

God gave Adam and Eve only one commandment, not ten. The only commandment God gave them was a warning about love. Why? To answer this, let us consider what the strongest force in the universe is. Is it money, knowledge, or power? None of these. *It is love*. But then, why was love, the strongest force in human beings, created by God when this compelling instinct would make it likelier that Adam and Eve would fall?

According to the Moon revelation, when we die and go to the spiritual realm (heaven), the atmosphere there is not water or air, but love. In other words, there is nothing else that will bind us to God for eternity except love. In the Bible, Jesus Christ teaches us that God is "Our Father," a parent with a loving heart. God therefore wants His children to have the greatest happiness and joy, in order to bring joy back to Him. The relationship of love between husband and wife is to be the most sacred and highest expression of true love, with a purpose of bringing children into the world to continue that love.

In Genesis 3:7, after Adam and Eve eat the "fruit" and the eyes of both are opened, they knew that they were naked and "they sewed fig leaves together and made themselves aprons." When little children steal cookies from a cookie jar and the mother catches them in the act, they cover their mouths or hide their hands behind their backs. Why didn't Adam and Eve cover their mouths or hide their hands if they ate something forbidden? Instead, they covered their genitals and hid from God. The truth emerges: their sin had nothing to do with eating at all, but rather was an illicit sexual relationship.

If Adam and Eve sinned by eating a *literal fruit*, then it is logical to ask how eating a nutritious fruit (even if it was forbidden) could be handed down from generation to generation as the original sin. In the Book of Matthew in the New Testament, Jesus says,

Not what goes into the mouth defiles a man, but what comes *out of the mouth*, this defiles a man....For out of the heart come evil thoughts, mur-

der, adultery, theft, false witness, slander. (Matthew 15:11,19, italics added)

Isn't it just a natural or biological fact that a real fruit has to grow on a real fruit tree? But the tree in the Bible story is a symbolic tree, called the "tree of the knowledge of good and evil." Therefore, it only stands to reason that the fruit which grows on a symbolic tree is also a symbolic fruit, not an apple or a fig.

The word "fruit" in the Bible is often a sexual symbol, as we see in the Old Testament in the book of the "Song of Solomon" (later translated as the "Song of Songs"). King Solomon, who is assumed to have written these romantic poems, or songs, uses fruit as a euphemism for sexual love and temptation.

As an apple tree among the trees of the wood, so is my beloved among young men. With great delight I sat in his shadow, and his fruit was sweet to my taste. (Song of Solomon 2:3)

Your lips distil nectar, my bride....Your shoots are an orchard of pomegranates with all choicest fruits. (Song of Solomon 4:11, 13)

Let my beloved come to his garden and eat its choicest fruits. (Song of Solomon 4:16)

Oh, may your breasts be like clusters of the vine and the scent of your breath like apples. (Song of Solomon 7:8)

What is the meaning of the other symbols in the story of the Fall? "He [God] drove out the man [Adam]; and at the east of the Garden of Eden he placed a flaming sword...to guard the way to the *tree of life*." (Genesis 3:24, italics added) In the New Testament (John 15:5), Jesus refers to himself as a vine and as the true olive tree. Also, Revelations 2:7 says, "He who has an ear, let him hear what the Spirit says to the churches. To him who conquers I will grant to eat of the tree of life, which is in the paradise of God." The tree of life in the Bible therefore is a symbol for a perfected man, one who has fulfilled his God-given potential to become complete and mature.

There were two trees in the center of the Garden: the "tree of life" and the "tree of the knowledge of good and evil." There were also only two humans in the Garden, Adam and Eve. If the "tree of life" in the Genesis story is a symbol referring to a perfected Adam, then the other tree would be the symbol for Eve. In other words, "the tree of the knowledge of good and evil" was a repre-

sentation of Eve. She could go either the way of goodness or the way of evil. If she obeys the commandment not to partake of the fruit, she reproduces the seed of goodness, but if she disobeys and falls, then she bears the fruit of evil.

Rev. Moon said in a speech given in 1996,

The only possible sin which could have been fatal in the Garden of Eden, where Adam and Eve were in communication with God and living in joy, was the sin of illicit love. The first consummated love of the human ancestors should have been a joyous occasion in which the love, life, and lineage of God would have been established within humankind. To the contrary, however, Adam and Eve...established an immoral relationship as the basis for false love, false life, and false lineage. (See Sun Myung Moon, "View of the Principle of the Providential History of Salvation", True Love and True Family, (New York, Family Federation for World Peace and Unification, 1996), 14.)

The traditional understanding of the Garden of Eden story is that Adam and Eve fell because they ate a literal forbidden fruit. I had always accepted this conventional belief since I first became a Christian. However, after studying the Moon Principle, I was persuaded by its assertion that the fruit is symbolic. Yet I couldn't help but ask, "If the Fall of humankind is not about disobeying God's order not to eat a literal fruit, but the misuse of sexual love, why doesn't the Bible say so? Why doesn't it state clearly, for example, that the commandment was a warning from God against a premature sexual relationship between Adam and Eve?"

I found a partial answer when I learned that the Pentateuch, the first five books of the Old Testament, began as "story," or oral tradition which was handed down from generation to generation, and was not recorded until thousands of years after the Fall. Moses, the assumed author of this part of the Hebrew Bible, could not speak publicly about sexual intercourse because of the restrictions in the Law, and therefore, had to use metaphors or euphemisms. Moses called it "a forbidden fruit." The idiom "to partake of a forbidden fruit" is still used today in Eastern cultures to mean the partaking of sexual love with a virgin woman.

When I was in college and going through my stage of doubt, I also pondered the question "How can we know if there really was a Fall?" The revelation from Sun Myung Moon resolved my doubts. I felt assured there was a Fall, because there exists an inherent or innate contradiction of both good and evil in each of us. A perfect, loving and intelligent God could not have created

humans, His children, with built-in contradictions or conflicts. Even we, as finite human beings, would not create a simple utensil such as a pitcher to hold water or juice and make it with a hole in the bottom. That would be creating an opposing purpose, a contradiction—the vessel is supposed to hold liquid, yet at the same time the liquid seeps out the bottom.

If God is our Creator who is all-knowing, all-loving, perfect, and absolutely good, then why do we live in a world where there is so much cruelty, suffering, oppression, sin, and evil? I asked this question so many times, yet I also knew it was not uniquely mine. I had to conclude that something was wrong—either there is no God or we don't really know Him. In the Bible, in Genesis 1:31, it is written, "And God saw everything that He had made, and behold, it was very good." However, I knew from history, and from my observations today of the sinful and evil actions of human beings, that our world is not good. The truth has to be that something happened, *after* God finished the creation, which brought sin and evil into the world.

The Apostle Paul, the author of the Epistles in the New Testament, wrestled with a similar question about the origin of sin. If human beings were created to be good, in the image of God and with an original conscience that desires goodness, then why do we all have contradictory fallen nature and evil minds that lead us to the very things we do not want to do? Human beings not only harm, inflict cruelty upon, fight with, and kill one another, but we also experience within each of us a constant battle between good and evil. Saint Paul anguished, "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate...wretched man that I am! Who will deliver me from this body of death?" (Romans 7:15, 24) I finally came to agree with Rev. Moon's Principle that we as humans went through some kind of separation from God and that some kind of "Fall" of humankind was evident.

Before I studied the Divine Principle, I believed that Adam and Eve were already man and wife. And if they were spouses, then why would sexual intimacy between them be considered a sin? This assumption, shared by many Bible scholars and other believers, makes it difficult to accept that the "fruit" in the Genesis story is a symbol of sexual love. The belief that Adam and Eve were married is based on a passage in Genesis called the "Three Blessings."

And God blessed them and said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."
(Genesis 1:28)

Although God gave Adam and Eve these three blessings—to be fruitful, multiply, and have dominion—it does not necessarily follow that Adam and Eve fulfilled them. In fact, they did *not* fulfill them when they disobeyed the warning from God not to eat the fruit and fell. Rev. Moon clarifies that the three blessings were *conditional*. The condition is not made explicit in the passage, but we can know this is true because God often uses the word “if” in the Bible when He gives a blessing or prophecy to the people. For example, in the Book of Deuteronomy in the Old Testament, Moses tells the people,

And *if* you obey the voice of the Lord your God, being careful to do all his commandments...all these blessings shall come upon you...But *if* you will not obey the voice of the Lord your God...which I command you this day, then all these curses shall come upon you and overtake you. (Deuteronomy 28:1–2, italics added)

The Divine Principle also gives new insight into the meaning of the three blessings, which have consistently been misunderstood. It appears as though the first two blessings, “Be fruitful and multiply” are repetitive (both seem to mean “have lots of children”). However “to be fruitful” is not the same as “to multiply” but means to be mature and ready to bear fruit. It was essential that Adam and Eve become mature before they could enter into the second blessing of marriage, family, and children. Just like a tree, they had to mature into a fully grown state before they could bear fruit. Therefore, when Adam and Eve fell, breaking the commandment “not to partake of the fruit” (not to have sexual relations), they were not yet mature or blessed in holy matrimony.

After Adam and Eve fell, they did not have the spiritual right to receive the other two blessings—to multiply and to have dominion over creation. In all my years as a Christian, I have never heard a minister or priest give a sermon about the “Three Blessings,” yet in studying the revelation of Rev. Sun Myung Moon, I have come to realize that they are *the most important spiritual directives God gave to humanity*.

When I was first introduced to the Divine Principle, I was fascinated by this new interpretation about illicit sex being the cause of the Fall of Adam and Eve. Dan Fefferman, a member at the Unification Center in Berkeley, gave me the lecture on the “Fall of Man,” which they called Chapter Two. After he presented the content of the lecture, I told him, “I already know it.” He seemed surprised and disbelieving. I had not literally heard this version of

the Fall before, but my intuition was strong, and I felt I already knew it was true; it seemed like the only way to explain the evil in our world.

On July 17, 1970, I signed a membership form and joined the Unification Church. Coincidentally, July 17 is my physical birthday, and it is also my mother's birthday; now it had become my "spiritual birthday" as well. After joining, I continued to live in my own house with my youngest son, Robert. At first, I helped the Unified Family, as it was called at that time, by proof-reading for a small printing business, *Logos Litho Print*, that several members—Edwin Ang, Michael Richardson, Justin Fleischman, Ron Pine, Susanna Baum, and Pamela Stockwell (who set up a typing business)—had opened near the University of California campus.

When I decided to join the Unified Family (Unification Church), I pledged to God in tearful prayer that I would become a member of the movement if God would show me what I could do. *God took me at my word*. In 1972, the center's directors, Dr. and Mrs. Ang, had a toddler named Davy. They were looking for someone to take care of him so that his mother could take a mission in the field as an itinerant worker. I volunteered to take care of their child in my home. Little did I know that in a short while, my own home would become the Mother/Child Center of the Berkeley Unification Church and that I would be the director! Soon, other members, divorced women with children and other single mothers, asked to live in the child center. I never denied any of them, knowing they could not easily live in the main center, where there were always single members coming and going, giving lectures, and fundraising. When the main Unification Center in Berkeley took on new directors, David and Tacco Hose, their child, also named Davy, lived in the child center for a while. Then one day in 1973 there was a knock at our door, and another mother, Mary Helen Berke (Robles), who with a small child (Mahala), asked to join us after driving all the way from Kansas. She eventually became my "spiritual daughter".

Our Mother/Child Center expanded to eight mothers and twelve children, including three children who belonged to church directors, for whom I was responsible. I had no idea that my initiation course and spiritual training would be so difficult, and in moments of weakness and with deep feelings of despair, I would almost reach a breaking point. Sometimes, in the middle of the night, when there would be coughing and crying children to attend to, mothers to deal with (who were also spiritually struggling), grocery shopping to do, and many bills to pay (I offered to pay because I had the money), I would get depressed. I would cry silently in my bed and pray in desperation to

God, asking and pleading to know how this kind of mission could possibly bring about the restoration of the world? Gradually, I would realize that this course was a necessary preparation for my later mission.

I was able to raise up another mother in the center, Mary Oliver, who had a son named Jamie, to be my assistant. Thereafter, in 1974, I was able to help prepare for the Sun Myung Moon “Day of Hope” speaking event at the Opera House in San Francisco. Also, our special childcare situation freed the rest of the mothers and myself to attend our Sunday morning services at our main center, go witnessing, fundraise, or talk to people on the street or on campuses about our movement. None of the young members could afford to donate money to help with our community living, so they chose fundraising. (See Epilogue.) I also began to learn to teach the Divine Principle lectures from the Moon Revelation at the main center on Euclid Street in Berkeley.

After I had been in the movement for five years, I was asked to change my mission by Rev. Paul Werner, the church regional director of five Western states. I was asked to go to Southern California to teach the Divine Principle at a church retreat. This was another milestone in my life. After much internal struggle about leaving home, I prayed desperately to God, “What should I do about my house and children?” The answer soon came clearly to me: “Ask my ex-husband, Fritz Stadelhofer, to move back into the homestead and take care of his own children.” (The Mother/Child Center had already moved to a larger house.) When I asked him about my unusual proposal, he was surprised but eagerly agreed.

Robert was now fifteen years old and did not want to go with me, which would mean leaving his school, friends, and home. My daughter, Christine, then twenty-two, was away from home at the time. They were delighted to have their father back. My oldest son, Gene, was in the army in Vietnam, and David had already left Berkeley for a mission in the church in New York. It was then that I could finally leave my hometown, relatives, and friends, and go to a new mission. I felt I was starting out on an unknown adventure, but at the same time, I would be making a serious commitment to God.

3

The Secret Crime of Satan

The serpent in the Genesis story of the Fall of Human-kind was the Archangel Lucifer, who tempted and sexually defiled Eve. She in turn tempted Adam to partake of the sexual “fruit” with her. It is written in the Bible in Isaiah 14:12–15 that Lucifer [Day Star] fell from heaven to the pits of hell, becoming Satan.

We can read in the Bible, in the Old Testament Book of Genesis what the “serpent” said to Eve,

Now the serpent was more subtle than any other wild creature the Lord God had made. He said to the woman, “Did God say, you shall not eat of any tree in the garden?” And the woman said to the serpent...“God said, You shall not eat of the *fruit* of the tree which is in the midst of the garden...lest you die.” But the serpent said to the woman, “You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” (Genesis 3:1–6, italics added)

According to the Divine Principle God gave Adam and Eve the commandment not to eat of the fruit, but this is symbolic language. In reality, God gave them a stern warning to remain celibate and sexually pure until they reached individual maturity and spiritual perfection. Eve’s act of “eating the fruit” was a tragic and horrible defilement of God’s pure daughter by the Archangel Lucifer (Satan). The subsequent disobedient act by Adam, who ate the “for-

bidden fruit” given to him by Eve, was in reality a premature and illicit sexual relationship between Adam and Eve. *It was the worst transgression of heavenly law and the most heartbreaking violation of God’s word in human history.* Rev. Moon has said, “The most tragic consequence of the fall of humankind is that we have become satanic victims of fallen love.” (speech made at Rev. Moon’s East Garden residence in 1993, from personal notes taken by Shirley Stadelhofer)

In the New Testament Book of Revelation we can read about the “ancient serpent,” who is not literally a serpent at all:

And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world; he was thrown down to the earth, and his angels were thrown down with him. (Revelation 12:9)

This “ancient serpent” who had his “angels thrown down with him” had to be an archangel, because he had angels under his command. Angels were created to be ministering beings and messengers for God. “Arch” means “over the others,” and in the Bible there are three archangels: Lucifer, Michael, and Gabriel, each having a third of the angelic realm under him. More importantly, this passage identifies the “serpent,” i.e., the Archangel Lucifer, as “the Devil and Satan.”

The biblical explanation of *how* the Archangel Lucifer became Satan is found in an Old Testament passage in the Book of Isaiah:

How you are fallen from heaven, Oh Day Star [Lucifer], son of Dawn!...You said in your heart, “I will ascend to heaven; above the stars of God I will set my throne on high...I will make myself like the Most High.” But you are brought down to Sheol [hell], to the depths of the Pit. (Isaiah 14:12–15)

When Lucifer fell, his angels fell with him. This explanation of Lucifer’s intent—to make himself like “the Most High”—is the traditional Christian explanation of how the Archangel fell from heaven.

However, Rev. Moon has clarified that the reason that Lucifer fell was not only because he wanted to “set his throne above the stars of God,” but also because he tempted and sexually defiled Eve. He became Satan and started a chain of evil, which enveloped Eve, who then tempted Adam to partake of the sexual fruit with her, bringing about the tragedy of the Fall. *This was Satan’s*

crime, which has been a secret for thousands of years, since the beginning of human history. The real root of sin, the real truth, is that the Archangel Lucifer tempted and seduced Eve, defiling God's pure and innocent daughter by telling her lies with a forked tongue and luring her to him—all in absolute disobedience of God's will.

Eve, finding herself in an ugly, fearful, and spiritually fallen state, wanted to come back to God, so she tempted Adam, trying to regain her rightful position as Adam's mate. Adam submitted to the temptation and together Adam and Eve broke God's commandment not to "eat of the fruit" in an illicit and premature act of love. This sexual transgression, committed by Lucifer and Adam and Eve, *is the essence of the original sin* that has been handed down from generation to generation—the spiritual sickness from which humanity has not been able to escape.

What could the motivation of the Archangel Lucifer have been to betray God and risk everything? Lucifer was the "Angel of Light" whom God had entrusted to raise Adam and Eve to maturity and adulthood. But he became jealous of Adam, who was to have Eve as his rightful mate. Filled with desire and envy, Lucifer lured Eve into breaking the commandment not to eat of the sexual fruit. If Lucifer had fulfilled his heavenly mission, which was to keep Adam and Eve from falling and to raise them up spiritually, he could have remained the good Archangel and been glorified by God. The Fall of the Archangel and the Fall of Adam and Eve are often considered as two separate events, but Rev. Moon has discovered that in truth they are one and the same!

When I first heard of this declaration of illicit love between Eve and the Archangel Lucifer, I knew it was true. But later on I had some doubt and started thinking, "How could an angel actually have sexual intercourse with a human?" I finally accepted it as true when I realized that the Bible does indeed speak of angels bringing messages to, sitting down and eating with, and wrestling with human beings. I was most surprised to learn that the Old Testament contains the following passage in Genesis 6:1–8: "The sons of God [angels] saw that the daughters of men were fair, and they took to wife such of them as they chose." In other words, the Bible says that angels, sons of God, had sexual relations with humans, daughters of men on earth.

The *Divine Principle* (Sun Myung Moon, *Divine Principle* (Washington, D.C., Holy Spirit Association for the Unification of World Christianity, 1973) on page 71 cites Jude 1:6-7 where it is written that the angels did not keep their own position in heaven but left their proper place by "acting immorally and indulging in unnatural lust." Their immoral sin and fornication

with humans on earth left them to “judgment by eternal fire.” Rev. Moon is not the only religious leader who has espoused that the sexual crime of Satan with Adam and Eve was the original sin at the Fall, which has been handed down through humanity’s lineage. St. Augustine and other theologians have alluded to it as well. Also Jesus implied something similar as he rebuked the Scribes and Pharisees,

You are of your *father the devil*, and your will is to do your father’s desires. He was a murderer from the beginning, and has nothing to do with the truth...for he is a liar and the father of lies. (John 8:44, italics added)

When I first heard the contents of Rev. Moon’s revelation, I wondered why the sexual encounter between Adam and Eve was portrayed as premature love and a sin. I had read in the Bible that Adam and Eve were husband and wife:

Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh. And the man and his wife were both naked, and they were not ashamed. (Genesis 2:24–25)

It is still a common belief that a sexual relationship ordinarily expected between husband and wife was expected of Adam and Eve. Further disclosure of the Moon teaching regarding the Fall quickly answered my questions. Eve is called Adam’s “wife” in the Bible, but it is a rough translation from Hebrew for mate. But in fact they had not yet become mature, nor had they been sanctioned by God in Holy Matrimony. If they had received God’s blessing in marriage and His permission to engage in intimate behavior, then God would never have cursed them or cast them out of the Garden of Eden. Adam and Eve’s behavior—hiding behind trees and covering their lower parts—was a sign that they had already left the Garden.

God’s word and commandments are not just majestic and heavenly laws, but they are God’s way of being a Good Father. He was being very practical and concerned about what happened to his children on earth. Rev. Moon’s revelation discloses that when Adam and Eve disobeyed God and fell, Adam was approximately sixteen years of age. They were still not mature, both physically and spiritually. And they were not yet ready to take responsibility as loving and stable parents who could raise children of goodness. Rev. Moon has said,

According to the ideal of love, all relationships in the animal and plant kingdoms are for reproduction only. Human beings are the sole exception. Humankind enjoys freedom in the conjugal relationship of love. This is humanity's special privilege as the lord of all creation. God gave the blessings and infinite joy of love to His sons and daughters. However, true freedom that God allowed requires human responsibility. If an individual were to insist upon and practice freedom of love without responsibility, how much confusion and destruction would take place! Achieving the highest ideal of human love is possible only when one takes responsibility for love. (View of the Principle of the Providential History of Salvation, 1996, 14)

Another belief among many intellectuals and humanists is that Satan (or the devil) is just a religious myth and that the conflict between good and evil is simply a natural dichotomy that exists in our world. For example, many believe that good and evil are concepts like other natural opposites: light and dark, hot and cold, fast and slow, etc., and that we only have to keep these things in balance and moderation.

The existence of good and evil is not just a conceptual dichotomy, but it affects the spiritual choices each of us is faced with and causes us to experience deep struggles. The direction toward either good or evil is a moral decision for which human beings must take responsibility, obeying civil laws as well as spiritual laws. It is recorded in Genesis 1:31 that when God finished His work of creation, He said that "it was very good," i.e. there was no evil. If it had not been for the Fall of Adam and Eve and Lucifer, then evil would not exist. Good and evil are separate paths that humans take with their righteous or unrighteous actions. The choice of goodness and unselfishness follows the will of God and brings joy and happiness, whereas the choice of evil and selfishness unites us with Satan, bringing misery and suffering.

Learning the truth of what actually happened at the Fall helped me understand why there is so much evil and fallen nature in our world. It had always been puzzling to me. It's not easy to digest all of the horror and terrifying cruelty and suffering that human beings inflict on each other. Some of us cannot forget the war stories: Hitler's holocaust during World War II, the genocide of the Gulag archipelago in the USSR, and the "killing fields" of Cambodia. It is not an original question, but is one which has been asked throughout human history: "How can all this evil exist when we were created by a God who is good, eternal, and perfect?" The answer for me was here, in the true story of the Fall. Conflict and evil had entered into the hearts and bodies of all

of humankind as a result of the choices and fatal actions of Adam and Eve, together with the Archangel Lucifer.

I also realize now how the secret crime of Satan is truly the original cause of human beings' tendency to deceive others and to commit immoral acts. The sin of sexual transgression, handed down to us through original sin, still manifests itself in the crimes of our society. Today, sexual perversion and promiscuity are the underlying causes of the frustrating problems and family breakdown with which our government, law enforcement officials, parents, and educators have to contend. From this comes domestic violence, divorce, adolescent and adult crime, drug abuse, and homicide. The seeds of illicit love were planted at the time of Adam and Eve in the Garden of Eden; now in the Last Days, we see the fruition of those seeds in the dominance of Satan, who causes so much outrageous sexual perversion: child abuse, incest, rape, pornography, promiscuity, and adultery.

In 1975, I left my hometown in Berkeley to begin a new mission in Los Angeles: to teach lectures, based on the Sun Myung Moon revelation, in a workshop camp at our retreat in the San Bernardino Mountains of Southern California. As I worked with many students who had come from the streets of downtown L.A. and Hollywood, I witnessed firsthand the deplorable results of the immorality and crimes of our present society. I saw the crushed lives of many who came to our seminars. They were attracted to our movement because they were hungry to learn about God and wanted "spiritual food."

After I had worked for about a year at the camp, I was reassigned as the director of our Hollywood Church Center. This center was soon full of young brothers and sisters who had been witnessed to by our members on the downtown street of Hollywood Boulevard. I was quite busy giving internal guidance and leading prayer meetings, but I still had some time for counseling. One young man, still a teenager, who had only been in the center for about a week, came to me one day and said that he just felt like talking. He was shy and quiet, with a slight build, and I noticed he had an aura of depression surrounding him. We had a private room in the center in which I could counsel. Soon his personal story came tumbling out.

He was from a small town in Ohio and had lived with his family in a house in a middle-class neighborhood. His mother and father had divorced when he was twelve years old; he hardly remembered his dad but knew that he had gone to California. He lived with his mom and an older sister and brother. He said that one day his brother, who was only seventeen, joined a motorcycle gang and left home. Soon after, his mom, who now had a boyfriend, told his

older sister and him that she and her “guy” were going on a vacation together to Florida. She never came back. His sister, who was then nineteen, continued taking care of her little brother, working at a grocery store as a checkout clerk. She managed to pay the rent and bring food home. After about six months, his sister started to go steady with a truck driver. One night, she told my student that she was going on a “run” to New York in the truck of her boyfriend. She never came back, nor did she call. All this time I was listening to this young student, I was trying to keep my own composure and emotionally brace myself. He admitted to me that he was afraid at times, as he lived alone and did not know his neighbors, whom he felt “didn’t care anyway.”

Not wanting to believe what I was hearing, I asked him a few questions about how he managed to live in the house alone. He answered that for a while, he had bought food from the money he made delivering papers. He had already dropped out of school. Finally, when he knew he couldn’t stay in the house any longer because of the rent that was due, he felt despair. Not knowing what to do, he put a few clothes in a backpack and took off for the nearest freeway. He told me that out of complete hopelessness, he decided to hitchhike to Los Angeles to try to find his father; he had heard his mom say that he lived in Hollywood. This is where the members of our church found him when they were witnessing on Hollywood Boulevard.

I believed that God had sent this “lost” young man to us. I was glad when he eagerly agreed to go to our workshop in San Bernardino. There he could live for a while in the clean mountain air and hear the advanced lectures on the Divine Principle. Sadly, the last I heard about him was that he did not stay more than three weeks at the retreat and had told the workshop directors that “he was sorry, but he had to go to find his father.”

I also cannot forget one very young girl, about sixteen years old, who had been found by our members on the street and invited to our Hollywood Center. One evening, after the lectures, she hovered around me and I intuitively felt her despair. We had a chance to talk over a cup of coffee and I heard her story. When she was between the ages of three and six, before she was old enough to go to school, her single mother had to work every day. Her mother, who had little money and no friends (and who may have been on drugs), left her little girl alone in the backyard all day.

She said that she was left every weekday in a yard with a high fence. Her mother left food for her in a shed, and she was free to play and roam around the yard, making friends with a cat, potato bugs, and grasshoppers. She told me she could remember that though she was not sick, she always felt so lonely.

It was so sad to listen to this young teenager, who seemed mentally normal but whose spirit was scarred. I was sorry that she didn't stay and join the movement, but I have never forgotten her.

My heart was being stretched and expanded in a way that I never had known before in my life, and the above situations became etched on my heart. I have described them because they exhibit firsthand the terrible sin and evil of Satan's secret crime, and they also show how the increasing neglect of children in our society is one of the consequences of the original sin. We as Christians are often shocked and disgusted when we read in the Old Testament about pagan religions where people worship idols and sacrifice their children and babies to their gods. But in our country today, Americans by the thousands are *sacrificing their own children* through neglect, sexual abuse, incest, rape, and abortion (fetal genocide). I rededicated my commitment to God and promised to keep on working harder to try to help those young people in need of love, care, and spiritual guidance.

From my experience in working with the participants at our lectures, I knew that it was spiritually risky to agree readily when the young people who came to the Hollywood Center wanted to leave right away. If they did, they would not experience the spiritual inspiration that they could receive at our retreat if they stayed for at least a couple of weeks. I had seen many instances of our guests being initially impressed and inspired by the teachings and our activities, but when they left they never returned.

But I must clarify that most of the people who came to our Hollywood and Los Angeles centers went on to become members of the movement, branching out into many different missions all over the world. They have gone on to receive the "Blessing in Marriage" in the group weddings, often becoming missionaries and church leaders. In spite of their various learning experiences, they would at times experience difficulty and discouragement. They endured much sacrifice, often giving up material possessions, fame, and fortune. But they still have their precious spouses, children, a deep relationship with God, and the peace and joy of true love.



Shirley Stadelhofer, on the left, handing out flyers at a Unification Rally on Hollywood Blvd. in Los Angeles, California in 1975.



Shirley Stadelhofer leading songs at Camp Mozumdar in the San Bernardino Mountains near Los Angeles, California in 1975.

4

Jesus Christ: Crucifixion or Execution?

It was not God's divine and preordained will that Jesus Christ die on the cross. The crucifixion of the Messiah was an act of murder, an execution that was done by the will of others. God's will was for Jesus to marry and have a family, thereby restoring God's pure lineage that was lost at the Fall.

It took God four thousand years to set the stage to bring to earth the first perfect man and Son of God, Jesus Christ. That preparation involved not only the purification of the Messiah's blood lineage but also the raising up of a chosen people who would receive the Messiah when he came. Yet the Bible says that when Jesus started preaching to his own people, they did not know him. It says in John 1:11 in the New Testament, "He [Jesus] came to his own home, and his own people received him not." Much of Jesus' life before he was thirty years of age remains a mystery. The Bible provides scarcely any record of the life of Jesus prior to his public ministry, except for the story of his birth and a few accounts of his childhood. The revelation of Rev. Sun Myung Moon uncovers these mysteries.

Rev. Moon asks the following rhetorical and controversial questions: Was the crucifixion of Jesus Christ the will of God? Was the early death of Jesus what God wanted, or was there more to be done? Could it be that *God never had a predestined plan that Jesus go to the cross?* Incredible as it may seem to some

Christian believers, God did not want the Messiah to be crucified and hoped that Jesus would marry and have a family, a natural custom for the religious clergy of Jesus' day.

There is a tremendous amount of evidence in the Bible to support Rev. Moon's discovery and radical conclusion. Look at the reactions of Jesus' disciples after the crucifixion: they were not happy; they could not accept Jesus' death as God's will. When Stephen and the early followers were dragged before the Council of the Sanhedrin, Stephen cried out,

You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you; which of the prophets did not your fathers persecute? And they killed those who announced beforehand the coming of Righteous One, who you have now *betrayed and murdered*. (Acts 7:51–52, italics added)

These words indicate that Stephen believed Jesus' death was the work of evil and not the preplanned will of God. When we read Jesus' own words, we can understand that the cross was a tragedy that blocked and frustrated Jesus' own self-proclaimed ministry. Jesus did not preach about himself going to the cross, nor did he tell his disciples to look forward to his upcoming death; he mostly preached about good, heavenly behavior and about the building of the Kingdom of God. Jesus said in Matthew 3:2, "Repent, for the Kingdom of God is at hand." He gave sight to the blind, healed the lepers, the lame, and the deaf, and raised people from the dead. Jesus did these things not only out of compassion but because he believed this was the only way to get the people to listen to him. Yet the religious leaders only accused him, "It is only by Beelzebub [Satan], the prince of demons, that this man casts out demons." (Matthew 12:24) He soon felt the futility of trying to win his people's acceptance. He wept:

O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken and desolate. (Matthew 23:37–38)

Has anyone ever understood the real broken heart of Jesus? In Luke 19:42, Jesus said, "Would that even today you knew the things that make for peace! But they are hid from your eyes." Jesus mourned and prophesied about the fate

of the people and the nation of Israel, since they “did not know the time of their [the Messiah’s] visitation...” (Luke 19:42–44) Jesus chastised the scribes and Pharisees (the religious leaders of his day), saying, “You search your scriptures because you think that in them you will find eternal life and it is they that bear witness to me; yet you refuse to come to me that you may have life!” (John 5:39)

In truth, during his short life on earth, Jesus lived in rejection and humiliation. There were many events and circumstances that caused him grief and agony. Sadly, his society misunderstood him, viewing him as a strange young man, and even his own family did not “know him.” He was not even given the respect due to any common man. How many people have ever wondered why? What was God’s purpose in sending the Messiah? Was it just so Jesus could die on the cross and shed his blood for humankind? *Absolutely not!* God intended that the Messiah be a *living* sacrifice. In other words, God needed Jesus to live out his life on earth and fulfill the mission—not die at the hands of his adversaries. Persecution and hardships were probably unavoidable, but God’s will was for him to build the Kingdom of God on Earth. He could not have accomplished that unless he had been allowed to live, eventually taking a bride and establishing a pure and holy lineage of God on earth.

Since Adam and Eve fell, the human family has inherited original sin and our world is therefore not God’s ideal. This world is essentially sick—evil and sin have covered its face—yet this could not have been God’s original plan. God’s purpose in creating this world could have only been to establish something that would reflect His ideal of goodness. Therefore, God’s plan of salvation can be nothing other than to *restore human beings with original sin back to a state of goodness and perfection*. Also, since God’s plan was to multiply His goodness through the formation of human families, His plan of salvation is also to restore fallen and broken families back to families of true love.

Finally, God originally blessed Adam and Eve with dominion over all things; accordingly, God’s plan of salvation must include the restoration of all created things to the righteous dominion of pure and God-centered human beings. This then is the restoration of this fallen world of satanic dominion of evil back to the ideal world of the Kingdom of God on Earth. God’s will is to have a world where human beings have a dominion of love over the environment, and where God’s sovereignty of love and goodness reigns.

In order to resolve the question “What is the purpose of God sending the Messiah?” we can also ask, “What was Jesus’ will and purpose?” *It was exactly*

the same as the Father's! In other words, the difference between God's will and Jesus' will is astonishing in that there is absolutely none. Jesus even said,

Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees his Father doing; for whatever he does, that the Son does likewise. (John 5:19)

In the Bible, it is clear that Jesus' own self-proclaimed purpose was the same as God's. First, Jesus came to restore fallen humankind back to ideal (perfect) people. He said, "Be ye perfect as your Father in heaven is perfect." (Matthew 5:48) Second, he came to restore fallen families back to ideal families of true love with children of goodness. Jesus strongly espoused a high standard of morality through fidelity in marriage, even stricter than proscribed in the Mosaic Law, saying, "You have heard that it was said, 'You shall not commit adultery.' But I say to you that every one who looks at a woman lustfully *has already committed adultery with her in his heart.*" (Matthew 5:27, italics added) Third, Jesus came to restore the fallen world of Satan's sovereignty back to the ideal world of God's will and peace on earth. He gave his disciples the Lord's Prayer: "Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on *earth* as it is heaven." (Matthew 6: 9–13, italics added)

Yet from Jesus' time until the present, God's will has not been done on earth. God's will is certainly the realization of His original ideal for Adam and Eve—the multiplication of individuals and families on earth who are totally sinless, united with Him in heart and action, and living in total harmony. In reality, we do not have wholesome and sinless individuals, and accordingly we do not have ideal parents and families who can raise children free of original sin.

Our world is more like the Kingdom of Hell on earth. *What went wrong?* Jesus Christ was killed before he could lay the foundation for his Kingdom of God on Earth. Today it is easy to accept Jesus as the Son of God and the Messiah, because for two thousand years Christianity has been glorifying him. But in the days when Jesus walked the streets of Jerusalem, the religious leaders and rulers persecuted and criticized him, and the elders and the middle-class religious community did not accept him. Those people of Jesus' day could see him only as an outcast, a blasphemer, and an outrageous heretic. They finally abandoned him to be put on a cross and executed as a common criminal.

In the Old Testament we see how God had labored in anguish to prepare a fertile soil for the coming of the Messiah. That is the reason why He established the chosen people and sent many prophets to them. The prophets would warn and chastise them, and at other times they would encourage and comfort them, all in the hope of preparing them to receive the Lord, the coming Messiah. God wanted His people to accept the Messiah, His Son, not to reject him. Jesus had the same purpose throughout his three years of public ministry: acceptance. Jesus could not fulfill his mission without the people uniting with and accepting him.

When Jesus was with the crowds of people seeking to be healed by him, they asked him, “What must we do to be doing the works of God?” “Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” (John 6:28–29) He did not begin his mission by proclaiming something absurd, such as, “My crucifixion is at hand. Repent and believe the good news of my upcoming atoning death” No! He pleaded with the people while he was on earth to accept him and follow him. Tragically, Israel did the very thing God had worked to prevent—they rejected the One He had sent and, without offering any protection or recourse, allowed him to be crucified.

Many modern-day Christians point to Jesus’ prayer in the Garden of Gethsemane as *proof* that Jesus was predestined to go to the cross:

Then Jesus went with them to a place called Gethsemane, and he said to his disciples, “Sit here while I go yonder and pray....My soul is very sorrowful, even to death; remain here, and watch with me.”...And going a little farther he fell on his face and prayed, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.” (Matthew 26:38–39)

This agonizing and tragic prayer would never have been prayed if Jesus’ death had really been the plan of God. Jesus cried *with tears of sweat and blood* and pleaded that God spare him the fate of drinking from the cup of death. He prayed this prayer not just once but *three times*. If the crucifixion were really the divinely ordained will of God, how could the Son of God pray three times *not* to do His Father’s will?

Rev. Moon has emphasized many times that in order to understand Jesus’ mysterious prayer we must recognize that Jesus came to bring in the expected Kingdom. Once we recognize this, we can understand that Jesus’ prayer could not have been the result of human weakness, as some have concluded. Rather,

he was desperately praying for more time, not for himself but for God, his disciples, and the people. This prayer did not come from his fear of death or suffering—*Jesus would have been willing to die a thousand times if that would have achieved the will of God*. He wanted to live and fulfill his primary mission, and he knew his early death would only delay God’s providence of salvation. It is a tragic misunderstanding to believe that Jesus prayed for a little more earthly life as a result of his personal weakness. Such a belief is an outrage and is an insult to the Son of God.

Unconvinced, some people ask: “What about the prophecies in the Old Testament that foretell the death of Jesus on the cross?” Actually there are two kinds of prophecies: those that say the Messiah will come as a suffering Lord and those that say that the Messiah will come as a mighty king. The ones that predict his suffering are in Isaiah 53 and Psalms 22. But there are twice as many passages that prophesy a Lord of Glory: Isaiah 9:6, Isaiah 60, and Luke 1:32. *How can there be contradictory prophecies?* Fallen human beings are unpredictable. The Bible says in Jeremiah 17:9, “The heart is deceitful above all things, and desperately corrupt; who can understand it?”

Therefore prophecies can never be absolute to the extent that there is always human responsibility. Humans may or may not follow God’s desire, as they possess free will. There were two possibilities: if the chosen people of Israel had believed in, accepted, and followed Jesus Christ as their long-awaited Messiah, they would not have crucified him. Then the prophecies of a “Glorious Lord” would have been fulfilled, and Jesus could have brought the Kingdom that was at hand. Instead, the religious leaders and middle-class elite were faithless. They disbelieved, rejected him, and did not unite with him. This resulted in his crucifixion. This fulfilled the prophecy of the “Lord of Suffering.”

Jesus knew that the religious leaders and the majority of the people were rejecting and persecuting him. If he had just given up at that point and deserted his mission, there wouldn’t have been any chance for salvation or establishing God’s Kingdom in the future. Under the tragic circumstances, God knew that the only way for Jesus to bring any kind of salvation was for him to suffer tribulation by going to the cross, shedding his blood, and making a sacrifice of love for all people.

The Moon revelation asserts that the crucifixion of Jesus Christ *was not God’s planned will* but was a painful alternate course. Through the sacrifice on the cross and the subsequent victorious resurrection, Jesus and God brought *spiritual* salvation to anyone who believes. This is a precious gift of grace: by

our faith and belief we can receive hope, love, and forgiveness of sin. But we Christians are still waiting for the Second Coming of Christ to receive full salvation, the redemption of our bodies. (Romans 8:23) We still have much to learn, and we must not believe blindly; we must know the hidden truths in the Bible. Jesus Christ was killed because humankind rejected him as the Messiah. Jesus did not come to die; he was murdered. It was not God's will but the *will of others* who delivered him to the cross.

For many years I wrote in my journals that I felt that God wanted me to be an evangelist. I was encouraged with this idea by an incident that happened when I was in Los Angeles in 1977. A Korean psychic (or spiritualist) visited our church headquarters at our Pasadena Center and read our fortunes by asking for the year, month, and hour of our birthdays. Asian horoscopes do not use the Zodiac calendar but use animals as symbols for birth dates. When the psychic got around to telling my fortune, he responded enthusiastically to my birth signs and said, "Ah, you have one tiger and three sheep—you will be a famous teacher and minister!" Since then, I have held that prophecy in my heart as a goal and dream—that I may bring the revelation of Sun Myung Moon to other Christians and believers. Yet I also pondered whether this was *my will* and not the will of either my religious directors or God at that time. Since I couldn't get anyone else to support my dream, I just kept plugging along in my missions.

I lived in the Unification Church in the Southern California area for about five years. There I experienced a sacrificial course and "spiritual testing" (which I explain in further chapters) while serving under many regional directors. I not only had the mission of being the director of the Hollywood Center, but later I taught lectures and led workshops at our Camp Mozumdar in the San Bernardino Mountains with two of my "brothers." (Members of the Unification Movement often refer to themselves as brothers and sisters.) One, Wolfgang Waldner, was from Germany, and the other, Mr. Watanabe, was from Japan.

I also worked in the Watts area of L.A. under the church director, Mike Leone, and later helped him write his *New Hope* radio programs. While I was there, I lived and worked at our Pasadena headquarters as a hostess and bookkeeper, and at the same time I did public relations and visited ministers and professors of local churches and colleges.

In December 1979, Dr. David S. C. Kim, president of the Unification Theological Seminary (UTS), offered me a new mission. I would replace the registrar and admissions officer at the seminary, meaning I would work and

live in Barrytown, New York. I was delighted. I accepted and prayed in gratitude. This new mission would also give me a chance to be closer to my son David and my three grandchildren who lived in New York. After working at the seminary for a while, I was asked if I would teach the courses in Divine Principle part time as an assistant lecturer. I also did many other things: I acted as secretary to the UTS Board of Trustees, shopped for birthday and Holy Day presents for the family of Rev. Moon, and took notes for our UTS administrative meetings.

When the seminary was founded, it took our administration a long time to acquire our provisional charter and finally full accreditation, the legal right to confer degrees. When we had our first on-site visit from the staff of the educational departments, they received a most unexpected surprise. All of the professors on the faculty of our seminary, except one, were *not* Unificationists (or “Moonies”). Each of our distinguished faculty members taught courses on the religious theology of his or her particular denomination. For instance, the courses in Hebrew Bible and the Pentateuch were taught by Rabbi Joseph Hausner; the courses in biblical studies by a Protestant minister, Dr. Thomas Boslooper; Eastern religions by Dr. Pyun, a Buddhist; and the courses in Christian hermeneutics by Dr. Sebastian Matczak, a Catholic priest; Christian church history by Dr. Constantine Tsirpanlis, a Greek Orthodox priest; and world religions by Dr. Henry Thompson, a Methodist. The only professor in the Unification Church at that time was a woman, Dr. Young Oon Kim, who taught systematic and constructive theology. As you can see, rumors of brainwashing by the “Moonies” were quite unfounded.

Later, some members of the Unification Church finally got their Ph.D.s, and eleven years after the founding of the seminary in 1975, our UTS Administration was finally victorious. With the hard work of the administration staff, especially the administrative dean, Dr. Edwin Ang, the academic dean, Dr. Therese Stewart, and the administrative secretary, Dr. Jennifer Tanabe, we received our charter and full accreditation on November 24, 1986. This meant that the seminary now had the legal right to confer the degrees of Master of Religious Education (MRE) and the Master of Divinity (MDiv).

During the long, hot summers at the seminary, I found myself performing student recruitment virtually by myself, except for two faithful assistants, Carol Pobanz and Dorothy Hill. The student body was away, usually fundraising or doing their fieldwork, and most of the administration and staff were visiting their families or attending conferences out of the country. The days turned into long nights in the Office of Admissions. We had the endless job

of sending out and reviewing applications, receiving calls, and phoning every Unification Church center in each state to reach potential candidates with bachelor's degrees.

We did not yet realize that there were few outside our church who wanted to attend our seminary, meaning we had to recruit within our membership. Yet trying to recruit from inside the movement presented a tremendous problem—the seminary and the church seemed as if they were competing with each other. The state leaders and directors of our centers did not want to let go of their capable and qualified members. There was even a rumor that if you attended the seminary, which they called the “cemetery,” you would lose your faith!

The two outstanding persons who helped me with the student recruitment (as well as the admissions staff) and supported me all the way were President David S. C. Kim of the seminary and our founder, Rev. Sun Myung Moon. For them, I worked as hard as I could to bring the largest class possible each academic term, to expand the student enrollment, and thus to increase the number of graduates from UTS. In a talk given to the seminarians on October 19, 1982, Rev. Moon said, “Do your very best at the post to which you are assigned. Don't try to defend yourself. Just be grateful you are alive.”

In July 1983, I was asked to speak about the life of Jesus Christ at the Interdenominational Conference for Clergy (ICC) in the Bahamas. The lectures I presented were called the “Mission of Jesus” and “Christology.” I was assigned to make my presentation with slides to two hundred and fifty participants, made up of clergy from many different Christian denominations and world religions. At last, here was my big chance to be an evangelist! I was overjoyed with this opportunity, for which I had waited so long, to give lectures on texts from Rev. Moon's revelation to ministers from many different religions. I even daydreamed, asking myself if this could be my long-sought desire coming true? Our staff and clergy stayed at the Balmoral Beach Hotel on Providence Island, Nassau. The beaches were breathtakingly beautiful. The ocean around the island was a bright turquoise, which, according to the natives, was caused by the limestone in the water.

I was, of course, nervous at first. I was used to lecturing to Unification students and not to clergy from other religions. I also had always used a chalkboard, and I was not familiar with a microphone. Nor had I ever used color slides projected on a screen, which I had to change as I spoke. But after several opportunities to practice using the slides and the microphone, and with a lot

of prayer, I got it all together. When I got up on the stage, the “Heavenly Father” came to my rescue, and I felt the “spirit come down!”

At the end of my lecture on the “The Purpose of the Coming of the Messiah” (Mission of Jesus), all the participants stood up and clapped. Right after my lectures, the executive director of the conferences, Rev. C. H. Kwak, came running up the stairs of the stage smiling, and he vigorously shook my hand, saying something to the effect of “good job!” Wow! What an exciting experience to teach the Divine Principle to leaders and staff from Protestant, Catholic, Jewish, and other world religions. After this exciting event in the Bahamas, I returned to my mission back at the seminary, which seemed mundane in comparison. I hoped I could get more assignments in public teaching, but I suppose it was not my time yet.

5

The Failure of John the Baptist

The Prophet John the Baptist knew that he was born with a mission given by God to be the forerunner for the Messiah. Nevertheless, he failed in his mission to serve and follow Jesus as a disciple, and tragically did not spread the good news that Jesus was the Messiah. The failure of John was the major cause of the crucifixion of Jesus.

When I first heard this shocking revelation about John the Baptist, I wondered why anyone would pick on such a revered biblical figure. Jesus called John the Baptist “the greatest prophet born of women” (Matthew 11:11), and today John is honored throughout Christendom—he even has church denominations named after him. However, as I studied the Divine Principle taught by Rev. Moon, I came to the clear understanding that indeed John the Baptist failed in his mission. And surprisingly to me, it was all right there in the Bible.

Later in my life, the positive reaction of many people to Sun Myung Moon’s teachings only reinforced my newfound belief. For example, one day in 1975, I was presenting Rev. Moon’s revelation regarding the failure of John the Baptist to an older African-American man. Tears came to his eyes and he told me that forty years earlier, his father, a Baptist minister, had told his congregation that he believed that “John the Baptist had let Jesus down.” The man went on to tell me that some of the members of his father’s church were so angry and upset that they voted to throw him out of the church!

John the Baptist was born to the respected family of the high priest Zechariah and his wife, Elizabeth. Elizabeth had been barren for many years, but in her old age she conceived and had a baby, whom they named John. Therefore, among the Judean community, John the Baptist's birth was considered a miracle of God. The New Testament teaches that John's mission was to prepare the way for the Messiah in the spirit and power of Elijah:

And there appeared to him [Zechariah] an angel of the Lord standing on the right side of the altar....The angel said to him, "Do not be afraid, Zechariah, for your prayer is heard, and your wife, Elizabeth, will bear you a son, and you shall call his name John....he will turn many of the sons of Israel to the Lord their God, and he will go before him in the *spirit and power of Elijah*...and make ready for the Lord a people prepared. (Luke 1:11, 13, 16–17, italics added)

John the Baptist even appeared to have the same lifestyle that Elijah had. In the Book of Matthew, we read, "In those days came John the Baptist, preaching in the wilderness of Judea....John wore a garment of camel's hair and a leather girdle around his waist; and his food was *locusts* [incorrect translation of Hebrew word meaning "hotcakes"] *and honey*. Then they [the people] went out to him and were baptized by him in the river Jordan...." (Matthew 3:1–6, italics added) This description of John is an almost exact depiction of the prophet Elijah the Tishbite in the Old Testament in 2 Kings 1:7–8; "He [Elijah] wore a garment of haircloth, with a girdle of leather about his loins."

Elijah was a prophet who lived about 850 years before the birth of John the Baptist. He too had an important mission—to eliminate the worship of foreign gods and idols that had seeped into the religion of the Israelites, God's chosen people. The story of Elijah ends with the awesome yet mysterious portrayal of his death in 2 Kings 2:11: "As ascending into heaven in a chariot of fire in a whirlwind." Paradoxically, the Jewish believers of Jesus' day were not focused on the imminent coming of the Messiah as they were on the return of Elijah. This is because the last prophet of the Old Testament, Malachi, writing in the fifth century B.C., had prophesied, "Behold, I [God] will send you, Elijah the prophet, before the great and terrible day of the Lord comes...." (Mal. 4:5–6) So the people were acutely aware that they would know the time of Christ's coming, because *Elijah would come and point out the Messiah to them.*

Therefore, Jesus' disciples were often questioned by the priests, scribes, and Pharisees about the man they were following. When the disciples spoke about Jesus as the Messiah, they were asked, "But where is Elijah?" Since the disciples were simple fishermen, uneducated and for the most part unlearned in scripture, they went to Jesus and asked him,

"Then why do the scribes say that first Elijah must come?" He replied, "Elijah does come, and he is to restore all things; but I tell you that Elijah has already come, and they did not know him, but did to him whatever they pleased..." *Then the disciples understood that he was speaking to them of John the Baptist.* (Matthew 17:10–13, italics added)

But because Jesus had no particular credentials in the eyes of the religious community, his statement that John the Baptist was "Elijah" raised suspicion. Jesus said, "If you are willing to accept it, he [John] is the Elijah who is to come." (Matthew 11:14) Jesus knew that most people would not accept his statement and would be leery of his reason for saying it. He also knew that without addressing the issue, he would never be accepted as Messiah. In other words, for Jesus to be accepted as the Messiah, Elijah had to come first. That is why the identification of "Elijah" was essential.

The Jews of Jerusalem sent priests and Levites out to John to clarify the situation. They said to John, "Who are you?"

He confessed, "I am not the Christ."

"Are you Elijah?" they asked him.

"I am not."

"Are you the prophet?"

"No," he answered. (John 1:21)

John's denial that he was Elijah constituted a major failure on his part. He contradicted Jesus' words and made it virtually impossible for the upper-class people and religious leaders to trust or know the true identity of Jesus.

Rev. Moon poses a critical question: "Whose words would the people in Jesus' time have believed, Jesus' or John's?" John the Baptist was formally educated and well known throughout all of Judea as the famous Baptizer. His father was the temple high priest Zechariah. John appeared as a pious and religious figure, due to his ascetic life and zeal, who baptized the people to prepare them for the coming of the Messiah, saying that he was, "The voice of one crying in the wilderness, make straight the way of the Lord." (John 1:23)

In contrast, Jesus must have been seen as an obscure and lonely figure—a poor, humble, uneducated carpenter from the small village of Nazareth. There were many rumors about his birth being out of wedlock. He was suspected of being a blasphemer and heretic because his words were new and seemed to contradict the Jewish norms. Jesus consorted with harlots, outcasts, sinners, and tax-collectors. Between Jesus and John the Baptist, who would the people believe more? Naturally, the people would believe John the Baptist. That is why John's support and collaboration of Jesus' assertion that John was "Elijah" was so important.

In the beginning of his ministry, Jesus tried to get the public rulers and religious leaders to believe in him by first going to the synagogues, but the results were awful. The Bible says,

And he [Jesus] came to Nazareth...and he went to the synagogue....And he stood up to read; and there was given him the book of the prophet Isaiah. He opened the book and found the place where it was written, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor...to proclaim the acceptable year of the Lord." And he began to say to them, "Today this scripture has been fulfilled in your hearing."...When they heard this, all in the synagogue were filled with wrath. And they rose up and put him out of the city, and led him to the brow of the hill, that they might throw him down headlong. But passing through the midst of them he went away. (Luke 4:16-30)

It was only in desperation that Jesus started his healing ministry and performing miracles. It is written in John 10:37-38 that because the people could not or were unwilling to understand his words, Jesus began to speak in parables. The lepers, the poor, the blind, and the maimed flocked to him because he fed and healed them, but they did not understand the truth that he was bringing to them nor understand that he was fulfilling Old Testament prophecy.

Many students of the Bible are familiar with John's baptism of Jesus at the Jordan River, when in the process John received a revelation from God that Jesus was God's chosen one. In a vision, John saw a dove alight on Jesus' shoulder when he came out of the water, and John heard the voice of God say, "This is my beloved son, with whom I am well pleased." (Matthew 3:16-17) John acknowledged that vision by saying, "I have seen and have borne witness that this is the son of God." (Luke 3:21) The next day John, testified to Jesus again, saying, "Behold, the Lamb of God!" (John 1:35) Most people leave it at

that, but in fact the above testimonies are the only time that John the Baptist ever supported or recognized Jesus. After this event, *John never saw Jesus again.*

This doesn't make sense. If John really recognized and followed Jesus, wouldn't he have become his main disciple and stayed with him? But John went his separate way. The conclusion can only be that John lost faith and doubted that Jesus was really the Messiah. Even though John received a vision from God, his inspiration and conviction faded with time, and eventually it seemed like just a dream. John did not join Jesus as a disciple, nor did he announce and convince the people that Jesus was the Messiah. *Did John the Baptist, the forerunner for the Redeemer of Israel, betray Jesus?*

Many modern biblical scholars have conceded that John probably had many doubts, but they have not yet asked the crucial question: "How did John the Baptist's denial, doubts, and actions affect the fate of Jesus?" The following quote of John's has to be looked at in a new way considering that he never really recognized and accepted Jesus as the Messiah:

After me comes he [Messiah] who is mightier than I, the thong of whose sandals I am not worthy to stoop and untie. I have baptized you with water; but he will baptize you with the Holy Spirit. (Mark 1:7-8)

Contrary to what people have thought, when John spoke the above words, he was actually not thinking of Jesus! He was waiting for someone else "mightier" and greater than his lowly and humble cousin Jesus, whom he knew from childhood. Because John was familiar with Old Testament prophecy, he was expecting some other supernatural, holy, and glorious Messiah to come out of heaven: "I saw in the night visions, and behold, with the clouds of heaven there came one like the son of man...." (Daniel 7:13)

John was eventually imprisoned (and beheaded) for criticizing King Herod's adulterous relationship with his brother's wife, Herodias. (Matthew 14:3-4) *How damaging this turn of events was in terms of God's providence.* John's mission from God was to be with Jesus whatever the circumstances, *decreasing or increasing with him*, and preaching to and preparing the people to accept Jesus as the Messiah. Even John's expected birth was announced to his father, Zechariah, by an angel, who said, "And he will turn many of the sons of Israel to the Lord their God, and he will go before him in the spirit and power of *Elijah*...and make ready for the Lord a people prepared." (Luke 1:16, italics added) It may appear that John demonstrated bravery and heavenly righteousness to confront King Herod, but in reality it was a tragic diver-

sion from his primary mission—to support and follow Jesus Christ, the true King!

John's doubts about Jesus became apparent when from prison he sent a message to Jesus saying, "Are you he [the Redeemer] who is to come, or shall we look for another?" (Matthew 11:3) This question was an insult and a disappointment to Jesus. He did not even answer John's question directly, but simply told the messengers to "Go and tell John what you hear and see: the blind receive their sight and the lame walk...and the poor have the good news preached to them." (Luke 7:22–23) Jesus was telling John that he was fulfilling Old Testament prophecy of the coming Messiah. (Isaiah 35:4–6) And then Jesus turned to the crowd and said, "Blessed is he who takes no offense at me." (Matthew 11:6) Rev. Moon points out that Jesus was clearly *judging and criticizing* John the Baptist.

It is important to clarify the true relationship between Jesus and John the Baptist, because this reveals the faithlessness of John and his failure in his mission. This serves also as a lesson and a warning for Christians and the faithful of other religions who are, like John the Baptist, waiting for the appearance of the Messiah. We should have a careful and humble attitude while waiting for the Second Coming of Christ. We must be vigilant and not have the same negative and reckless attitude as John had toward Jesus, who was indeed the Messiah.

The time will come in the Last Days for the Second Coming of Christ. It will be catastrophic if people, especially Christians, do not recognize him when he returns. John looked at Jesus from an all-too-human viewpoint. Jesus' mother, Mary, and John's mother, Elizabeth, were kinswomen (sisters), making John and Jesus cousins. In comparison to John, Jesus appeared inferior and lowly. It required deep faith and prayer for John to recognize that his own younger cousin was the long-awaited Messiah!

Another failure on John's part was that he, together with most other Jewish leaders at that time, did not understand that God's providence had changed. They expected that the coming Messiah would repeat the words of the Mosaic Law and Jewish tradition, and they did not expect him to bring a new truth or revelation (the Gospel). Because of their lack of understanding, they were often offended by the words and actions of Jesus and his disciples, who appeared to disregard the nuances of the Mosaic Law and spoke in an unconventional way. One day, some Pharisees saw Jesus' disciples picking corn from fields without washing their hands, and on the Sabbath. When they confronted Jesus, he replied, "Something greater than the Temple is here....For

the Son of man is lord of the Sabbath.” (Matthew 12:2–8) Upon hearing these words, the Pharisees plotted how they would kill Jesus. Because of their false notion of what the Messiah should be like and what message he would bring, Jesus was seen as being a blasphemer, a heretic, and a false prophet.

Ironically, another problem for John the Baptist was his social standing and many achievements. Although he traveled around without a home and wore humble clothing, he was nevertheless the son of the High Priest and known throughout Judea. The chief priests as well as the people respected him so much that they even thought he might be the Messiah. (John 1:20, “Are you the Christ?”) In order for John to serve and follow Jesus, he would have had to give up his position as the famous Baptizer and lower himself to join Jesus as a disciple. He would have had to bring along all his own disciples and would have undoubtedly faced persecution and rejection. By today’s standards, Jesus and his followers would be considered a “cult.”

During the Last Supper, Jesus spoke to his disciples about Judas Iscariot, who turned Jesus over to the religious authorities for thirty pieces of silver: “Woe to that man by whom the Son of man is betrayed!” (Matthew 26:24) However, Jesus actually uttered equally bitter words of judgment against John the Baptist. Jesus says in the Book of Matthew,

Truly, I say to you, among those born of women there has risen no one greater than John the Baptist, *yet he who is least in the kingdom of heaven is greater than he.* (Matthew 11:11, italics added)

What did Jesus mean by this mysterious statement? It has been assumed that he was somehow complimenting John, but the opposite is true. John, who was born to be the forerunner of the Messiah directly on earth, and to testify about him, was greater (more privileged) than any of the other prophets in the Old Testament who had prophesied of the coming of the Messiah indirectly. However, because John failed to do what he was called to do, that is, to witness to the people about Jesus Christ, to support him, and unite with him, then John became “lower than the least.”

Some scholars believe that “least” means humble, but this is not true according to another Bible verse. Jesus, speaking in the Sermon on the Mount, says,

Whoever then relaxes one of the *least* of these commandments and teaches men so shall be called *least* in the kingdom of heaven; but he who does

them and teaches them shall be called *great* in the kingdom of heaven.
(Matthew 5:19, italics added)

Even the lowest or least in the Kingdom of Heaven knows that Jesus is the Messiah. But John, who was called for the mission of serving and exalting Jesus in person on earth and failed, *became lower than the least in heaven.*

Rev. Moon has declared that if John the Baptist had become the chief disciple of Jesus, then together they could have won over all of Judea. Jesus, having come as the Messiah to establish the Kingdom of God on Earth, was more in need of “one person qualified to lead a thousand than one thousand people following him blindly.” (*Divine Principle* 1973, 160) John the Baptist was supposed to have been that person. God had prepared the religious leaders, especially John, by giving them His divine love and care. They were the “rich in spirit.” Yet they were the ones who betrayed Jesus, who was then forced to preach to the “poor in spirit,” the common people who would believe in him. The simple (yet dreadful) fact is that John did not follow and unite with the Son of God, and did not “make straight the way of the Lord,” but made the way of the Lord “crooked,” essentially leading Jesus to the cross.

God’s providence of salvation always unfolds in an orderly way and follows certain patterns. One pattern is that God always sends forerunners to prepare the way for the coming Messiah. And just as God sent Elijah and later John the Baptist “to make straight the way of the Lord” for Jesus, God will also send forerunners to prepare the way for the Second Coming of Christ in the Last Days. (More details will be given later.) In fact, we are now living at the very time of the Last Days spoken about in the Bible. Accordingly, we can observe that there have been several renowned evangelists in our age who have attracted and spoken to large crowds of people. The goal of the Messiah will not change when he comes again, for it will be the same as it was in Jesus’ day: *to build a real and substantial Kingdom of God on Earth.* For this he will need the help and support of many people prepared by God.

Some may find it uncomfortable to consider Rev. Moon’s revelation about John the Baptist failing in his mission to support Jesus. They are afraid that they will become weak in or lose their Christian faith if they pay attention to something so new and different. But Jesus taught us that we must worship not only in spirit but in truth (John 4:24) and that we should have the heart of a little child. The reluctance of many people to have an open mind about any new religious doctrine brings to mind an experience I had.

In 1993, I returned to my hometown in the East Bay of the San Francisco Bay area after a fourteen-year mission at the Unification Theological Seminary in New York. When I first came back I stayed with my mother, Murel Millerborg. She was so happy to have me home. She was ninety-three years old, had suffered a stroke, and needed my care until she passed away. After my mother died, I went to live with my eldest son, Gene, his wife, Vicki, and my grandchildren Susie, Mike, and Ken in Alamo, California. I soon reconnected with our Unification Church Center in Berkeley. I was asked by the director there, Pastor Kevin Thompson, to be the acting coordinator of the “True Family Values” ministry that Rev. Moon had recently founded. I gladly accepted and began the work of calling and writing to the clergy of our area. At the same time, I visited many churches, inviting the ministers and priests of all denominations to attend our True Family Values Conferences in Washington, D.C.

Shortly after I began my work, I decided to attend a Christian church in nearby Martinez. Because I had loved and studied the Bible and attended Christian churches for so many years, I wanted to participate in the adult Bible classes, sing hymns at the Sunday Morning worship service, and listen to the sermons at this particular church. At that time, the assistant pastor was teaching the adult Bible class. One Sunday, when we were discussing the prophet John the Baptist, I carefully suggested that John did not really support Jesus. I was referring to the Bible quote by Jesus in Matthew 11:11 (“that he who is least in the kingdom of heaven is greater than he [John]”) a verse we had just read in class. Everyone looked at me strangely, but no one said anything.

After several more visits I was still waiting to meet and speak to the main pastor of the church and invite him to our True Family Values Conference. One Sunday, after I had contributed eagerly to the Bible class discussions, the teacher asked me how I knew so much about the Bible. I explained that I was a graduate from the New York Theological Seminary in Manhattan and a missionary with the Unification Church of Sun Myung Moon. I had never hidden my affiliation, but I guess this confession was like waving a red flag.

One week later I received a letter from the minister of the church. I had listened to his sermons on Sundays, but I had not yet met him in person. He requested that I meet with him at a local restaurant for lunch; he wished to speak to me. I called the secretary of the church and replied that, yes, I would be glad to accept. During lunch, the minister asked me several questions about my work with the Unification Church. When I finished describing my mis-

sion, my naive hope of acceptance was crushed very quickly. The pastor suddenly changed his demeanor, a stern look came upon his face, and he said, "Well, frankly, I have to warn you, if you are coming to our church to try to witness or to proselytize any of our members, we will not allow that. But if you want to be baptized and join our denomination, you must give up your affiliation with the Moonies." I slowly shook my head in disbelief at what I was hearing and explained that I just wished to make friends with people from different religious denominations. I also softly clarified to him that I deeply felt that the revelation of Sun Myung Moon was the most astonishing teaching I had ever heard, and that I knew I had been called by God to hear this new truth. Without even saying goodbye, the pastor quickly got up and walked out of the restaurant.

I had experienced persecution many times before, but I did not really expect it to come so quickly after I arrived back in my hometown. It remains an enigma to me why so many Christians are afraid to hear anything different from their traditional, dogmatic beliefs. *But I suppose I was afraid at first too.* Many prophets in the Old Testament who were sent by God, including Jesus himself, received such cruel persecution merely because they brought new words or ideas to people who did not want to listen. If our belief and faith in God is strong and sincere, hearing a "new truth" should not be such a threat. We can leave our minds open, studying or praying to make sense of what we have heard, and discern what is true from false. But if our minds are not open, how can God reach us?

6

Jesus: Who Was He?

Jesus Christ was not the Incarnation of God the Almighty Creator Himself, but was a real human being with the special mission of being the Christ and Messiah. He is “one” with God and perfectly reflects the heart and image of God. Traditional Christianity has been misled by incorrect theology.

This interpretation of who Jesus was (coming from the revelation of Sun Myung Moon) radically challenges Christian traditional viewpoints. What made Jesus different from ordinary men? It was his relationship with God, his “Heavenly Father,” and the historical fact that he was chosen by God to be the Messiah. He was the Anointed One who had been expected by prophets and by the chosen people (Israelites) in the Old Testament for hundreds of years. Yet Jesus was fully human; he appeared and acted like any other human being. None of his disciples or followers thought of him or treated him as a deity or as God Himself, having come down out of heaven to dwell with mortal man.

I heard a humorous story that brings this point home: “Jesus asked his disciples, ‘Who do you say that I am?’ They responded, ‘You are the eschatological manifestation of the foundation of our being, the kerygma in which we find the ultimate signification of our interpersonal relations.’ And Jesus replied, ‘Whaat?’” Jesus’ question, “Who do you say that I am?” is actually in the Bible in Matthew 16:15–17. Peter answered this question: “You are the Christ, the *Son of the Living God*” [italics added], and Jesus answered, “Blessed

are you, Simon Bar-Jona [Peter], for flesh and blood has not revealed this to you, but my Father who is in heaven!”

Then was Jesus human? We know that Jesus was human because he was born on earth and came into the world through his mother’s womb. He was known to cry and weep in sorrow, eat and travel with his disciples, and bleed when he was crucified. Actually, Jesus was the first person to be fully human. He was a man born from a womb, *yet he was free of original sin* and was a perfect reflection of God. In this sense he was truly the “only begotten Son of God.”

The difficulty in understanding Jesus’ relationship to God has been with us for a long time. In the early history of Christianity, during the Christian ecumenical councils of Nicea (325 A.D.) and Chalcedon (451 A.D.), the clergy met to resolve once and for all the dispute over the nature of Christ. The disagreements were over one basic issue: “Was Jesus Christ fully human or was he fully divine (or God Himself)?” But the arguments got worse and turned into harsh quarrels, with damaging results. Even pious and sincerely religious men were banished, exiled, and called “heretics.”

Many Christian believers point to a Bible passage in John 14:8–10 to prove that, according to Jesus’ own words, he is God. One of Jesus’ disciples, Philip, came to him and asked, “Lord, show us the Father, and we shall be satisfied.” Jesus answered, “Have I been with you so long and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, ‘Show us the Father?’ Do you not believe that I am in the Father and the Father in me?” But this does not mean that Jesus is saying that he is God, the Infinite, and Almighty Creator Himself. In the same chapter of John, in verses 19–20, Jesus states, “Yet in a little while, and the world will see me no more, but you will see me....In that day, you will know that I am in my Father, and *you in me, and I in you.*” [Italics added] But we would never conclude that this passage means we will ever be Christ Himself. This is merely the writing style of the author(s) of the Gospel of John.

The relationship between God and Jesus can be compared to that of the mind and body. For example, if the body of a man is in perfect unison with his mind, then his body and mind can be “one” and his body will completely obey his mind. Yet we would never say that the *body is the mind*. But because Jesus Christ did reflect God and was “one” with God, and because he was the first man in all of human history (except Adam) born free of original sin, then he indeed was the perfect reflection of and image of God, rightly called the “Son of God.”

The misunderstanding among Christians that Jesus is God Himself has aggravated the already difficult relationship among the world religions. Christians have pointed a finger at people of other faiths for not “accepting Jesus as God.” The followers of Muhammad, for instance, can accept that Jesus Christ was indeed a great prophet who brought mighty words of life, but they find it a hideous and insulting idea that “Jesus is Allah.” Jews were the chosen people of God, and their prophets were for thousands of longing and waiting for the advent or coming of their Redeemer. As a religion, they have not yet accepted Jesus as the fulfillment of this long-awaited hope. But a doctrine asserting that Jesus, or the Messiah, is God the Creator Himself, and is therefore the Incarnation of Yahweh, the Old Testament “One God,” is seen as ridiculous and outrageous.

It is from a single expression in the Bible, in the Book of John referring to “The Word,” also called the “Logos,” that many Christians came to believe that Jesus is God Himself and existed prior to his own physical birth. In the first chapter, John wrote:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. (John 1:1–3)

This passage seems to show that *the Word is Jesus*, that he existed in the beginning with God, that all things were created through him, and that he was God. Yet there is a verse further on in this same chapter of John that contradicts the above interpretation: “And the Word became flesh and dwelt among us...we have beheld his glory...*as of the only Son from the Father.*” (John 1:14, italics added) This last verse is true: Jesus is the only Son from the Father, not God Himself. So what is the true meaning of the Logos, which is translated as the “Word” in the above quote? This is a Greek expression that literally means “a law, belief, concept, or word.” Rev. Moon clarifies that the Logos or “Word” in the Bible describes God’s ideal of a perfect man. The “Word” was God’s ideal of a perfect human being who did not yet exist, but who eventually “became flesh and dwelt among us...” (John 1:14)

And because God’s nature is polar—that is, He has masculinity and femininity perfectly harmonized within Himself—then all things that come from Him also have the same polar nature. We can read in Genesis 1:27, “So God created man in His own image, in the image of God He created him [man];

male and female he [God] created them [humanity].” *In other words, the image of God is male and female.* So doesn’t it make sense that the Word (Logos) in the mind of God has a polar nature? The “Logos” or Word is the ideal of *two beings*, a perfect man and a perfect woman who are free of original sin and who completely reflect the nature of God!

This clearly means that Jesus alone, a single male figure, could *not* be the full incarnation of God, even though he was perfect and complete as God’s son. Originally, Adam and Eve were created by God free of sin before they disobeyed the commandment and fell. If they had obeyed and subsequently been “Blessed” by God in Holy Matrimony, then they would together have become the masculine/feminine embodiment of the God’s ideal “Word.” Tragically, they fell and became stained by Satan’s blood lineage, failing to fulfill God’s ideal and failing to become the incarnation of the Word.

There are many verses in the Bible, including Jesus’ own words, that deny the notion that Jesus is God Himself:

And as Jesus was setting out on his journey, a man ran up and knelt before him, and asked him, “Good teacher, what must I do to inherit eternal life?” And Jesus said to him, “Why do you call me good? *No one is good but God alone.*” (Mark 10:17–19, italics added)

You heard me say to you, “I go away, and I will come to you.” If you loved me, you would have rejoiced, because I go to the Father; for the *Father is greater than I.* (John 14:28, italics added)

St. Paul in his letter to Timothy did not call Jesus “God” but referred to him as a communicator between God and humankind: “For there is one God, and there is one mediator between God and men, the man Christ Jesus...” (Timothy 2:5)

Today, among educated Christians and Christian theologians, there is a growing recognition that *the humanity of Jesus must be reaffirmed.* So also in our contemporary world it should not be surprising or unorthodox for people to say that Jesus was a real man. On the other hand, there have been many authors and writers who have tried to show the complete humanity of Jesus by depicting him as “too human” (i.e., fallen). For example, they have fictionalized Jesus as having been subject to lust and jealousy, as in *Jesus Christ Superstar* and *The Last Temptation of Christ*. These interpretations usually end up tarnishing the dignity of Jesus and diluting the value of his mission as the Messiah.

Sun Myung Moon, receiving a most holy revelation of the truth about Jesus, showed him as a real human being who retained his heavenly dignity and glory as the Son of God and the Messiah. The Old Testament prophet Isaiah predicted that the Redeemer would come to the chosen people to be the true “Everlasting Father” of humankind. (Isaiah 9:6) In his letter to the Corinthians (15:45), Saint Paul calls Jesus the “last Adam”: “Thus it is written, ‘The first man Adam became a living being; the last Adam became a life-giving spirit.’”

Rev. Moon asserts that Jesus was supposed to have gotten married during his lifetime on earth. I admit that when I first heard this, I was appalled! However, as I studied, I quickly realized that it was true, that it makes perfect sense, and that there could have been no other way. With the “Marriage Supper of the Lamb [Christ],” as it is described in the Book of Revelation, (Revelation 19:7), God intended the Messiah (Jesus) to bring forth upon the earth substantial children of God’s own true lineage, not of the false lineage of Satan. Jesus and his bride would have then become the true parents of humankind, and human beings would have obtained new life, free of original sin, through them. This is why Jesus often referred to himself in the Book of Matthew as the “bridegroom:”

Then the disciples of John [the Baptist] came to him, saying, “Why do we and the Pharisees fast, but your disciples do not fast?” And Jesus said to them, “Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast.” (Matthew 9:14–15)

Again, in the “Parable of the Ten Virgins,” Jesus compares himself to the “bridegroom” (the Lord), the one for whom the “ten maidens” were waiting for his return at the Second Coming. (Matthew 25:1–3)

If we were to reflect upon it, we would find that at the essence of Christianity is the realization of God’s original ideal of marriage and true love. While Jesus was trying to fulfill this important mission himself and to establish a heavenly model of the family, he was opposed due to a lack of understanding among almost all of his contemporaries. Indeed, he was rejected and eventually crucified. As a result, there is as yet no model on earth to follow in establishing a family absolutely centered on God. God intended the tradition of true love to blossom fully in Jesus’ life, but because Jesus was rejected by Israel,

he could not set up this tradition in his lifetime. God intended for Jesus to substantially become the “Eternal Father” of humankind.

At first I did not accept Sun Myung Moon’s views about Jesus—that Jesus was not God, that he was not supposed to be crucified and that God intended for him to get married. The problem was that I didn’t understand God’s plan in restoring the ideal of true love by engrafting all people to Jesus and his bride, who were to be the true vine(s) and the root of God’s restored lineage on earth. Slowly, I came to accept the truth in Rev. Moon’s revelation. I finally acknowledged the heart-breaking truth that Jesus was *never able to become a bridegroom*, even though he must have desperately wanted to marry. I realized that God and Jesus felt so much pain and sorrow because of Jesus’ early death, and this realization brought me to my knees. Through my tears and prayers, I finally received spiritual confirmation that it was true—Jesus was supposed to have received his bride.

I came to a very clear understanding of “Jesus and the Holy Spirit” as a model for marriage and true love through the “True Family Values” ministry, founded by Rev. Moon. I learned of this ministry when I returned to my hometown in Berkeley in 1993. In 1996, I became the coordinator of the True Family Values Ministry for our California region. I spent long hours calling ministers, visiting churches of all denominations, and inviting clergy and church missionaries to the conferences being held in Washington, D.C. I attended several conferences together with the guests we brought, and I found the seminars so exciting.

The lectures presented Rev. Moon’s powerful teaching about “true love,” which emphasizes the importance of the human family obeying spiritual and religious laws and centering our lives on God. The lectures taught that the human family is God’s highest ideal and hope, and that a “perfected” (morally pure) family—husband, wife, and children of God’s lineage—is the expression of *God’s entire purpose of creation*. Seeing people from all denominations and world religions, as well as from all races, coming together to study True Family Values at the Washington, D.C. conferences left me with the urgent feeling that I must bring this teaching to my American peers and to all clergy.

The True Family Values seminars also taught that Jesus Christ and the Holy Spirit are the model of true parents for all people. Jesus was to fulfill what Adam failed to do. Adam and Eve’s conjugal (married) love should have been consummated only after God had blessed them in Holy Matrimony. Then their children (and our ancestors) would have been true children of God, and our lineage would have been from the lineage of God. Yet, because Adam

and Eve fell, God could not accept their conjugal life. They created their family outside the biblical Garden of Eden and under a curse. If Eve had taken Adam as her true husband with God's blessing, they could have reached true love. "True love" is love centered on God; it is love in the context of family relationships. Rev. Moon says that true love is to give unselfishly; to give and give and forget you have given, and give again.

The seminars taught that we still have original sin because Satan, in the Fall of Humankind, invaded our flesh, leaving us to be born of his false lineage and false love. This is the root of the problems of family breakdown, child abuse, incest, rape, and marital infidelity—all leading to the degradation of our society. The problem originally comes from Adam and Eve and Satan. Lucifer and Eve had illicit sex (illegal according to heavenly law), and Adam and Eve had premature sex. Their family relationship was outside God's realm of love and influence and therefore left them with sin, guilt, and shame. Theirs was not a God-centered but a self-centered love, and the author of that selfish love was Satan. This "spiritual violation of love," known as the "original sin," has been handed down from generation to generation, affecting all of humankind.

Today, we can see the culmination and fruition of the sin that happened in the Garden of Eden. Many young people are rejecting marriage and family because they see their parents' selfish love. Divorce and single motherhood in America have reached epidemic levels. The lack of true love has become universal. The president emeritus of the Unification Theological Seminary once said in one of his "Unification Briefs" morning talks:

Children should receive both the mother's love and the father's love. If love from only one is denied, or if there is no affectionate touching or love from anyone, then that child will be a disturbed and unloving person as an adult. We should be able to live in a beautiful world where love betrays no one anymore. (Dr. David S.C. Kim)

The True Family Values seminars emphasized that the internal cause of the problems of crime, drug abuse, and the breakdown of the traditional family is *sexual immorality*. Research has shown that the most destructive aspect of sexual immorality is *premature and pre-marital sex of teenagers*. Some of the effects are as follows:

1. Anxiety about HIV/AIDS and unwanted pregnancy
2. Regret and self-recrimination
3. Guilt
4. Loss of self-respect and self-esteem
5. Corruption of character and debasement of sex by using others for one's own gratification
6. Shaken trust and fear of commitment
7. Rage over betrayal
8. Depression and suicide
9. Ruined relationships: good friendships turning sour
10. The stunting of one's own personal development

(Thomas Lickona, "The Neglected Heart," *American Educator*
[Summer 1994], 34)

The True Values Seminars also taught that "Jesus and the Holy Spirit" are our "spiritual true parents." In other words, we receive spiritual rebirth from them, but we are awaiting the redemption of our bodies (physical rebirth). A husband and wife cannot create "children of God" simply because that is their wish. In the Bible, the Apostle John wrote, "But to all who received him [Jesus], who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God." (John 1:12) If Jesus had not been crucified and had married, the above prophecy would have been fulfilled.

Rev. Sun Myung Moon, in a talk to the UTS seminarians, once said,

The family is the cornerstone of the ideal world. Men and women, male and female, were created for one purpose: to consummate true love. My ultimate mission in coming to this earth is to give the "Blessing" [Holy Marriage] to people. (From Shirley Stadelhofer's personal notes, Unification Theological Seminary, 1986)

7

Resurrection of Jesus: Spiritual Salvation

The tragedy of the crucifixion was as much a piercing pain and agony to the heart of God as the Fall of Adam and Eve. But the victory for God, Jesus, and humanity was the glorious resurrection in which Jesus arose in a spiritual body. The life, teachings, and resurrection of Jesus bring spiritual salvation to those who believe.

There has been nothing more confusing and ambiguous than the idea of resurrection as expressed in Christianity today. Was Jesus' resurrection literal? In the future, will all of God's people be literally resurrected from their graves, as the New Testament indicates? Is there a spiritual world other than this physical world? The revelation taught by Sun Myung Moon brings more clarity to this issue than anything else I have ever heard. It is truly the light of God's truth in the Last Days!

The first point of clarity is this: resurrection really means a change in a person's spirit or soul, not a change in a person's body in which it comes back to life. The change can occur whether a person is physically alive on earth or is already deceased. In the case of people who are living on earth, they can be resurrected spiritually by abandoning their fallen immoral life, repenting and confessing their sins, and turning back to God. The essence of resurrection is

the process by which one leaves the state of being under the dominion of evil (Satan) and comes into the direct dominion of goodness and love of God.

In the Bible, Jesus says, “Truly, truly, I say to you, he who hears my word and believes him [God] who sent me has eternal life; he does not come into judgment, but has passed from death to life.” (John 5:24) In this passage, Jesus conveys the truth—that resurrection means returning to the heavenly “life” and lineage of God and leaving the state of “death” of the satanic lineage caused by the Fall. In other words, when we are resurrected, we are changed internally and spiritually, not externally and physically.

The literal definition of resurrection according to the dictionary is “rising from the dead.” The true biblical meaning is going from a state of spiritual death to the state of spiritual life. Accordingly, the “death” of Adam and Eve, when they disobeyed the commandment, was a spiritual death, a spiritual alienation from God, *not physical death*. Some Christian believers today argue that if Adam and Eve had not fallen, they would have lived on earth eternally in their physical bodies. What nonsense this is! It would be hard to imagine the number of their descendants (bodies of people living on earth) if that could have been true.

Rev. Moon has said:

Many Christians today truly misunderstand. They preach resurrection, but resurrection does not mean that dead bodies will rise again. That’s a misconception. Death came when human beings departed from God, through the misuse of the love of God. Human physical bodies remained alive after the Fall. Resurrection means accepting the word of God to become the possessor of God’s love. (Sun Myung Moon, *God’s Warning to the World* (New York: The Holy Spirit Association for the Unification of World Christianity, 1996), pp. 136–7)

Another absolutely profound clarification of this new truth brought by Rev. Moon is that there exists a world other than this physical world—the spiritual world. This clarification may not be new to some people, who would say, “I knew that.” But this new truth shows that the existence of the spiritual world is a natural unfolding of the way God created all things. There is a polarity in all things of God’s creation—man and woman in humans, male and female in the insect and animal world, plus and minus in electricity—but there is also a more fundamental polarity: for example, humans and animals have a mind and a body; all other living things have visible mass (cells) as well an invisible, inherent directive force.

In the Bible, the spiritual world is often referred to as “heaven.” It is a sobering reality that hell also exists; it is the lowest realms of the spirit world, where people go because they remain under Satan’s dominion. The spiritual world is certainly not a place up in the sky or on some planet in our universe; it does exist, but *it is in another dimension*. The principle of duality also clarifies the structure of a human being. We do not exist simply with a visible physical body; we also have an invisible spirit body, or soul. When we die we shed our earthly body and live in the spiritual realm eternally.

There is strong biblical support for these truths. For example, it is written in the Book of Matthew that Jesus took his three main disciples with him up to the top of a mountain (Mount of Transfiguration):

And after six days Jesus took with him Peter, James and John...and led them up a high mountain apart....And behold, there appeared to them Moses and Elijah, talking with Jesus. And Peter said to Jesus, “Lord, it is well that we are here; if you wish, I will make three booths here, one for you and one for Moses and Elijah....” (Matthew 17:1–4)

In this story, Peter is so excited about building three booths (huts) because Moses and Elijah, who lived hundreds of years before Jesus’ time, seemed to Peter to be physically alive. In actuality they were transfigured spirits who were conversing with Jesus.

It is the official belief of Christianity today that when Jesus arose, on the third day after the crucifixion, his *physical body* appeared. But this belief is totally wrong! It was Jesus’ spiritual body that resurrected, not his physical body. There are three passages in the Bible that support the fact that it was only Jesus’ spiritual body that resurrected. First of all, a story in the Book of John describes when Mary Magdalene stood outside Jesus’ tomb on Easter morning. She turned around and saw Jesus standing near her, *but she did not know who he was*.

Jesus said to her, “Woman why are you weeping? Whom do you seek?” *Supposing him to be the gardener*, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” Jesus then called to her, “Mary...” (John 20:11–18, italics added)

Doesn’t it seem incredible that Mary did not recognize Jesus, even though she had known him personally and had been with him many times when he

was physically alive? The reason she did not recognize him when he first spoke to her is that Jesus was then arisen in his resurrected or spiritual body.

A second incident after Jesus arose is recorded in the Bible:

On the evening of that day, the first day of the week, the doors being shut [locked] where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." (John 20:19)

Can a physical body go through locked doors? No, of course not. It was Jesus' spiritual or resurrected body that appeared. This same kind of phenomenon happened many times after Jesus had risen. In the Book of Luke it says,

That very day two of them [Jesus' disciples] were going to a village named Emmaus...talking with each other about all these things that had happened. While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him. (Luke 24:13-16)

Of course they didn't know him—Jesus was not in his earthly, physical body, which his disciples knew so well, but was in his spiritual, resurrected body. The story continues in Luke 24:31. When they arrived at their destination, Jesus spoke to them, "and their eyes were opened and they recognized him."

It's tough to convince certain people of the above truth. Some still refer to the story of "doubting Thomas," where the disciple would not believe that Jesus had arisen unless he could actually touch Jesus' wounds from the cross.

The doors were again shut [locked]...but Jesus came and stood among them....Then Jesus told Thomas to see and feel his wounds, and said to Thomas..."do not be faithless, but believing." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe." (John 20:24-29)

This event is also understandable when we realize that Jesus was in his resurrected body. A resurrected body has the same appearance as the physical body, and accordingly Thomas could have seen Jesus' scars. And spiritual beings can have interchanges with people on earth, just as angels can.

What implications does all this have for us? There are hundreds of different denominations of Christianity today, and almost as many different interpretations of how Christ will return in the Last Days. There is the general yet perplexing Christian belief that at the Second Coming of Christ, all the faithful will rise again in *physical bodies* from their graves and live in a “new heaven and earth” eternally with Jesus and God. Does this really mean that their flesh will literally rise out of their graves from a state of decay and corruption? Based on my study of Rev. Moon’s revelation I can confidently say that this is ridiculous and impossible—it is not the way God works. Furthermore, the so-called Rapture expected by so many conservative Christians *will not be a literal event* in which physical bodies of faithful Christians living on the earth supernaturally rise to “meet the Lord in the air.” (1 Thessalonians 4:13–18)

There is another erroneous Christian belief that persists, that we cannot have salvation and forgiveness of sin without Jesus’ crucifixion and the blood he shed on the cross. In Chapter Four, I outlined Sun Myung Moon’s true interpretation of Jesus’ life—that the death of Jesus was neither God’s will nor Jesus’ fault. The crucifixion of Jesus was not preordained by God but was Satan’s work, supported by the fallen will of others. This theology of the necessity of Christ “shedding his blood” relies on a single Old Testament prophecy—that the Messiah would come as the “sacrificial lamb.”

In making the point that it was *not necessary* for Jesus to shed his blood, Rev. Moon points to a story in the Book of John in which the Scribes and Pharisees bring a woman before Jesus who had been caught in the act of adultery. According to Mosaic Law, she should have been stoned to death, but Jesus bent down, marking something on the ground, and said to the leaders and people gathered around the woman,

“Let him who is without sin among you be the first to throw a stone at her.” But when they heard it, they went away, one by one....Jesus looked up and said to her, “Woman where are they? Has no one condemned you?” She said, “No one, Lord.” And Jesus said, “Neither do I condemn you; go, and do not sin again. (John 8:7–11)

This biblical story tells us that Jesus was able to *forgive sin* without shedding his blood.

Another story in the New Testament tells of a paralytic who was lowered by his friends through the roof of a house where Jesus was staying. Wanting to get a healing for him, they were all surprised when Jesus said to the man, “My

son, your sins are forgiven.” (Mark 2:5, italics added) Jesus perceived that some of the scribes present thought this was blasphemy. He said, “But that you may know that the Son of man has authority on earth *to forgive sins.*” He said to the paralytic, “I say to you, rise, take up your pallet and go home.” (Mark 5:10–11, italics added)

What do these stories really tell us? Before Jesus had shed one drop of blood on the cross, he had already given *forgiveness from sin*; no one had to wait for him to be crucified. God’s plan of salvation did not require that His Son shed blood. The Moon revelation makes it clear that true salvation means that the Kingdom of God shall be here on earth with living men, women, and families. What we received from Jesus is the love and truth he brought. There was nothing but tragedy and sorrow in his crucifixion, an event that brought horrific grief to the heart of God.

Based on the absolutely pure heart of Jesus, God was able to turn the tragedy of Jesus’ crucifixion into a victory over Satan. Jesus knew the heart of God, and he knew he couldn’t forsake Him by becoming resentful or hateful due to the unthinkable opposition and persecution he received. Jesus was a true man, because he resembled God by forgiving his accusers. Because of this, God could raise and glorify Jesus’ spirit, and Satan had no power or right to obstruct this. This was the resurrection of Jesus.

After Satan’s attempt to permanently destroy the Messiah, God gave humanity a way for the fallen to receive salvation, but it was limited salvation. Rev. Moon has revealed the shocking truth that our salvation in Christianity actually comes *not* from the cross but from the *glorious resurrection of Jesus Christ*. Without the resurrection, Christianity has no power. The event of the risen Jesus on Easter morning brought new hope and grace to humanity. So when we believe in, have faith in, and unite with the risen Christ and the Holy Spirit, we have spiritual salvation—but we still need physical salvation.

For the most part, Christian tradition has denied the value of the physical world and has asserted that we can only have eternal happiness after we die. But the truth is that God intends for the Kingdom of Heaven to be established first on earth. The Kingdom of God does not merely refer to a spiritual kingdom in our hearts or the home in heaven where the so-called saved go after death. The crucifixion of Jesus brought the hope for God’s Kingdom on earth to a halt, and the subsequent Christian foundation for rebirth and salvation could only occur on a spiritual level.

God had worked thousands of years to bring the Messiah as His only begotten Son, but He also wanted an only begotten family, an only begotten

society, and an only begotten world. God deeply wanted His Kingdom of Heaven to materialize on earth, but the crucifixion negated this. We must realize the important point—it was only after God’s will was frustrated at the time of Jesus that He planned to send the Messiah again, which would become the Second Coming of Christ. This why Jesus told his disciples he would come again.

I was privileged to see Sun Myung Moon at two of his public speaking events. I was involved, along with other church members, in helping to bring people to these rallies sponsored by the Unification Church. Our purpose was to give “our founder and leader” the opportunity to speak on a large scale, to proclaim his message and share his revelation with the American people. He spoke as God’s prophet and gave a heavenly warning to save the nation of America. Some of his themes were “God’s Hope for America,” “Christianity in Crisis,” and “America in God’s Providence.” I know that Rev. Moon loves this country even though there has been relentless persecution against him. He has tried to convey the message that the United States of America has an important role to play in God’s worldwide providence.

Two of our largest rallies took place in 1976. One happened at Yankee Stadium in New York on June 1, and the other was held at the Washington Monument in Washington, D.C., on September 18. Almost all the membership of the church united in a zealous spirit to sponsor these events. We drove across country in groups from our home states and gathered weeks before the two events to prepare the environment and invite people to attend. For the Yankee Stadium Rally, I rode in one of the church vans from California with a group of brothers and sisters half my age. We took turns driving, and in a virtual non-stop trip we arrived in a short time at our destination in New York City.

On the final day of the campaign, we all went to the Yankee Stadium in the afternoon. It started out as a beautiful day, with many people, members and non-members, arriving early. The program was not actually to start until evening. There was much bustling and exciting activity as stages and banners were set up, hundreds of small balloons were blown up and put into nets (to be released later), many streamers were hung, and one enormous balloon was secured down on one side of the stadium.

At about 5:30 in the afternoon, when people were already sitting around the lower section of the stadium and small groups of members were singing or praying together, *there came a great shock*. The sun had been shining and the day was balmy, but in minutes the wind started blowing, dark clouds covered

the stadium, and all of a sudden overhead flashes of lightening and thunder appeared. Then it really started to pour, and the rain came down in bucketsful! All the decorations and streamers were destroyed, and the huge balloon deflated. Some people ran for cover, but the longtime and faithful members, with tears in their eyes and panic in their hearts, stood up and started singing, "You Are My Sunshine."

I was crying so hard I was sobbing, likely due to my shock and my failure to understand how this dreadful and completely unexpected storm could have occurred so suddenly. I could only react in disbelief. This special event had been such an important day for everyone. All of us, the entire movement worldwide, had been working on it for weeks. Still, I stood up with the others in the rain and kept singing until I got soaked to the skin. Some people were leaving the stadium, and the program had not even started. Our singing did entice some people to stay, though, and fortunately others were still coming in from the buses outside.

Then, after about thirty minutes, *another amazing thing happened*. The rain stopped just as quickly as it had begun, the dark clouds disappeared, and the sun began to shine again! Everyone who was still there started cheering and clapping, and we resumed work on the program. Later, when the actual event began, the weather was still clear and the stars were out and sparkling. All the entertainment was beautiful, and Rev. Moon's speech was strong and exciting.

During the program, another strange disturbance occurred in the upper rows of seats: it seemed some people were attempting to start a riot. Whatever it was, it didn't spread down to the front of the stadium or near the stage in the middle, where Rev. Moon was speaking. The attempt was apparently stopped because, after many people left during the storm, our members naturally gathered all around the lower stands. The next day we heard the greatest surprise of all: security guards for Rev. Moon, through investigation, had found out that there had been a plot to assassinate him. They determined that his life had been spared because the violent storm had kept most of the vindictive people away. They also figured out that the rioting group could not rush toward the stage where Rev. Moon was speaking, because a solid group of our members had taken all the empty seats down in front. Thank God for the storm!

Within a few days of this event, the church leadership announced that we should prepare for another huge rally, which would occur just three and a half months later, on September 18, at the Washington Monument in Washington, D.C. I was in awe and wondered how it would be possible, since filling up

the wide area around the monument would require an estimated attendance of 300,000 people. But there was no time for wondering, and we soon began our work in preparation for this event. We stayed in a rented house in Richmond, Virginia, which became one of our temporary centers in order to witness to the people, whom we would bring in busloads to the event. All the places to sleep were always taken in our women's section in the house, so most of us had to sleep in the attic. But we were well trained for traveling and had brought our sleeping bags.

We visited churches, went door to door, and met people on the streets. I visited a marvelous group of African-American seniors to whom we served box lunches and who responded to me positively. On the day of the rally, thousands of people came in busloads from all the main cities in the surrounding states and the area of Washington, D.C. We had a glorious day traveling to the monument, and when we arrived we sat in a reserved section very close to the stage and speaker's platform. Rev. Moon's speech was powerful, and the music and entertainment—especially the huge fireworks show—were spectacular.

In his speech Rev. Moon said,

God called me to this country to proclaim God's new revelation. And in particular, God called me to lead the young people of America, the leaders of tomorrow, back to God. (Sun Myung Moon, "America and God's Will" Speech, September 18, 1976)

The next day, the newspapers and the media falsely reported that only 50,000 people had attended the event. But we who were there knew better. Photographs that our staff took from the air attested to the fact that there was a sea of people, completely covering the area around the Washington Monument up to the Lincoln Memorial, which was estimated at more than 300,000! (We also knew this was true from the busloads of people we brought.) Rev. Moon said the event was a "great success and victory for God." Yet Rev. Moon's goal is not just to have large demonstrations, but to change the hearts of people. In an earlier speech he declared,

I can see a great change, a great new surge of revolution coming to America—not by fire, not by bullets, but by God's truth kindling a revolution of the human heart. I have come here to ignite this spiritual revolution. The ultimate answer is not demonstrations or legal battles. The answer lies in

the hearts of men and women, in the quiet revolution from selfishness to unselfishness. (Sun Myung Moon, Speech, "God's Hope for Man", October 20, 1973—Washington, D.C.)

8

Returning Resurrection: Second Chance

When we die and go to the spiritual world without salvation, God mercifully gives us a second chance through “Returning Resurrection.” This is not the popular reincarnation belief in which the soul returns to earth again in a new physical body, but is a process of descending in spirit to a person on earth and working in cooperation with them in the fulfillment of God’s will.

How can spirit persons descend to cooperate with earthly persons? Rev. Moon’s teachings offer a most insightful explanation: after a person dies and his soul goes to the spirit world, that person can “return” to the earth spiritually and interact with people, enabling him to perform acts of goodness. In so doing, the spirit person improves his spiritual status and gradually “resurrects” himself. Usually the spirit will cooperate with his relatives and descendants on earth or with those having a common purpose or talent. We on earth are often unaware of this process and tend not to distinguish the inspiration and guidance that comes from these descending spirits from our own thoughts and feelings.

The interaction is mutually beneficial: the descending spirit imparts guidance, spiritual healings, miracles, and inspiration to those on earth, and we in turn help the spirits by allowing them to do good acts through us and thus feel

vitality and satisfaction in fulfilling their unfinished missions. This brings the spirits closer to the love of God and allows them to gradually perfect themselves and achieve resurrection.

What is death? The ultimate and inevitable separation of the human spirit from the body is not death in God's sight. Real death comes from evil and sin, the absence of love, and the lack of a personal relationship with God. Resurrection, or going from death to life, is actually a spiritual transition. It is the change in a person's life, when one goes from a fallen state to a state of oneness with God's love, resulting in spiritual growth and maturation.

The Divine Principle describes the process of resurrection as follows:

The human body...once it is dissolved into dust, cannot be resurrected to its original state. It is not necessary for a spirit man to resume his flesh, when there is a vast spirit world where he is supposed to go and live forever. Therefore, resurrection means the phenomena occurring in the process of man's restoration...from the state of having fallen under satanic dominion, back to the direct dominion of God. Accordingly, when we repent of our sins, making ourselves better and better, day by day, we are coming closer to resurrection...returning to the Heavenly lineage through Christ, leaving the death of the satanic lineage caused by the fall of Adam. (*Divine Principle* 1973, pp.170-171)

Why do we desire to live forever? People fear death so much that they devise all sorts of methods to preserve their physical bodies for eternity, such as embalming. As a result of the Fall, we have lost our original sensitivity to spiritual truth, and we get confused. We confuse eternal life in the spirit with physical life. It is because we were created with a spirit that *does live eternally* that we somehow want to live eternally. We want to live forever in our physical bodies, since this is all we know.

After the Fall, we were ignorant of the existence of our spiritual selves, and were not even sure of the existence of God and a spiritual world. Therefore, we have not understood that physical death is a natural process in which we simply shed our external shells, after which our existence continues. And this existence is not a complete separation from the physical world. People can and do communicate with those in the spiritual world through mediums and psychics, who have received the spiritual gift of channeling. In turn, those in the spiritual world can often communicate with those on earth. It is not necessarily a tragedy to die. Dying—that is, going from the physical world to the spir-

itual world—is a normal, natural, and inevitable transition for all human beings.

The spiritual realm is our eternal home. In the Bible, in John 14:2, Jesus proclaims, “In my Father’s house are many rooms; if it were not so, would I have told you that I go to prepare a place for you?” Death is a natural and universal phenomenon. All created beings in our universe are made by God to naturally age and turn to dust. The body of a human being can be compared to an overcoat, which is separated from our spirit by death. This body becomes old, exhausted, and ill, and eventually our spirit (or soul) returns to the spiritual realm to live there forever. God created the spiritual world before He created the visible, physical world and before He created humanity. God did this because He knew that our spirits needed a realm to live in after our physical life.

Rev. Moon has often compared the process of the life and death of humans to the process of a caterpillar becoming a butterfly. If we imagine that the caterpillar has consciousness, as humans do, then it might be afraid of becoming a cocoon, because this could seem like the end of its life. It could be attached to its life as a creature in the earth, just as we are attached to our physical bodies. But the caterpillar does not know that there is another new existence after its “death” in a cocoon, where as a beautiful butterfly it will be enjoying a new life among fragrant flowers and sweet honey. After the Fall, we became ignorant of the truth: that we have been created to live eternally after we leave this earth in a wonderful and unending spiritual realm. There is no single earthly creature who can continue its biological life forever. Humankind is no exception to this law of nature—our human bodies cannot live in the physical world eternally.

This chapter addresses the question: What happens to people who have already died but who had not yet been saved? As mentioned, God has provided them a second chance. The meaning of salvation, however, must first be clarified. Salvation simply means to restore a person to the state of health, maturity, and normality. For example, if a drowning person is to be saved, he or she must be restored to land. If a sick person is to be saved, he or she must be restored to a state of health. God’s salvation is simply the process of restoring people and things to the natural state that He had always intended for them.

A most important point is that our spirit grows and matures only while we are in our earthly bodies. As we live on earth we have two bodies in a sense, an external physical body and an invisible inner body, called a spirit body. During

our earthly life, our spirit bodies are nourished with two types of nutriment. The first nutriment is a spiritual booster, which we receive from God's love and truth (Word). We experience God's love especially through our parents and the different types of love in human relationships.

The second nutriment is a type of vitality element which we receive from our physical bodies when we do acts of goodness, such as giving or sacrificing for others. In other words, without living a life of goodness in our physical bodies, *our spirit bodies cannot develop and mature*. Through the important processes of giving and receiving love in the family and society, and also through performing tangible acts of goodness, our spirit can grow, and we are thus prepared to live in the spiritual realm with God.

Rev. Moon has said, "*The fulfilling of true love is by giving and serving others, forgetting what we have given, and to keep on sacrificing and giving more.*" This is the ideal way in which our physical body provides vitality elements for the spirit. The Bible also asserts this truth repeatedly:

But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great. (Luke 6:35)

Give to him who begs from you, and do not refuse him who would borrow from you. (Matthew 5:42)

Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back. (Luke 6:38)

But how then can God save (restore) those who have already passed from this physical world? The truth is that without the physical body a person's spirit cannot develop to maturity. God designed the spirit to grow together with the body, receiving from it the element of vitality. But in our fallen world, most humans are faced with sin and evil and experience hate and cruelty instead of love. It is therefore hard to live a life of goodness and to accordingly gain good vitality elements from the body. Because of this, the development of our spiritual selves is so often stunted. And once we have passed into the next world of spirit, we obviously do not have a physical body and therefore cannot do acts of goodness. It would seem that such "un-saved" spirits are doomed.

But we can have hope because of the profound truth of "returning resurrection." The Divine Principle states,

Spirits of people who died before they could reach perfection during their earthly life can be resurrected only by returning to earth and completing their unaccomplished responsibility through cooperation with earthly people. By assisting people of faith living on the earth to fulfill their missions, the spirits may complete their missions at the same time. (*Exposition of the Divine Principle* 1996, 144)

This is the meaning of the mysterious passage in the Book of Hebrews in the New Testament, which testifies to this truth. The Apostle Paul writes to the Hebrews,

And all these [saints in the spirit world], though well attested by their faith, did not receive what was promised [salvation], since God had foreseen something better for us [believers on earth]; that apart from us they [the saints] should not be made perfect. (Hebrews 11:39)

The above passage corroborates Rev. Moon's teaching about returning resurrection. St. Paul is saying that people in the spirit world who have died before being perfected (receiving full salvation) can be resurrected only through us, on earth. Since "apart from us, they cannot be perfected," how can they be saved? The saints who lived and died before the time of Jesus can still be resurrected by descending to the physical world and cooperating with people who are following "the Gospel." By doing this, they can receive the redemption made available through Jesus. This is what Paul is writing about.

In addition, the same principle of returning resurrection will apply to Christians and saints of other religions who lived and died prior to the Second Coming of Christ. At the time of the Second Coming, they will seek resurrection by cooperating with those on earth who are following the "returning Christ." This is why at the time of the Second Coming there will be so much spiritual phenomena all over the world. As stated earlier, the process of resurrection is an internal and invisible transformation of our spirit and is not an external event.

The process of returning resurrection is ongoing for individuals all over the world and for those in the spirit world trying to cooperate with us on earth. However, this process will be the most intense at the time of the Second Coming. Just as it was at the time of Jesus, at the time of the second coming, we can expect an outpouring of spiritual phenomena similar to the Pentecost. Can this really happen? Yes! Even though human beings have died, they can still be resurrected and receive new life! (Come back to God) Also, these spirit

persons can work through our physical bodies and help us fulfill our mission to accomplish God's will. "Thus the spirit men pour out spiritual fire on earthly men [people], give them the power to heal diseases, and help them do many mighty works." (*Divine Principle* 1973,182)

It was through Rev. Moon's astonishing revelation of the truth of returning resurrection that I really came to know the deep compassion, forgiveness, and mercy of God. To have a second chance to repent, to change, and to atone for our mistakes by working through the physical bodies of people on earth is a grace that completely overwhelmed me. God, of course, has spiritual and unconditional heavenly laws or commandments that we must obey if we don't want to bring on our own suffering, sin, and misery.

How did so many Christians and others come to the mistaken belief that resurrection means coming alive again in our physical bodies? For one, there are some passages in the Bible that have been interpreted to support this notion,

And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; and the tombs also were opened, and many bodies of the saints who had fallen asleep [died] were raised, and coming out of the tombs after his [Jesus'] resurrection they went into the holy city and appeared to many. (Matthew 27:51-53)

I don't think too many people truly believe that the abovementioned saints literally came out of their graves in their physical bodies and walked into the city. But since it is in the Bible, some have chosen a literal interpretation. It is my guess that while most people feel that this passage has some spiritual meaning, they do not fully understand the phenomenon. From the viewpoint of the *Divine Principle* however, this passage provides a prime example of returning resurrection, where the spirits of the saints of the Old Testament descended to earth to cooperate with the physical bodies of the disciples and other believers in order help them and, in return, receive the Gospel of Jesus and spiritual salvation.

Rev. Moon has taught that it is much better and wiser to fulfill God's will while we are in our own physical bodies on earth. The reason? It takes much longer and much more effort to achieve resurrection of our spirit selves in the spiritual realm than when we are on earth and in the driver's seat, so to speak, of our own physical lives.

I have feared death at many times in my life. This may seem like a contradiction, since I am a Christian and should have faith that heaven is a place that really exists. What adult human being has not pondered the mysteries of death and tried in vain to set aside the fears? After learning and studying the Sun Myung Moon revelation, I came to terms with death and adopted a new outlook: the spiritual realm is the dominant and inevitable destiny for humankind, and our earthly lives are simply a preparation for that certain and glorious fate. My fears had been based mostly on ignorance regarding the spiritual world and our transition to that realm. After studying about returning resurrection, my perspective was forever changed, and I have become exceptionally attracted to this new concept.

Prior to studying Rev. Moon's teaching I had read several books on reincarnation, but I was not convinced of its credibility as a theory. There were always questions in my mind. However after learning about returning resurrection, I clearly understood that the widespread teachings about reincarnation are not true. Those who believe in reincarnation, including Hindus and Buddhists, are mistakenly interpreting the phenomenon of returning resurrection.

Most notions of reincarnation involve returning from death to a new corporeal form. First, what good purpose does it serve for us to come back *in another physical body* and live again on the earth if we cannot remember what happened the first time around?

The idea that we must return again and again to earthly life to become perfected is equivalent to saying that, after one has passed through kindergarten, grade school, and university, we must return to kindergarten....Too little is credited to the vast opportunities of the next school in the spiritual realm. (Young Oon Kim, *Divine Principle and Its Application*, (Washington, D.C.: HSA-UWC, 1969), 110)

Second, if we accept that spirits who once lived on earth are reincarnated and receive new bodies, then these same spirits would be getting new bodies over and over again. This would leave little room for the creation of new spirits through the conception of a human baby. Additionally, the doctrine of reincarnation de-emphasizes the importance of our life in the spiritual realm, which is eternal.

Most people are not "spiritually open", that is, they are not able to perceive the presence of spirits (either angels or humans who have died). But many

people feel that they have a guardian angel working with them and protecting them from harm. It is not uncommon to hear or read stories about people who have been warned or alerted to some imminent danger through dreams or a voice. The magazines *Reader's Digest* and *Guideposts* are filled with these kinds of testimonies, describing events which could only be explained by the presence and help of some kind of spiritual or invisible force.

The Bible predicts that in the Last Days there will be a heightened level of spirituality. "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams." (Acts 2:17) From my own vantage point it seems that occurrences of spiritual phenomena have been on the increase. And there is an increased belief and acceptance of spiritual entities, such as angels. We are seeing more coverage of this topic in the media, especially in movies and television programs. There is a natural fear of things we don't understand, and there has been so much ignorance about spirits and the spirit world. So much of the spiritual phenomena that people experience today can be easily understood and explained by the principle of returning resurrection.

In the 1980s, I was living and working at the Unification Theological Seminary (UTS) in Barrytown, N.Y. One early morning, two seminarians, Tom Cutts and Craig Dahl, joined me on a trip to Tarrytown, N.Y., to hear Rev. Moon speak to the members. On that winter morning, when we left at 4:30 A.M., it was freezing cold and snow covered the ground. Tom, who was driving, asked if we should travel by the New York State Thruway or take a shorter route on the Taconic Parkway. Since it was not actually snowing or raining, Craig and I answered that we didn't think it mattered which way we went.

We decided to travel on the Taconic Parkway and set off. We had not been traveling more than twenty minutes when it began to rain. The signs on the parkway warned of the potential danger: in freezing temperatures, when it rains, the roads become frozen and slick. The parkway was an unlit narrow and winding road, separated in the middle by a wide area of trees and shrubbery. We began to feel uneasy. Before we could make any decisions to turn around or go another way, our car ran over a small rock in the road and we began to spin. All of a sudden, we were going backward! It was still dark, and Tom couldn't apply the brakes, which would only make our predicament worse. We were completely helpless. I soon felt our car begin to slide off the road toward a drop into a deep gulch in the inside section of the divided parkway, where there were trees, huge boulders, and bushes.

None of us could say anything as we braced ourselves for the worst. All this took seconds, and we were all probably praying silently. As I felt our car swinging off the roadway toward the gulch, I knew we were in deep trouble. In desperation, I cried out loud for help, shouting, "Heavenly Father!" There was a strange silence as we careened off the road. As I shut my eyes out of fear, it seemed as if we just floated, and then we gently landed in some snow in an open space in the gulch. The motor of the car had shut off, and we sat in the dark for several minutes before we could speak. I thought, "Are we alive?" While we were sitting there in shock, we saw a car go by on the other side of the parkway. I said, "See if the car will start." It did, and the car lights turned on. We found a place to drive back up on the road going the other way. It had stopped raining, and Tom began to drive carefully back toward the seminary.

We hadn't gone far when we came to some kind of gravel company, which was open. We turned in to use the telephone. As we drove out of the gravel company, we found we were directly behind a state highway vehicle, which was applying gravel and salt to the ice-slick road. We didn't really want to go back to the seminary, so we quickly decided to follow the truck. We proceeded to our destination safely.

At the Belvedere Church, after we had finished listening to Rev. Moon speak, the three of us were able to converse and ponder our frightening but amazing experience. We all agreed that we had experienced a real miracle and that it must have been angels or some spiritual phenomena from God that had saved us from a possibly tragic car accident.

Months later, when I was again traveling on the Taconic Parkway, I noticed that most of the areas in the middle of the divided highway were deep drop-offs covered with big trees, boulders, and brush. I tried to find an area that was clear and flat, from which we could have driven off to the other side, but *I never found it*. I reported our unusual experience to the staff and students in the morning service in the chapel at the seminary: "It was a miracle, and we are just grateful we are alive and well."

I often referred to the above experience when I gave lectures at the seminary on the topic of Returning Resurrection. I believe that the spiritual world did help us that day. It was either our relatives who had passed on or some spirits with whom we had a common cause or reciprocal purpose. They knew that we were following God's will (or at least trying to), and they were cooperating with us that day so they could receive merit toward their resurrection. I am convinced of this.

9

How Jesus Was Free from Original Sin

Jesus Christ, the Son of God, was born with the seed of new life and free of original sin. This “miracle” was the result of forty generations of the reversal of the Fall of Humankind in Jesus’ lineage. By their obedience to God, sin was atoned in the wombs of courageous women in the Bible, including the Virgin Mary.

The Fall occurred at the very beginning of human history due the actions of three beings: Adam, Eve, and the Archangel Lucifer. Through the temptation of a “serpent,” Adam and Eve disobeyed God’s commandment “not to eat of the fruit of the tree of the knowledge of good and evil.” In truth, the Archangel seduced Eve, bringing about the spiritual Fall, and then Eve in turn seduced Adam, causing the physical Fall. These illicit sexual acts were a violation of God’s law of love, and they caused tragic results for all of humanity. Adam and Eve introduced the original sin into the lineage of their descendants, and because of his involvement in the Fall, *the Archangel Lucifer became Satan.*

As Rev. Sun Myung Moon teaches, if it were not for the Fall of our first ancestors, God would have established the Kingdom of God on earth at that time. But instead, Satan commandeered God’s universe by first taking Eve to his side and then Eve taking Adam away, leaving God alone and separated

from His children. As a result, all humanity has suffered under the bondage of evil. Through His loving mercy and His absolute determination, God has not and will not let His plan go undone. He therefore had to send a new “Adam” to the earth to begin a new history. This was the mission of the Messiah, Jesus Christ. But before God could send the Messiah, a foundation of faith and purity had to be established, along with a chosen people who could receive him. God’s work of salvation was first to restore the original purity and faith lost by Adam and Eve. It is clear from the Bible that God has used providential figures, who, by obeying His will, reversed the actions of the Fall of Adam and Eve.

The methods God used to reverse the effects of the Fall of Humankind are not mysterious or complex beyond our comprehension. All He did was reverse the steps that were taken when something went in the wrong direction. For example, if an object falls to the ground and breaks, the reverse process would then have to take place to repair the object. In other words, the pieces would have to be put back together to make the object whole, and the object would have to be put back where it originally was—only then we can consider it restored. The same is true when a spiritual law is broken. The archangel and Adam and Eve broke God’s law. Therefore, in order to undo that universal sin, the process of the Fall had to be reversed for the sin to be removed and for the lineage of God to be restored.

God lost Adam, his first son, who before the Fall had the seed of the pure lineage of God. So God had to find a new son with a new seed free from satanic influence. God’s ideal of the coming of the Messiah is founded on this principle. According to God’s will, the Messiah comes as a true person and true father who engrafts fallen humanity into his roots in God, i.e., into the seed of new life. This is why God sends the Messiah as the “second Adam,” who absolves the sin the first Adam committed. In Romans 5:14, the Apostle Paul writes, “Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come.”

The following, from one of Rev. Moon’s public speeches, describes how God carries out His salvation plan:

For a son to be born on earth with this seed of God’s love and life, there first must exist a mother. And the mother cannot give birth to this child in the conventional way. Conception must happen through the formula of restoration [reversal of the Fall]. All the cooperation between mothers and

sons [in the Bible]...is a preparation and a condition for the Son of God to be born with the seed of new life, free from satanic accusation. By making conditions to avoid Satan's attacks, and by subordinating the firstborn son who represents evil, mother and son restore love, life, and lineage that were taken over by Satan. (Sun Myung Moon, "True Parents and True Family," Family Federation for World Peace Conferences, 1996)

According to the revelation above, the purpose of God in the providence of salvation is the recreation of the seed of the original child, who will fulfill God's ideal of creation. God abhors the blood lineage that began with the false love of the adulterer Satan, and so throughout history He has worked to reverse the effects of this lineage and, ultimately, to cleanse humankind of sin. This task of cleansing could only be accomplished by reversing the fallen blood lineage in the wombs of biblical women. This sacrificial mission, fulfilled by those courageous women, set up the internal conditions for the future birth of the Messiah, who comes as a true parent to humankind, bearing the love, life, and lineage of God.

To atone for her wrong actions, fallen Eve should have taken the responsibility upon herself to make reparation for what happened at the Fall, reversing her sin of disobeying God's commandment and making restitution for each wrong step. Atonement is also needed for the failure of the Archangel Lucifer, who fell because he could not love Adam as God did but envied him. Lucifer believed Adam was receiving more love from God than he was. This inability of Lucifer to love Adam from God's viewpoint eventually caused the spiritual death of Adam and Eve.

This is precisely why God asked the sons of Adam and Eve, Cain and Abel to offer sacrifices. Cain, who represented the fallen Archangel Lucifer, should have submitted himself to his younger brother, Abel. By doing so, he could have overcome the fallen nature that he had inherited through the Fall. Unfortunately, Cain could not overcome the feelings of hatred and jealousy and killed Abel because God had accepted Abel's offering and not his. Thus, when Cain murdered Abel, he was repeating the sin of the archangel, effectively multiplying the effects of the Fall.

Satan sowed the "seed of false love" within the womb of Eve, who gave spiritual birth to the evil lineage transferred to the sons she had with Adam. Thus, in God's work of salvation, He setup (and continues to setup) a period of separation from Satan that begins at the time of conception. Therefore, the restoration and reversal of the Cain and Abel murder tragedy (similar to the

Fall, when Adam and Eve “died” spiritually), had to have taken place inside a mother’s womb—the younger brother subjugated the elder even prior to birth. This was the only course that would reverse the process through which sin and the fallen nature of humanity were initially acquired. Eve was meant to be the first true mother of humanity; however, she failed in this mission. Thus, history had to wait for another woman who could pay restitution for Eve’s failure.

Rebekah (Rebecca), the wife of Isaac in the Old Testament, became the first great heroine in the reversal of the Fall. When Rebekah conceived the twins in her womb, who “fought within her,” she went to inquire of the Lord,

And the Lord said to her, “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.” (Genesis 24:21–23)

Rebekah held the same position in Isaac’s family as Eve held in Adam’s family. But unlike Eve, Rebekah understood God’s providence and helped her younger son, Jacob, obtain the birthright and the blessing that was customarily given to the elder son. (Genesis 27) As the Bible story relates, Esau (the elder brother) wanted to kill Jacob after he learned that Jacob had tricked him out of his birthright. The twin brothers’ blind father, Isaac, was deceived by Jacob and Rebekah’s scheme to fool him. Old Isaac, *believing Jacob was Esau*, gave the “blessing” (the right of the elder son to the inheritance) to Jacob. Knowing that Esau intended to kill Jacob, Rebekah helped Jacob flee to Haran. (Genesis 33:1–4)

In the case of Cain and Abel, Cain could not overcome his resentment and ended up killing Abel, symbolically repeating the act of the Fall. In Esau and Jacob’s case, Jacob later succeeded in winning Esau’s heart. As the Bible story tells us, Jacob had been living in Haran for twenty-one years, and during that time he had accumulated great wealth. When Jacob finally returned to Canaan to see his elder brother, Esau, he humbled himself to him, giving him many gifts and bowing to him seven times. Esau’s heart was moved, and the two brothers embraced in forgiveness and reconciliation. (Genesis 33:4) Rev. Moon explains that this transference of the birthright and inheritance (blessing) from the elder son to the younger was a most important victory for God, because it conditionally reversed the results of the Fall on a family level.

In Adam’s family, Cain and Abel had their fight *outside* the womb, ending in the death of Abel and frustrating God’s plan. Even though Esau and Jacob as twins *fought inside* Rebekah’s womb, the victory of their reconciliation was

still *outside* the womb and therefore not complete, representing only a symbolic purification of blood lineage. The substantial purification has to be accomplished *in the womb*.

This is the internal content behind the apparently bizarre and paradoxical story of Tamar in the Old Testament. No one has ever made sense of this story, and it is often considered an anomaly. Rev. Moon, however, says that the story of Tamar is of utmost importance and significance:

And Judah took a wife for Er, his first born, and her name was Tamar. But Er...was wicked in the sight of the Lord; and the Lord slew him. Then Judah said to Onan [his second-born], "Go in to your brother's wife, and perform the duty of a brother-in-law to her, and raise up offspring for your brother." But Onan knew that the offspring would not be his; so when he went in to his brother's wife he spilled the semen on the ground, lest he should give offspring to his brother. And what he did was displeasing in the sight of the Lord, and he slew him also. Then Judah said to Tamar his daughter-in-law, "Remain a widow in your father's house till Shelah [Judah's third son] grows up," for he feared he would die, like his brothers. So Tamar went and dwelt in her father's house. (Genesis 38:6-11)

Tamar was tired of waiting for Judah's third son, Shelah, to grow up and was afraid of growing too old to bear a child, so she disguised herself as a prostitute and slept with her father-in-law, Judah, who was himself *a son from the House of Jacob* (Israel). (Genesis 38:13-23) Tamar accomplished what she wanted when she found herself pregnant with twins from her clandestine sexual encounter. According to Rev. Moon, although Tamar's action may appear immoral, in fact, she was acting out of a deep sense of urgency, acting out God's will to continue the lineage of the chosen people.

Tamar conceived and bore the twins, Zerah and Perez, whose births were *reversed in the womb* when the first one went back in and the second son came out first. (Gen. 38:27-30) *Perez, the second twin who then came out first, eventually became an ancestor in the lineage of Mary, the mother of Jesus*, as described in Luke 3:33-34: "...the son of David, the son of Jesse, the son of Obed, the son of Boaz...the son of Perez, the son of Judah." Rev. Moon said,

Thus, within the womb of Tamar, the first and second sons fought, and their *reversal of position* separated them from Satan. That became the condition for restoration in the womb. *Upon this condition, the Messiah could be conceived within the blood lineage of the chosen people...*The victorious foundation...could then be formed in the womb of a mother free of satanic

accusation, prepared for the seed of the Son of God. On this foundation, the Holy Mother Mary emerged in the mainstream of God's Providence. (Sun Myung Moon, "*View of the Principle of the Providential History of Salvation*," italics added)

God selects His champions from the most miserable situations. Tamar was a righteous woman, and though she was placed in a sinful position, she completely dedicated herself to God's mission, risking her life, honor, and prestige. Eve lied to God and her husband-to-be, Adam, in the process of the Fall, centering on her own desires. In a parallel and reverse manner, Tamar deceived her father-in-law, Judah, and did not wait for her husband-to-be, Judah's third son, centering on God's will. Through her courageous actions, she reversed (and restored) the position of Eve by obeying God and risking her life, just as Eve disobeyed God and fell at the cost of her life. Thus, God could have a righteous and holy claim on Tamar's womb—and on the very lives emerging from that womb.

The biblical account shows that, thereafter, the lineage of Judah developed for generations, expanding to the levels of tribe, society, and nation. "He [Jacob] rejected the tent of Joseph, he did not choose the tribe of Ephraim; but he chose *the tribe of Judah*..." (Psalms 78: 67–68, italics added) From this same lineage of Judah, Mary the mother of Jesus was born in Israel 2,000 years later. (Luke 3:33–34) Rev. Moon points out that there is a parallel between the circumstances of Tamar and Mary, the mother of Jesus.

Jesus' birth was mysterious, and it was not known who Jesus' father was. Yet Mary was obedient and faithful to God, Who, through an angel, informed her that she would conceive a child. Mary responded to God's call and conceived Jesus even though, in the eyes of others, she had betrayed her parents and Joseph, to whom she was betrothed. At that time, it was customary to stone to death any woman who became pregnant out of wedlock. However, Joseph courageously protected his betrothed and resisted abandoning her.

With Mary's cooperation, and with the accumulated conditions of purification in forty generations of Jesus' lineage, God was finally able to set up an internal foundation of purity through the "reversal of the Fall" in the lineage of Christ the Messiah. Because of Mary's faith, as well as the work of Rebekah, Tamar, and others, *Satan could not claim sovereignty over Jesus in Mary's womb*. Therefore, Jesus was born in the position of a True Son under God's direct lineage, after the purification of the fallen blood lineage. This is why Jesus, the "first begotten" Son of God, is the saint of all saints and the ancestor of God's

true blood lineage. His birth represents the conclusion of the Old Testament Age and marks the beginning of the New Testament Age.

For many years, I accepted the traditional Christian belief in the “Immaculate Conception”—that Jesus Christ was conceived in the womb of the Virgin Mary by the Holy Spirit of God. Yet there were certainly times, deep in my heart, that I often wondered, “How is it possible for God to impregnate a woman, like Mary, with a baby who would be born on earth *and yet not be from the fallen lineage of Adam*, making him free of original sin?” Later I learned that it is Mary who is referred to as the “Immaculate Conception,” not Jesus.

This doctrine of the Catholic Church, added centuries after the fact, was an attempt to explain how Jesus could have been born free of original sin. It has been proposed that this miracle was possible because Mary’s mother was also a virgin and became pregnant with Mary without sexual intercourse. Thus it is concluded in Christian theology that Mary is called the “Virgin Mary” and “Mother of God” because she, being free of original sin, could conceive a baby also free of original sin and without a human father. Therefore, *the contrived conclusion* is that the father of Jesus is the “Holy Spirit of God.”

Somehow I was still not satisfied, but after hearing Rev. Moon’s Divine Principle, my questions were answered. And the answers fully agreed with my own intuition and common sense. The sinless birth of Jesus Christ could only come on the foundation laid by God’s people after they fulfilled some very special requirements. First, more than 40 generations had passed since the chosen people were established: “So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.” (Matthew 1:17) Ultimately Mary had to be impregnated by an earthly man and did *not literally conceive from some kind of “Holy Spirit.”* Deep in my heart, I felt the true process, the way God would really work, would be to purify the womb of the Mother Mary.

I was familiar with the Old Testament story of Tamar, but I was never aware of the providential importance of her role in God’s salvation history. Usually the story of Tamar is seen as “Judah’s adultery,” and Tamar is seen as a strange and immoral woman, and many wonder why her story was ever included in the Bible. However, Rev. Moon’s speeches opened my eyes to the fact that God frequently used women of most unusual character in His salvation history:

Why would God use adulterous women for example in His dispensation? They are acting in a satanic position, but if in so doing they deny satanic nature to complete obedience to God, then they can be restored from one extreme to the opposite extreme. (Sun Myung Moon, *God's Warning to the World* 1996, 59)

Upon reflection, I felt sympathy for Tamar, knowing that even though her attempts to do God's will (which she had received spiritually) were continually frustrated, she had the courage to carry out her mission. The story of Tamar reminds me of a period in my own life when I too was desperate. In the sixties, my marriage was failing, my children were growing up and spending more time away from home, and my husband was often away deer hunting or attending business conferences.

Furthermore, I had been married for nineteen years, was approaching age forty, and was becoming bored. I felt that I needed something more in my life. Searching for some kind of new interest, I learned how to play the guitar and sing country songs. My father, Victor Thompson, who was born and raised in Tennessee, used to play the mandolin and sing for me when I was a toddler. After a while, I discovered that my children's baby-sitter, Jo Ann Goble, could sing good country harmony. I taught her to play the guitar and she and I joined the folk singers in Berkeley and San Francisco. This lively activity lit a spark in me and temporarily relieved my anxiety and stress.

We developed our talents, and eventually Jo Ann (I called her "Joey") and I became a musical act, landing spots in local coffee houses. We played guitars and sang at the Blind Lemon in Berkeley, Coffee and Confusion, and finally the Drinking Gourd on Union Street in San Francisco. At the "Gourd" we performed on Wednesday nights, while Ike and Tina Turner were booked on Thursday nights and the Smothers Brothers played on the weekends. But the relief didn't last long. The competitive nature and pressure of nightlife finally got to me, as well as the guilt that came with always having to leave my children with baby-sitters when my husband was away.

Then I developed an additional problem. I had to stay attractive and slim, a necessary condition in order to remain a performer at the coffeehouse. I went to my doctor for help, and he gave me a prescription for some new diet pills. The medication made me feel great and kept my weight down, but doctors were not yet aware that amphetamine was not a safe product. I ended up in the psychiatric ward of San Francisco Langlely Porter Hospital, struggling with a psychological addiction to the diet pills, suffering from deep depres-

sion, and grieving about the failure (as I perceived it) of my marriage and personal life. By our society's standards, I had everything that others desire: many material possessions, money, good physical health, kind and caring relatives, and loving children.

I recovered from my diet-pill addiction, but I realized that my coffee house experience did not help with my marriage, nor did my attempt at a musical career solve my restlessness and dissatisfaction with my life. I quit performing publicly and went back to being a housewife, doing part-time volunteer work at the Oakland Naval Hospital. Despite the many problems, my experience in the nightlife of Berkeley and San Francisco did bring one positive outcome: it opened my eyes to a very important social change in our society. I saw that free sex, drugs, and rebellion against authority (labeled as "individualism") were rampant—and these things were being practiced not only by hippies and flower children but by the white-collar set also.

This counter-culture trend was setting the stage for a full-blown "revolution" that would bring about an increase in crime and sexual immorality in our nation. I had led a sheltered life, and the activities I observed in the nightlife of San Francisco were shocking to me, even though I too wore sandals and let my hair grow long. The hollowness and unhappiness underneath the surface of the "hippie free-love movement" deeply affected me, and I was worried that the problem of internal decay in our country was getting worse. I witnessed how there were now so many lost children on the streets. Many had come from broken families and backgrounds of sexual and physical abuse. Some, because they were already out of high school, were expected to get jobs and had been kicked out by their parents, or they had just run away from home.

Now, as I look back, I can see how this social eye-opener prepared me for the Unification Movement that my son had joined. After my separation from my husband in 1969 and our subsequent divorce, I was prepared to respond wholeheartedly to this new revelation from Sun Myung Moon.

10

The Hidden Truth about Jesus' Birth

Jesus Christ, who was born on earth to be the Messiah, had to have an earthly father. This truth was known by Mary, by Mary's sister Elizabeth, and the High Priest, Zechariah. Elizabeth in her old age was already carrying the child John (the Baptist), Jesus' cousin. Jesus was conceived by Mary while in the House of Zechariah.

As taught in the Divine Principle, God "lost" Adam, who fell and destroyed the lineage of goodness, love, and life and who instead brought original sin and a false lineage claimed by Satan. Therefore, God must prepare a new Son, or Second Adam, who will be free of original sin. This is the mission of the Messiah. The Redeemer, or Christ, is born as a man, free of sin, and engrafts fallen humanity into new roots connected to God.

It is chronicled in the Bible that Mary, when she was betrothed to Joseph, received from the Archangel Gabriel the surprising message that the Messiah would be born through her. We can read this message in Luke 1:29–31, as well as Mary's response:

But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. And the angel said to her, "Do not be

afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.”

In those days, if an unmarried woman became pregnant, she would be killed. But Mary accepted the will of God with absolute faith, saying in Luke 1:38, “Behold, I am the handmaid of the Lord; let it be to me according to your word....”

In a public speech, Rev. Moon states that Jesus was conceived while Mary was staying in the House of the High Priest Zechariah:

Mary consulted with the Zechariah [who was her relative-in-law], and was highly respected. Zechariah’s wife Elizabeth, with the help of God, was pregnant with John the Baptist. She said to Mary, “Blessed are you among women and blessed is the fruit of your womb. Why is this granted to me that the mother of my Lord should come to me?” (Luke 1:42–43) With these words Elizabeth testified to the coming birth of Jesus. In this way, God let Mary, Zechariah, and Elizabeth know about the birth of the Messiah before anyone else. All of them had the absolutely crucial mission of following the will of God and serving Jesus. Zechariah’s family let Mary stay in their house. *Jesus was conceived in the house of Zechariah.* (Sun Myung Moon, “View of the Principle of the Providential History of Salvation”)

It is recorded in Luke 1:56, “And Mary remained with her [Elizabeth] about three months, and returned to her home.” *After that, there is no biblical record of any further communication between Mary, Elizabeth, or Zechariah.* The following is a continuation of Rev. Moon’s speech:

A short time later, Joseph discovered that Mary was pregnant. How great must have been his shock at that moment! Mary, his beloved fiancée, without having had any relationship with him, had become pregnant after a three-month stay in another place. It was natural for Joseph to question Mary about who the baby in her womb belonged to. What would have happened if at that time Mary had explained everything candidly? If she had exposed everything, it could have been the end of her clan. So Mary simply responded that she was pregnant by the Holy Spirit. (Sun Myung Moon, “View of the Principle of the Providential History of Salvation”)

When Mary’s pregnancy became obvious, all the people in her village knew about it. If Joseph had said he didn’t have anything to do with her, she could have been stoned to death according to Mosaic Law. But it is recorded in

Matthew 1:20 that Joseph had a dream in which the angel Gabriel appeared to him, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is of the Holy Spirit."

Rev. Moon often asked rhetorical questions as follows: "Don't you think that Joseph went through an agonizing and difficult period, feeling a lot of suspicion about Mary? He must have said to his betrothed, 'We are close and do not keep any secrets from each other. Now tell me what really happened to you? Who is really the father of the baby in your womb?'" Rev. Moon's query makes sense: most husbands would naturally be curious about this unusual situation. But Mary was telling the truth when in Luke 1:34 she said, "How shall this be, since I have no husband?" Mary was rightfully concerned about whether people would believe her. Today there is widespread acceptance in the doctrine of the "Virgin Birth," which has been passed down as Christian tradition for thousands of years, but that was not the case at the time of Jesus. People then would never have believed that Mary's conception of Jesus was a "Virgin Birth."

Rev. Moon insists that Joseph must have harbored resentment and pain in his heart, believing that his betrothed, Mary, had not been entirely honest with him. Moon's query continues:

Do you think Joseph could have discussed this delicate matter with his parents? Could he have said to them, "Mother and father, my wife-to-be, my fiancée, has conceived a child, but an angel said that this is the will of God, so I must take her as my wife and care for her." What would Joseph's parents have said? They most likely would not have believed Joseph if he had spoken such things. But Joseph loved Mary, and knowing that he was not the father, he still wanted to protect her. So Joseph had to make a lonely decision, and therefore said that the pregnancy was his responsibility. From this declaration the worst that could happen to Mary was that she could be ridiculed for becoming pregnant during her betrothal, but with Joseph declaring responsibility, she could now avoid being stoned to death.

The following is a paraphrasing of Rev. Moon's continued query.

Joseph, without discussing the matter with anyone, must have taken his fiancée off to some secret hiding place. Imagine what it was like when Mary was ready to give birth to her baby. If Mary had had a trusting environment, she could have openly prepared things for the coming event. But under the circumstances, she could not. When she and Joseph left to go to Bethlehem, they were rejected at the inn (as the Christmas story goes), and

the child Jesus was born in a humble and lonely situation in a donkey stable, wrapped in swaddling clothes. Later on, after Mary and Joseph returned to Nazareth, it was natural that Joseph would still ponder these things in his heart, and still wonder *who Jesus' father really was*. When Jesus grew older, Joseph's difficult feelings did not subside, and he became cold and distant with him. Because many villagers believed that Jesus was an illegitimate child, and because of Joseph's resentment of him, Jesus often felt shunned and neglected. Once, during a Passover celebration in Jerusalem, Jesus (who was then twelve years old) was "lost" for three days before his parents searched for or even missed him. (Luke 2:41-51) Most parents would be frantic if their child was lost for even one day. Young Jesus was eventually found at the temple in Jerusalem talking to the rabbis. Other than this incident and the birth stories, there is nothing recorded in the New Testament about Jesus' life before he was thirty years old.

Rev. Moon said that the reason there is not much is known about the early life of Jesus is "because God did not want it known how much His only begotten Son had suffered from the pain of rejection, loneliness and mistreatment."

Rev. Moon continued the with the following *startling interpretation and truth* about the birth of Jesus:

Elizabeth and Mary were cousins on their mother's side. But according to God's Providence, they were considered sisters, with Elizabeth as the elder and Mary as the younger. Mary received Elizabeth's help in the presence of Zechariah....*This allowed Jesus to be conceived. For the first time in history, there could be born on earth, free of satanic accusation and through a prepared womb, the seed of the Son of God, the seed of the True Father [Messiah]. In this way, the only begotten Son of God, owner of the first love of God, was born for the first time in human history.* Mary had to achieve something that could not be understood by common sense, or easily tolerated under the Law of those times. Mary, Elizabeth, and Zechariah had been spiritually moved. They followed the revelation that came from God and unconditionally believed that it was the will and desire of God. (Sun Myung Moon, "View of the Principle of the Providential History of Salvation," italics added)

When Jesus grew up and started his mission, the leading religious figures of his day could not understand how this young carpenter, who was rumored to be a "fatherless child," could possibly be the long-awaited Messiah, as his disciples claimed. They not only avoided him, but they even opposed him directly. Therefore, they were shocked when one day they heard him say (as we can now read in the Bible, in John 14:10) such seemingly reckless things as

“Do you not believe that I am in the Father, and the Father in me?” Jesus also proclaimed, “Whatever you ask in my name, I will do it, that the Father may be glorified in the Son....” (John 14:13) And the Scribes and Pharisees ground their teeth and tore their clothes when he said, “I am the Way and the Truth and the Life, and no one comes to the Father except by me.” (John 14:6) How many of *us* could have accepted such outrageous statements if we had lived at the time of Jesus?

My point is that Jesus' life has to be understood realistically. Yet today, many people still hold on to Christian creedal dogma that “Jesus is God Himself.” Part of this misconception is the persistent traditional belief that Jesus' mother was a virgin, impregnated by the “Holy Spirit of God.” But now, through the revelation that has been brought to us by Sun Myung Moon, we are enlightened and challenged with the truth. It is important to clarify that even though Jesus Christ has an earthly father and was conceived by Mary while living in the house of Zechariah, this by no means diminishes his dignity and role as the Son of God, who was sent by God and was indeed chosen for the high position and mission of the Messiah.

At this point, I have to confess I nearly lost my faith over the above declaration. I was still a new member in 1970, arriving at the Unification Center each week to hear the lectures based on the Sun Myung Moon revelation. One evening, after I had heard a lecture about the “Mission of Jesus” (about the fact that Christ didn't come to die on the cross), a young member came up to me and in a low voice, dropped a bombshell on me about *Zechariah being Jesus' father*. It took me a few minutes to realize what she was saying. I stared at her, holding my breath. Finally I replied, “Where did you hear that?” She casually responded, “Oh, most of us have heard it, but they don't teach it in the lectures because the Christians would get too mad.” I had to go home after that, and that night I cried for composure and consolation.

Until then I had been thoroughly persuaded over many years of Bible study of a different creedal concept of the “Virgin Mary.” I was *repulsed* to even think that my Lord had an earthly father! I used to believe that Mother Mary had conceived through *a miracle from God* and that it was the “Holy Spirit that had impregnated her.” The logic of Christian doctrine was that if Jesus was conceived from the “Holy Spirit” (God) in an “Immaculate Conception” (Mary), then this was how the Christ Child was born free from original sin and “Divine.” So the church leaders explained it.

But after hearing the Divine Principle, I re-studied the Bible and noticed that in the synoptic Books of the New Testament, there was confusion regard-

ing the lineage of Jesus. The Book of Matthew gives a long “was the father of” lineage for Jesus, from Abraham to King David, which is actually the lineage of Joseph! (Matthew 1:1–16) Yet, in another passage, author Matthew declares that Mary was “found to be with child of the Holy Spirit.” (Matthew 1:18)

Then, in the Book of Luke, I found another genealogy of Jesus. It begins, “Jesus, when he began his ministry, was about thirty years of age, being the son [as supposed] of Joseph....” (Luke 3:23–38) Yet the following is actually the genealogy of Mary, the daughter of Heli, going back to “the son of Seth, the son of Adam, the son of God.” This connection to Adam, therefore, traces Mary’s lineage to that which was tainted with *original sin*. The *Harper Study Bible* (Revised Standard Version), footnote 3:23, says,

Matthew seems to trace the genealogy of Joseph, whereas Luke seems to record the genealogy of Mary. Joseph is called the “son of Heli” in Luke, apparently in order to conform with Jewish legal custom that lineage is only traced through a father. This can only mean that Joseph was the “son of Heli” in the sense that he was the husband of Heli’s daughter [i.e., Mary]

I asked myself: why was it so important for the authors of the first books of the New Testament to trace the lineage of Jesus? Even in the Old Testament, the writers were very careful to trace the lineage of the chosen people. We can see this practice in many chapters in the “so and so begat” passages. The question has often been brushed off with the response that it was a legal necessity according to Mosaic Law.

It then occurred to me: maybe Jesus’ disciples, who were authors of or had their names accredited to the New Testament synoptic books, were themselves not entirely convinced that Jesus’ parentage came from the “Holy Spirit!” Nevertheless, they may have known intuitively that the reason it was important to trace the lineage of Jesus was to show that he did indeed come from the line of the chosen people—from Adam through the “God of Abraham, Isaac, and Jacob,” to King David, who was the prophesied ancestor from which the Messiah would come. Saint Paul writes in Romans 1:1–4 that he was, “called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, *who was descended from David according to the flesh* and designated Son of God in power according to the Spirit of holiness by his res-

urrection from the dead, Jesus Christ our Lord" (italics added) I was in the process of learning that, to God, the lineage was there for cleansing.

That young member of the Unification Church, who had blurted out her secret, had caused me to temporarily doubt my belief in the teachings of Rev. Moon. Afterwards, a crucial question kept turning over and over in my mind: "*If this shocking revelation about Jesus is true, why has no one else in religious history ever uncovered it?*" I looked up the place in the Bible in Luke 1:26–45, 56, where Mary's three month-visit to her sister, Elizabeth, in the house of Zechariah, is described. I expended much thought and prayer on this passage, which I had never before noticed, and waited a long time before acting. After talking to my son, David, I finally calmed down. He couldn't believe that I was so upset and simply said to me, "So what, Mom? Jesus had to have a father, so what's the big deal?" Then I realized that young people were not as accustomed to Christian doctrine as I was, and they thought nothing of readily accepting a "new revelation." This opened my eyes to a pattern of thinking among traditional Christians like me—the tendency to get angry and immediately judge any new teaching that is different from the orthodox beliefs. After this discovery I decided to take a chance, to study the revelation further, and to at least try to open my heart to this difficult "truth."

Looking back on the above incident (which occurred thirty-six years ago) I now see how much I have changed. I now have no doubt about the truth of this revelation. I merely feel disappointed that the concepts and doctrines of Sun Myung Moon had to be squashed down, held back, and tippy-toed around for so many years because they were so volatile and controversial. The astonishing thing about Rev. Moon is that he has always been forthright about even the most shocking parts of his teaching in his public lectures. Some of the early members had a tendency to protect their religious leader, and the church, from persecution by essentially watering down the message and obscuring the contents. Today, however, there is a refreshing spirit of frankness by our movement's leaders in speaking about Rev. Moon and his teachings.

11

Disappointments: Jesus and Holy Matrimony

The problems that Jesus had in finding his bride were from the failure of his relatives around him. Zechariah, Elizabeth, and their son John (the Baptist), and even Jesus' mother Mary, should have helped Jesus achieve a Holy Marriage to someone born from the chosen lineage of King David.

Ever since the Fall, God has been seeking the restoration of His original ideal of marriage. That has been the mission of the Messiah—to create an ideal family that will bring joy to God and at the same time be a pattern and seed for all humankind. This is why it was so important for Jesus to take a bride. It was God's will and Jesus' desire. Then how disappointed was Jesus when the people around him neither supported nor even understood his desire?

Without the support of John the Baptist it was impossible for the Jewish people to believe in and follow Jesus. Jesus therefore had to take the demeaning and heart-breaking path of proclaiming himself alone. But it is difficult for people to believe in someone who is self-proclaimed. Public figures always seek the endorsement of some third person to give them credibility. Giving endorsement to Jesus was John's mission, and he should have helped Jesus reach the religious leadership of Israel. If John had fulfilled his role, then the religion of Judaism and the nation of Israel could have united in faith. This unity would have laid the foundation for the "Marriage of the Lamb (Christ)." If Jesus had

received his bride, he would have become the True Father of humanity, and his bride the True Mother.

Rev. Moon declared that if Jesus had received more support during his life and had won the acceptance of the Jewish and Israeli leaders, then in less than seven years Jesus' teaching and the Gospel would have expanded to the worldwide level, winning over Rome before Jesus was even forty years old. What a wonderful victory that would have been for the will of God! With the proper support, Jesus could have married, and together with his bride he could have pioneered the Kingdom of God on Earth in their lifetimes, becoming the new true ancestors of humankind and bringing physical salvation (new lineage) as well as spiritual salvation to all.

If Jesus had taken a wife, his marriage would have been a Holy Marriage. Then the commandment in Genesis 1:28 regarding the Three Great Blessings, "to be fruitful, multiply, and have dominion," could have been fulfilled. These three blessings had already been partially realized by Jesus. The first blessing, "to be fruitful" (to attain spiritual perfection and maturity), was already completed when Jesus, as the pure Son of God, grew to adulthood free of sin. A Holy Marriage would have been the fulfillment of the second blessing "to multiply," and together with his bride Jesus could have fulfilled the third blessing, "to have a dominion" (of love) over the creation.

If these Three Blessings had been accomplished by Jesus, God's ideal history of goodness on earth would have then begun and would have continued for eternity. God wanted to restore the first perfect and God-centered family on earth, with Jesus and his bride as the model. Then the rest of the world could have been adopted into this Holy Family by being engrafted into the new lineage of God, in the same way a vine can be engrafted into a healthy root system. Thus, the first heavenly family would have expanded, multiplying into the worldwide Kingdom of God on Earth. The Kingdom is supposed to be literal and tangible, not just spiritual. In the Bible, in Matthew 16:19, we read that Jesus gave Peter the "keys to the kingdom" and said, "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." In other words, we cannot have the Kingdom of God in heaven until it is already "bound" or fulfilled on earth. Rev. Moon asks, "What happened instead?" This glorious destiny could not be realized.

Jesus wished that his own parents, brothers and sisters, and other relatives could have helped him with his mission, but in fact Jesus did not get any support from his own family. Once, at a wedding in Cana in Galilee, Jesus' mother Mary wanted him to replace the wine that had been used up at the

ceremony. Jesus gave her a surprising answer (which has never been understood): “Jesus said to her, ‘O woman, what have you to do with me?’” (John 2:4) He still went ahead and performed the miracle of making wine from water, but Jesus’ heart was broken because his mother had not arranged for his own wedding and had even objected to it. In the Book of Matthew it is recorded,

While he [Jesus] was still speaking to the people, behold, his mother and brothers stood outside, asking to speak to him. But he replied...“Who is my mother, and who are my brothers?” And stretching out his hand toward his disciples, he said, “Here are my mother and my brothers! For who-ever does the will of my Father in heaven is my brother, and sister, and mother.” (Matthew 12:46–50)

Nobody, not even his own family, treated him as the Son of God. If his own parents would not help him, then who would?

Jesus came with the mission to become the Messiah; he was the one whom God had sent after 4,000 years of preparation with a chosen people. Jesus knew that God had chosen him as the Redeemer of Israel, “the chosen nation,” in order to save all humanity. God is spiritual and transcendent of the material world, and Jesus was the mediator who had a physical body. Jesus could experience the reality of the human condition, and he knew he had to bring the world back to God. Yet the results of his three years of public life were tremendously disappointing both for God and Jesus.

No one at that time understood Christ’s true purpose. Jesus’ contemporaries judged him through sinful eyes, according to their own earthly standards, and they treated him as they pleased. Don’t you think that Jesus wanted very much for someone to understand his mission? He would have loved to hear even one word of acknowledgment from the people, not for his own comfort but because he knew that without the acceptance of the Messiah, no one had a chance for salvation. But in fact, Jesus’ expectations and hopes were continually confounded by those around him. With so much rejection coming from his environment, Jesus led a lonely and unhappy life while preparing for his mission. What is most crucial is this: in order to even start to establish the Kingdom of God on Earth, *he needed to have his own family first!*

In the Bible it is recorded, “And Mary remained with her [Elizabeth] about three months and returned to her home.” (Luke 1:56) There are no biblical records indicating any further communication between Mary, Elizabeth, and

Zechariah after that visit. Although Jesus was sent by God as the Messiah, he was still vulnerable to pain and injury and needed a protective foundation. This is why the support of his family was so important in order for him to grow up safely and to be insulated from the satanic world so he could fulfill the will of God. These three people, Elizabeth, Mary, and Zechariah, could have established that wall of protection. Christians have been totally ignorant about these things. These three relatives should have dedicated themselves to protecting and serving the Messiah their whole lives.

But without the proper support, Jesus suffered. As soon as Mary left Zechariah's house, she faced many difficulties that would eventually affect her son Jesus. This was not God's plan. Instead, the family of Zechariah, no matter what the rumors were, should have acted more courageously, serving as the wall of protection for Jesus until the very end. Rev. Moon explains,

Jesus was aware of his path as the Messiah, and he lamented by himself these lonely circumstances and the serious obstacle they presented to fulfilling the will of God. The Messiah is the True Parent. And to fulfill that mission he needed to receive his substantial bride. Jesus had to reverse, at the very root, the false love by which the Archangel had caused the fall of Eve, who was growing up as the sister of Adam. Consequently, Jesus, in the place of Adam as the Son of God, should have received as his bride the younger sister of someone in an archangelic position. That bride was to have been none other than Zechariah's daughter, *the younger sister of John the Baptist*. To fulfill this in a world where Satan plays the role of owner and lord, Jesus needed a foundation of protection formed by absolute faith. Tragically, the entire foundation ended up collapsing around him. (Sun Myung Moon, "View of the Principle of the Providential History of Salvation," italics added)

If Zechariah and Elizabeth, who had received the revelation from God, had maintained absolute faith and given spiritual support to Jesus, then Jesus could have won the public's support. And more than this, Jesus would have been able to marry and have a family. If they had fulfilled their responsibility, Mary could have been in contact with them continually, even after her three-month stay in their house. God chose Zechariah's family—Zechariah was a high priest—to represent all the people. Then, after the birth of Jesus, Zechariah's family should have protected, served, and spread the news that Jesus was indeed the Messiah. Not only should they have served and followed Jesus as the Son of God with complete devotion, but they and their son John the Bap-

tist (who was born to proclaim Jesus to the people), should have received God's blessing and grace through him.

Unfortunately, as stated earlier, Zechariah, Elizabeth, and John failed to follow and serve Jesus. The highly respected priest Zechariah acted as a spectator, and John the Baptist stood separate from Jesus. This failure to support Jesus effectively blocked the people from knowing who Jesus was or following him, and it made Jesus' path very difficult. This was another major reason that Jesus could not fulfill God's plan to find a bride for his Holy Marriage.

When someone is invaded by Satan, he loses all spiritual support and inspiration. Trust in God, as well as a sense of gratitude to Him, is lost. One begins to see everything through human eyes. Mary did not help Jesus with the wedding he desired; she even opposed it. This was the direct reason that Jesus could not receive his Bride, and could not become the True Parent, and this forced him to go the way of the cross. (Sun Myung Moon, "View of the Principle of the Providential History of Salvation")

Faced with opposition from Mary, Zechariah, and Elizabeth, and finding little support from John the Baptist, Jesus was forced to find others who could follow him. This was not God's wish for the life of the Messiah. Jesus lamented, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." (Matthew 8:20) Lacking the proper support, Jesus led a harsh life, and in the end, as his disciples lost faith and the religious leaders and the middle-class people disbelieved in and rejected him, Jesus had to receive Satan's attacks head on. His mission crumbled and he went the way of the cross.

The Bible contains very little about the life of Jesus before he was thirty years old, before he started his public ministry. If his childhood had been a happy and glorious one, most likely Jesus' disciples and God would have revealed it. But according to Rev. Moon, Jesus lived his early life in sorrow and grief. No one understood him, and he was viewed as an obscure and lowly person. As a child, Jesus secretly knew that he was special, yet at the same time he heard the many negative rumors that surrounded him. He could never talk openly about his relationship to God and about his inner feelings and thoughts. His only consolation was in communicating with God, and he spent most of his time praying and seeking guidance. As a result, Jesus became stronger in his faith during this period, and circumstances compelled him to go in only one direction: toward God and the understanding of His ideal. He

knew that humankind's way of thinking was vastly different from God's and that this situation had to be corrected.

Jesus also realized that his own people understood nothing about God's desires and that someday he himself would have to change that. Because of his adverse circumstances, Jesus had to pray hard to God, even to the point where God could talk back to him and teach him what he would need for his future work. But as Jesus grew older and discovered who he was and what his mission was supposed to be, his heart became heavier and more agonized because his environment was in such stark contrast to what he knew God wanted it to be.

In my heart, I had always felt sadness about the crucifixion of Jesus. Even though I was raised with traditional Christian beliefs and learned stories about his life in Sunday school, I was taught to accept that it was simply God's will and historical plan that Jesus go to the cross in order to be a "ransom for the sin of humankind." When I learned the truth about Jesus' life through Rev. Moon, I was overcome with heartache. And if I felt such tremendous sorrow, then what about God? I had never before realized how much the heart of God had been broken due to suffering and anguish over His precious Son.

I can personally empathize with one aspect of Jesus' difficult life, *the fact that he could not marry*. Of course, I have my own children from my first marriage, but I have always felt a special loneliness because I could not succeed in getting remarried in the Unification Church. This has resulted in much regret and frustration, which I have yet to resolve. In our "Movement," many of the marriages among the members are personally arranged by Rev. Moon. He very often matches people of different races and nationalities. Most marriages turn out well, and the resulting families have been very successful, although naturally there are struggles and challenges.

In 1979, at the (Unification) World Mission Center in the New Yorker Hotel in New York City, I was matched to a man from Czechoslovakia whom I had never met before. I gratefully accepted. On July 1, 1982, after a three-year engagement period, we were "Blessed" by Rev. Moon in Holy Matrimony in a spectacular 2075-couple group wedding at Madison Square Garden. Forty days later, after a spiritual preparation period—forty is a symbolic number that represents separation from Satan—the Blessed couples can begin to consummate their marriages. This forty-day waiting period is also a wonderful, practical way for the newlyweds to get to know one another. Most couples, who are not previously acquainted before the matching, agree not to begin the intimate, sexual part of the Blessed marriage until later.

Each of the religious observances: the matching, the abstinent engagement period, the wedding, and the forty-day spiritual preparation, builds upon the foundation to deepen the marriage commitment. The “Blessing of Marriage” is the culmination of the entire teachings of the Unification Church. Rev. Moon has taught that a stable and lasting marriage and family is the “textbook of true love and the cornerstone of the Kingdom of God on Earth.”

When the forty-day spiritual preparation period was over, my husband was not ready to consummate our marriage. I, on the other hand, wanted to start family life and urged him to join me. But communication was difficult, maybe because of a difference in language and maybe because my background was so different from his. I could not understand why this was happening. Finally, with no emotion, he announced that he did not really want a wife or a marriage but had only wanted to “receive the Blessing.” In retrospect, I think he may have had deep misgivings about the serious commitment he had made.

I tried to reconcile the marriage by talking to him and by making prayer conditions. From our seminary in the Mid-Hudson Valley, I traveled down to New York City to meet with him and tried to explain the deep religious meaning of the “Blessing.” I also offered to change my mission at the seminary so we could live together, but he refused. Eventually he rejected our marriage. My heart was crushed, and for weeks I had to fight off deep feelings of depression. What had happened? God’s Blessing was granted to so many people, but what about me? Would I end up being single for the rest of my life?

A glimmer of hope appeared when the announcement came that there would be another “Blessing” three months later, in October 1982. A mass wedding of 6,000 couples was being held in Korea, but my hopes were quickly dissipated when the director of the Seminary asked me not to go. He explained that my husband might still change his mind. Reluctantly I complied, and I did not go to Korea, but I felt very frustrated, even betrayed. Dutifully, I offered God a forty-day prayer condition (praying at a specific time and for a specific length of time each day), asking for guidance and for the restoration of my marriage, but somehow I felt it was not going to work out.

In 1987, there was another matching taking place in New York City, but again I was asked not to participate in order to give my husband time to reconcile with me. It was very frustrating to me, because I didn’t see any hope in the marriage. Then two years later, in 1989, my hopes were again raised by the announcement of another “Blessing.” Maybe this would be my chance. I received a message from the Blessing Department of the Church: I was to pre-

pare a wedding dress and plan on going to a matching and Blessing in Seoul, Korea!

I prepared my dress and my heart. But at the last minute, my hopes were crushed. The seminary director, who had gone ahead to Korea, called back by telephone and asked me not to come. He only said that it was possible that Father, as we call Rev. Moon, would be able to match me by photograph. *It did not happen.* I again felt betrayed. Why me? Why couldn't I get the very "Blessing" that we needed for happiness? It took all of my strength and patience to endure this disappointment.

After that, time seemed to pass unnoticed while I concentrated on fulfilling my various responsibilities at the seminary. There were announcements of other matchings and blessings, but I didn't have much hope. I began to feel that I was never going to be re-matched or re-blessed. At one point, I was informed by my director that I would probably need to find my own husband, and if so I could participate in the Blessing as a married couple. But this only made me feel worse, because I had already advanced in age, and besides, who did I know outside the Unification Church? It was an unrealistic suggestion. I feared that it was already too late for me. I felt that I had failed in some way, because Rev. Moon had always told us that "we cannot go to heaven alone."

A friend of mine suggested another plan to me: there was a special "Single Blessing," in which older men and women in the church could be "blessed" by Rev. Moon. They would not have spouses, but when they died and went to the spiritual world, they would be married to someone there. At the time, the thought of that kind of ceremony depressed me; besides, I really didn't think I was eligible, since I had already been "Blessed" with someone in the physical world. The suggestion only aggravated my frustration. I felt resentment and disappointment, because I couldn't do much to change my situation.

I experienced another disappointment when the 30,000 couples Blessing was held in Korea in 1992. I applied for "a match" at that time. I received the surprising news that Rev. Moon had matched me, by photo, to an American member. I was elated at the news. At the time, I was in St. Petersburg, Russia, on a teaching assignment. I needed to go to Seoul, Korea, right away. Filled with joy, I prepared to leave my mission in Russia and go to the Wedding. However, bad news came quickly. A sister at the seminary, who worked in the Blessing Department of the Church, warned me that even though I was told that I had been matched, she could not find out to whom, so she suggested I not go to Korea.

My son David urged me to go anyway. He said I should accompany him, as he was going to the matching and Blessing in Korea also. His first marriage had also not worked out, and he too had been matched by photo for this Blessing in Korea. I decided to go with him. When we arrived in Seoul, I found out right away that there had indeed been a mix-up and that the person I supposedly had been matched with did not show. I was deeply disappointed and felt some kind of spiritual injury and sickness in my soul—not only had I not been re-blessed, but I'd had to leave my teaching mission in Russia prematurely, one I had appreciated and loved so much. Although I was able to witness in person the Holy Wedding of 30,000 couples in Seoul, Korea, including the joyful re-blessing of my son David to Japanese member Yuko Hatanaka, I had to hide the deep grief in my own heart.

I have lived a celibate life now in the Unification Movement for thirty-six years, and I have finally accepted my path, although I have not understood it. Each day I count my blessings in other areas of my life: my work, my children, and my family and friends. In my close, personal relationship with God, I have found that acceptance, forgiveness, and surrender bring a deep peace of heart. I can understand a little better Jesus' heart when he too could not fulfill the blessing of marriage. When he comes back to earth, which he promised, he will have a real marriage with a real woman. I deeply believe in Sun Myung Moon's revelation, which says, "After Jesus was crucified, the Second Coming of Christ became crucial for the purpose of completing God's providence of salvation that tragically Jesus could not fulfill." This will be the fulfillment of the prophecy of the "Marriage Supper of the Lamb." (Revelation 19:7) This is the hope of all believers, and it is promised in the Bible—that at the Second Coming, the Messiah will find his long-awaited bride.

12

Spirals in Human History: The Final Destination

Scholars and educators have known that history repeats itself but have not known exactly how or why. Over and over again God is repeating His salvation pattern to set up a foundation to receive the Messiah. Because of human failures and the interference of Satan, history has to be repeated. Therefore, God is behind the events in human history to achieve the Kingdom of God on Earth.

One of the most insightful teachings of Rev. Moon deals with the issue of repetition in history. He asserts that while human history has unfolded according to God's providence of restoration, it has been prolonged by the failure of chosen prophets, patriarchs, and kings, who have caused similar people, events, and circumstances to appear in subsequent periods or generations. Historians and scholars have recognized these identical time periods and have described them as "history repeating itself."

Human history has not been a mere series of random events. There is a hidden dimension behind the rise and fall of nations, its leaders, and the wars they have waged. Most historians look at the peripheral history of nations—that is, at the social, economic, and political events in history. But the central history in our world is the history of God's people, which is a manifestation of the continuing battle between the forces of evil and good. This

battle between God and Satan follows a consistent pattern of reversing of what was lost at the Fall of Humankind and restoring God's ideal for His creation.

In order to understand how God works in human history, we must understand the "Principle of Shared Responsibility." Sun Myung Moon asserts that it is essential that humankind cooperate with God in order for restoration to occur. God cannot claim us as His children unless we initiate our return to Him. In other words, it takes God's effort plus humankind's cooperation for God to fulfill His providence of restoration and salvation. Why is this so? Most people believe that God controls everything. Isn't God strong enough that He does not have to depend upon frail human beings? Of course, God is the Almighty Creator and Eternal Sovereign. It is simply out of love for us, and His desire to receive love, that He depends on us and gives us a portion of responsibility in deciding our fate.

God's will and hope is to bring His ideal world into reality. Can you believe that if our first ancestors had not fallen, there never would have been any need for salvation history? We would simply have the Kingdom of Heaven on earth (and in the spiritual world) and a history of goodness. Therefore, God's plan to restore and save humankind by sending the Messiah existed from the first moment after the Fall occurred. This agrees with and supports the Christian affirmation that a loving God is indeed behind history. According to the Bible, God is determined to fulfill His ideal, which is His purpose of creation.

We can read in the Old Testament,

"I am God, and there is none like me," declaring the end from the beginning and from ancient times things not yet done, saying, "My counsel shall stand, and I will accomplish all my purpose....I have spoken, and I will bring it to pass; I have purposed, and I will do it." (Isaiah:9-11)

Although God will eventually fulfill His will, the amount of time it takes depends on human cooperation and responsibility. The people need to obey God's commandments, His word, and satisfy certain conditions by accomplishing a task or mission; then God's will becomes substantiated on earth. For example, Noah built the Ark, and Moses led the people to the Promised Land. Without these initiatives, God's power could not have manifested. On a personal level, God depends on our faith to do His will. If we pray for others or sacrifice something that is precious to us for the sake of helping others, then

God can do miracles. However, if we just sit passively waiting for God to act, it is much more difficult for God to intervene in our lives.

I have personally experienced the struggle between good and evil, or God and Satan. No matter how many good resolutions I may make, I am always subject to temptation. Isn't this true? Have you ever made a vow at midnight on New Year's Eve that you would stop smoking, lose weight, or accomplish some procrastinated deed, only to fail in the coming months of the new year? We fallen humans, even without knowing it, tend to unite with the power of evil in our minds and commit sin through our bodies. The tragic events of the Oklahoma City bombing and the Columbine High School shooting are examples of the power of evil. Seemingly normal young men schemed and united with evil, carrying out horrific multiple murders.

Yet, regardless of the Fall, there remains within each of us a conscience created by God. The power of evil has never been able to erase the influence of the conscience, which has been the very foundation for God's work in restoring humanity to the original ideal He intended for us. God is always trusting, willing, hoping, and desiring that humankind will have faith and respond to Him. He deeply wishes that we will successfully fulfill the commandments that He has given us through the prophets. But if we fail, or somehow are hindered from succeeding, God does not just give up. He allows an extension of His providence of salvation. These are some of the most outstanding traits of God Almighty: perseverance, patience, hope, and love for humankind. God's ideal of creation, the Kingdom of God on Earth, is His *absolute will* and therefore has to be realized eventually.

If the central persons whom God has chosen to fulfill His providence of salvation should fail their portion of responsibility, then God will try again using a later generation to continue His providence. God then selects another central person through which to carry out His salvation history. In the case that a central family, tribe, or nation fails in its providential mission, God will choose another family, tribe, or nation to carry out the mission in a later period. Thus appears the repetition of similar events, with similar central persons, creating parallel periods in history. God is setting up the same conditions again and again in order to cleanse humans of sin and, ultimately, to send the Messiah to earth. In the Divine Principle, these repetitions are called, "Identical Time Periods of History." *This is the secret to understanding the cause of the cycles seen in history.*

In the Old Testament Book of Genesis, we can see the way God sets up repetitions of events and situations for the sake of fulfilling His will. After the

Fall of Adam and Eve, God set up a situation between their two sons, Cain and Abel, which would reverse the effects of the Fall. Cain, the elder brother, needed to humble himself by serving and following his younger brother, Abel. This action would restore the failure of the Archangel Lucifer, who could not bring himself to follow and serve Adam. Unfortunately, Cain killed his younger brother, who was in the position of goodness through which God wanted to work. At this point, God's will was frustrated.

But God set up a very similar relationship between the sons of Noah, who came 1600 years later. The Bible says that "Noah was a righteous man...and walked with God." (Genesis 6:9) God wanted to set up an opportunity where Noah's sons could restore the order of love and authority, lost at the time of the Fall. You could say that Noah inherited Adam's mission, and his two sons inherited the missions of Cain and Abel. This *succession of missions* through special persons in God's salvation providence was repeated again and again. Thereafter, the things God promised, and the way He worked through *second sons* of patriarchs and biblical women, set up the conditions that prepared the world for the coming of the Messiah, Jesus Christ.

The Divine Principle gives an outstanding explanation of identical time periods in religious history and cites startling parallels between the chosen people of the Old Testament and that of Christians. There are striking similarities between the era of the United Kingdom of Israel, centering on the reign of Saul, David, and Solomon, and that of the "Holy Roman Empire," centering on King Charlemagne, his nephew, and grandson: Both kingdoms lasted approximately 120 years. Both experienced a period of division lasting approximately 400 years. In each case, one side of the division was relatively good, representing Abel, and the other camp was relatively evil, representing Cain. *The Cain-like camp should have united with and followed the Abel-type camp.* Both kingdoms experienced similar conditions of captivity and exile. The Jews were captured and taken to Babylon for approximately seventy years. The popes of the Christian Kingdom were similarly taken into captivity in Avignon, France, an event called the "Babylonian Exile of the Papacy" by historians!

God cannot just send the Messiah at any arbitrary time in history. He must lay down the foundation before people are prepared to receive him. If the Messiah were sent to this sinful world without a prepared environment, fallen people dominated by evil would surely try to eliminate him. And even if the environment was prepared, God's people would still have to take responsibility. We know this is true, because even though God did prepare a foundation

for Jesus for thousands of years, he was still crucified due to the faithlessness of the people. This should serve as a warning to Christians today: we must be vigilant and prayerful so we may recognize and receive the Messiah when he comes.

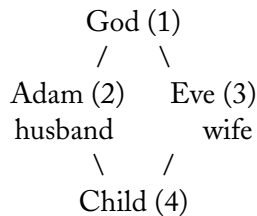
According to the Divine Principle, the ultimate purpose of God's providence of salvation is *to establish a foundation to send the Messiah*, who will then establish His Kingdom on earth. This foundation is the spiritual preparedness in God's chosen people. In order to establish this, God chooses prophets and central leaders at crucial moments in history who can facilitate a *foundation of faith* in God's people, so they may love and obey God, and a *foundation of substance*, so they may live out this faith in their relationships with one another.

The *foundation of faith* is necessary to reverse the tragic sin of Adam and Eve who lost faith by disobeying God's commandment and acted selfishly, bringing about the Fall. It is accomplished by a central person in the symbolic position of Adam, who obeys God's directions and commandments and makes some kind of offering for a specific length of time decided by God.

Next, a *foundation of substance* is necessary to erase the fallen nature that has been handed down from Adam and Eve. This is done when a central person in God's providence creates the condition to remove his or her fallen nature by acting in a way that reverses the actions of the Fall. This is a long and difficult process consisting of the following:

1. Humbling oneself to see others from God's point of view
2. Resisting the urge to rule over others selfishly
3. Keeping one's proper position and avoiding excessive ambition
4. Resisting the tendency to multiply evil thoughts and actions, allowing goodness to multiply instead

God's work of salvation and restoration is very precise. God requires specific actions to be made over the course of specific time periods. Time is related to numbers, and by accomplishing actions over specific time periods, God's people can in a sense restore spiritual values that are associated with these numbers. For example, the ideal family, which should have been established with Adam and Eve, can be described as a "*foundation represented by the number four.*" This four-position base (shown on the next page) represents the human family, which is the place where God's love can be most fully expressed.



Unfortunately, due to the Fall, the ideal family was never established; therefore, *the number four was "lost" by God*. This is the reason why the numbers 40 and 400, which are multiples of the number four, are often seen and repeated in the Old and New Testaments as symbols of time periods needed to restore God's ideal and purpose of creation. The notion that numbers have a metaphysical existence is not new and was accepted by the Pythagoreans of ancient Greece, who said that numbers were the first principle of all things. Throughout the Bible, we can see the appearance and reappearance of certain numbers, teaching us that God is the first principle of all numbers. (Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament* (Grand Rapids:Eerdmans, 19-), 193)

Also not new is the notion that a foundation of faith and substance is one of God's basic requirements. Jesus emphasized the need for humans to restore our faith and remove our selfish nature by defining the "Greatest Commandment in the Law." In Matthew it is written,

"Teacher, which is the greatest commandment in the [Mosaic] law?" And he [Jesus] said to him [a lawyer], "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment [restoration of faith]. And a second is like it: You shall love your neighbor as yourself [restoration in substance]. On those two commandments depend all the law and the prophets." (Matthew 22:36-40)

The ideal and absolute will of God is the Kingdom of God on Earth. However, because of the Fall, He needed to send the Messiah to destroy the power of evil in the world and to begin His history anew. Therefore, you could say that God has a "one-track mind"—He wants only to fulfill His original ideal. *Little do people know how much God's heart is hurting, and how much He is suffering.* Genesis 6:6: "And the Lord was sorry that He had made man on earth, and it grieved Him to his heart." God is literally grieving because no human being has yet fulfilled all the conditions to consummate His great desire for a

world of goodness—free of sin, evil, and unhappiness. Not even His chosen prophets and messengers have been able to fulfill this.

The first step to God's plan of salvation and restoration is the establishment of a nation responsive to His will. The prophets, patriarchs, and kings whom God works through to fulfill His providence are born and raised in the country that will be the nation through which God fulfills His salvation plan. That nation is called the "chosen nation," and the people of that nation are responsible for satisfying certain conditions and obeying God's will to prepare a foundation to receive the Messiah.

God, by choosing a special nation, from among all nations, and having it walk the typical providential course of restoration to establish the foundation to receive the Messiah, directs the chosen nation to be the center of His providence and to lead the history of mankind. The nation chosen for such a mission is called the "nation of God's elect" or "God's chosen people." (*Divine Principle* 1973, 406)

According to Rev. Moon's teachings, not only should those prophets and great patriarchs from God fulfill a foundation of faith and a foundation of substance (to make a foundation to receive the Messiah), but we also *as individuals* must go through a course of restoration. We must create a foundation of both faith and substance in order to grow spiritually and to bring God victory. In terms of my own experience, I have tried to establish my own personal "foundation of faith" by pledging myself to God and promising to follow His commandments. It has proved much more difficult to establish my own "foundation of substance." That is, it is much harder to put my ideals into action, loving and serving others. This would require me to substantially remove my fallen nature!

On September 11, 1984, I wrote in my journal,

Some days it is really difficult to keep going. I'm sure that many others have days like this also. Inside myself, it seems to be some kind of deep frustration with my daily mission or job. I am not yet doing what I have longed to do (and what I thought that God wanted me to do): to evangelize or speak to ministers, and to Christians who are my age, regarding the Sun Myung Moon expansion and new interpretations of important parts of the Holy Bible. Therefore, there are days that I pray to accept the things I cannot change, to be more patient and content, and to appreciate the mission I'm in.

At other times I said to myself, “Maybe Heavenly Father wants me where I am for reasons not yet clear to me.” I often repented, “Maybe I really need to grow more spiritually, to deepen my heart more, to love others more, before I can be effective as an evangelist.” One conclusion I reached was that God must have needed someone like me as the registrar and admissions officer until our seminary obtained its provisional charter and final accreditation. But then, I pondered, can’t my mission be done by someone else?

The answers to all my questions seemed to come quickly after that: On September 10, 1985, Dr. David S. C. Kim, president of the seminary, invited several members, including me, to accompany him to a church estate where Sun Myung Moon and his family lived. I was surprised when President Kim asked Rev. Moon for permission to sponsor my attendance in a graduate school so that I could obtain a doctorate in ministry. He suggested New York Theological Seminary (NYTS) in Manhattan, because it is an interdenominational institute and would not be prejudiced toward Unificationists. Father Moon nodded in assent.

Now I had to figure out how to begin. I immediately sent for an application to the New York theological school, filled it out, and submitted it. When I returned to our seminary (UTS) from a visit in California with my family, my letter was waiting in my mailbox. The officers of the graduate school wrote that they had reviewed my application to their Master of Divinity (M.Div.) program, which I had to complete first, and invited me to come in for an interview. President Kim told me to go ahead and begin taking a few courses and commuting to New York City until I could train someone as my assistant in the Admissions/Registrar’s Office. Since I was also the assistant teacher for another course in the winter term, I knew that I could begin at NYTS (if I was accepted) by taking only one course.

I was accepted, and I sailed along, taking courses whenever I could. Slowly, I began increasing my course load. I was scheduled to graduate on May 15, 1988, with a Master of Divinity degree, and I would then enter the D.Min. (Doctorate in Ministry) program in the fall of 1988, but I still needed to complete four credits in pastoral counseling. I had a problem: none of the hospitals in the Mid-Hudson Valley Area (the location of our Unification Seminary) had a Clinical Pastoral Education (CPE) program. That meant I had to either commute to New York City to a hospital in the Bronx or go to St. Peter’s Hospital in Albany, New York.

There was no commuter train between our seminary and Albany, and this created a dilemma for me. At this point, my four grown children helped me

out by buying me a brand-new car for Mother's Day. I then made the choice to go to the Albany program. I applied and was accepted. I soon found out that the CPE program at St. Peter's was very intense and would demand a lot of my time and money. I managed to attend for ten weeks, five days a week, from June 1 to August 8.

The program at St. Peter's Hospital was difficult yet fascinating, and I loved it. We were trained in leading worship services, writing "verbatim" (describing our experiences on the wards), reading and reporting on five ministry books, and talking to terminal patients in the hospital wards. My supervisor, Sister Helen Yonkers, led our class in Group Process. My only uncomfortable experience involved prejudice from the other students. When they found out I was a "Moonie," they assumed I was not a Christian, a false assumption based on ignorance and misunderstanding of the Unification Church. I felt crushed when I was denied attendance to the Catholic chapel services. Nevertheless, for the supervised ministry program, I was eventually given the assignment of summer chaplain on one of the wards. I smile now when I remember the patients whom I counseled and to whom I listened—they were so receptive, and they even called me "Sister" (assuming I was Catholic, of course).

When I finished my supervised ministry program at St. Peter's Hospital, I was then ready to enter the doctoral program at New York Theological Seminary. I was full of pride and hope. Reflecting on what I had written in my journal years before, I realized how God was leading me. I had written, "Maybe Heavenly Father wants me where I am [at UTS] for reasons not yet clear to me." The reasons finally became clear. I was needed at our seminary for my mission in the Registrar and Admissions Office. God wanted me to fulfill my spiritual growth by removing my fallen nature; I would do so by building my "foundation of substance."

Being at the seminary also enabled me to expand my education by teaching the Divine Principle and completing my studies toward a doctorate, a degree that could help me in my long-sought dream of becoming an evangelist. In 1969, after graduating from the University of California with a bachelor's degree in psychology, I had discontinued my education when I joined the Unification movement. And now, twenty-one years later, I was studying again. Was this a personal repeat of my own "spirals of history?"



Barrytown, New York, 1987. Reverend and Mrs. Moon (center), founders of the Unification Theological Seminary are holding a certificate of accreditation from the Commission on Higher Education of the Middle States Association of Colleges and Schools.

From the left are Dr. Shirley Stadelhofer, Dr. William Brunhofer, Dr. Therese Stewart, Dr. Edwin Ang, Rev. Sun Myung Moon, Richard Steinbronn, Mrs. Hak Ja Han Moon, seminary president Dr. David S.C. Kim, and Susan Brunhofer.

13

The Role of Two Brothers in Overcoming Evil

As revealed in the story of Cain and Abel in the Bible, God tries to reverse the evil effects of the Fall of Adam and Eve through the reconciliation of two brothers, one representing good and the other representing evil. If Cain could have overcome his jealousy and resentment by following and receiving God's love through Abel, then Satan's power could have been defeated by this.

The story of Cain and Abel in the first book of the Old Testament is well known, yet is still considered one of the unsolved mysteries of the Bible:

Now Abel was a keeper of sheep, and Cain a tiller of the ground. In the course of time Cain brought to the Lord an offering of the fruit of the ground, and Abel brought of the firstlings of his flock and of their fat portions. And the Lord had regard for Abel and his offering, but of Cain and his offering he had no regard. (Genesis 4:2-5)

As Rev. Moon teaches, God began His work of salvation immediately after the Fall. Because Adam sinned, it might seem reasonable for Adam to make amends. Adam should have been the first one in human history to make a sacrifice to God in order to atone for his sin. However, nowhere in the Bible does

Adam do anything like this. Why is that? In truth, God could not begin His providence of salvation in the person of Adam, because Adam was now caught between two masters, God and Satan (Matthew 6:24: “No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other....”).

In order for God to separate good from evil, He had to bypass Adam. God therefore began His plan of salvation with Adam’s two sons, Cain and Abel. God could not deal directly with Adam, who now had two masters: Satan and God. If Adam made an offering or sacrifice to God, Satan could also claim it, so God had to work instead with Adam and Eve’s children. God placed the two brothers in positions representing the elements of evil and good in Adam (Cain and Abel, respectively), and then allowed them each to make an offering.

God warned Cain he would have to deal with evil (Satan):

So Cain was very angry, and his countenance fell. The Lord said to Cain, “Why are you angry, and why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin [the evil one] is crouching at the door; its desire is for you, but you must master it.” (Genesis 4:5–7)

The traditional interpretations of this biblical story assume that the way the offerings were made determined whether God accepted or rejected them. However, the truth is that the offerings of Cain and Abel were accepted or rejected by God *depending not upon how or what* each brother offered but upon *who* made the offering, *the younger or the elder*, based on the prophetic, internal positions in which they were placed. One brother was placed in a position to represent evil and the other brother to represent good—Cain represented evil and Abel represented good. Just because God placed Cain in the position to represent evil doesn’t mean that he was doomed to be evil. He had the freedom and responsibility to make the best out the situation he was placed in. That is why God said to him, “If you do well, will you not be accepted?”(Genesis 4:7)

How did God determine Cain and Abel’s positions? God did not just favor Abel personally over Cain. Rev. Moon has revealed that positions of good or evil were determined by their heritage from their father and mother, Adam and Eve. Cain symbolically represented the fallen act of love between Eve and the Archangel Lucifer (Satan), and Abel represented the fallen act of love

between Adam and Eve. Both were illicit and immoral acts, since Adam and Eve were not yet blessed in Holy Matrimony by God, and since their union was considered a sin against the commandment not to partake of the fruit. But the fallen act of love between Adam and Eve was the *lesser of two evils*, because they were originally meant to become husband and wife. Also, Eve's motivation in tempting Adam was to restore her relationship with God. Therefore, Cain, who represented Eve's first fallen relationship with the archangel, was placed in the *position* of relative evil, and Abel, who represented Eve's second fallen relationship with Adam, was placed in the *position* of relative good.

As stated in the Bible, at the time of Cain and Abel's offerings, God accepted Abel's offering but rejected Cain's. (It was not inevitable that Cain would kill Abel) God hoped that Cain would overcome his feelings and unite with and follow Abel. This would have restored the failure of Lucifer's jealousy and his refusal to be humble to Adam. Unfortunately, Cain could not overcome his anger because of God's acceptance of Abel's offering and not his, and Cain killed Abel in a jealous rage. This was another tragic event for Adam's family and God—it was the first murder in human history. It was tragic because it was not what God wanted.

Cain said to Abel his brother, "Let us go out to the field." And when they were in the field Cain rose up against his brother Abel, and killed him. Then the Lord said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?"(Genesis 4:8-9)

In order to understand the nature of evil, we can look at the Archangel Lucifer, who became Satan. Lucifer knew God's intention of raising Adam and Eve to be the "Lords of Creation" and claiming dominion over the entire creation through them. But Lucifer acted first and gained control of God's creation by tempting Adam and Eve to fall. Satan, the fallen archangel, who now had the traits of aggressive arrogance, was naturally more attracted to Cain, who would inherit the birthright. God's nature, even though He is the Majestic Creator of the universe, is always to take the lower, humbler position. Yet it is a providential certainty, according to Rev. Moon, that goodness and God will eventually win the victory.

Several years ago I saw a movie on television about Cain and Abel. The producers of the movie depicted the biblical event of the two sons making their offerings to God. In the movie, Abel was depicted as the humble younger brother who was very generous and conscientious—he offered a pure

lamb, the prize of his flock, with a prayer and a sincere heart. This depiction implied that this was why God had accepted Abel's offering.

In contrast, Cain the elder brother was shown as vain and selfish and stingy with his offering, giving only the amount of the "fruit of the ground" (grain) that he thought would suffice. I believe that the producers of the movie failed to depict the actual reasons God accepted Abel's offering and not Cain's. Here, Rev. Moon's special insight regarding Cain and Abel is truly stunning and can only be a revelation from God. *God was trying to reverse the evil effects of the Fall* through the roles Cain and Abel played. God repeatedly uses this same pattern and dynamic throughout the entire history of humankind to restore us, step by step, to our original sinless state.

In His providence of salvation, as recorded in the Bible, God would often place the *second son* (the younger of brothers) in a leadership position. By so doing, He symbolically restored the position of Adam who was subjugated by the archangel. For example, God hoped the two brothers in Jacob's family, Esau and Jacob, would symbolically reverse the sin of Cain. In this case, Esau was the elder son and Jacob was the younger. Together with his mother, Rebekah, Jacob succeeded in reversing the order of the elder and younger sons by reclaiming the birthright and blessing (through trickery) from the elder son Esau. (Genesis 25:27–34)

There are many other examples. The situations extend not only to "two brothers" but also to families, tribes, groups of people, and even nations. For example, at the time of the divided Kingdom of Israel, the Northern Kingdom was in the position of evil (Cain), and the Southern Kingdom was in the position of good (Abel). God sent many prophets from the Southern Kingdom to the north to urge them to repent.

God works even now to encourage this process in His providence of salvation, by teaching the person who is in the position of Cain how to become humble, subservient, and united with the one in the position of Abel, thus bringing complete oneness and cooperation. This act of unity makes friends out of enemies and is the way God works with His saints, prophets, and central historical figures, as well as with other believers and people to bring the victory of good over evil.

The Scriptures contain countless secrets concerning God's providence of salvation. However, without knowing the principle of God's providence, men have not been able to understand the secret meaning of the words in the Bible. Even a record of the life of a prophet in the Bible is not merely

the history of the man but is, in fact, an explanation of the way for fallen men to take. (*Divine Principle* 1973,285)

As the quote above demonstrates, the stories in the Bible about Cain and Abel (and Esau and Jacob, or any elder and younger brother) were meant not only to distinguish good from evil but to *teach all fallen humankind how to win victory over evil*. God is merciful and willing to accept anyone who has sinned. Yet we sinners have to do our part in order to make ourselves acceptable. It has not been easy; we have to make an acceptable offering that God can receive.

What does Cain (and other fallen people) need to do to find the acceptable way? Cain, because he was in the position to deal with evil (Satan), first needed to take certain actions to effect a symbolic reversal of what had happened at the Fall. To understand this concept, you have to see the whole picture from a symbolic perspective. Lucifer (later Satan) was dominant over Adam and Eve, causing the Fall. Therefore Cain, representing the archangel, and Abel, representing Adam, should have reversed this process by uniting in brotherly love. The archangel failed to love and respect Adam, and did not see him from the same point of view as did God and falsely dominated Adam and Eve. God's intention was for Adam and Eve to have dominion over the archangel, as it says in 1 Corinthians 6:3: "Do you not know that we are to judge the angels?" Cain and Abel were to reverse the process of the Fall by Cain, in the position of the archangel, being subservient to Abel, in the position of Adam.

Before the Fall, God commanded Adam not to eat of the fruit (engage in sex). God intended Adam to be His channel of truth. Adam should then have conveyed God's will to Eve, and Eve to the archangel, thus multiplying goodness. However the Fall reversed this order. The archangel gave his (false) word to Eve. Eve then gave this word to Adam. In order to restore this loss of order, God wanted Cain, who represented the archangel to receive the way of goodness from Abel who represented Adam. God wanted Cain to love and follow Abel, atoning for Satan's aggression and his failure to submit to Adam. If we, in the "Cain" position, come back to God through the person whom God has chosen to be the Messiah ("Abel"), uniting with and loving him, we too can reverse our fallen nature. The following is a passage from Paul's letter to the Romans:

For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we have hope. (Romans 15:14)

I also learned the important lesson of the Cain/Abel pattern, through which God works to bring spiritual victory, in a personal way. I must confess that in the fourteen years that I worked at the seminary, as the registrar and admissions officer and course lecturer, I was always frustrated because I thought that it was God's will for me to be doing something else. I wanted to be an evangelist and go out in the "field" to teach Rev. Moon's message to Christian clergy and believers. It is now embarrassing to admit that I did not appreciate the value of my situation, and the blessing that God wanted to give to me. I had the precious chance to fulfill my own Cain/Abel course, and the opportunity to work out and remove my fallen nature, through interaction with my fellow brothers and sisters working around me.

Yet year after year, I stubbornly held on to my dream. I would write in my journal, "I am afraid I will never get away from the super hard and impossible job of recruitment of candidates for the seminary." I thought that I would never get away from office work: grading papers, filing, typing, answering the telephones, and taking notes for endless meetings. Whenever I felt depressed, I would go to Heavenly Father in prayer and tears. Now I can see that my mission at the Unification Theological Seminary was the best way for me to learn to be humble and obedient, reversing the role of "Cain." If I united completely with my director, President Kim, my offering to God would have been accepted. My experience was varied and rewarding while I lived and worked at the seminary, but at the same time it was the most excruciating trial I had ever endured. I had both negative tests and many positive encounters.

Sometime later, I was asked by the president of the seminary, Rev. Dr. David S. C. Kim, to begin producing videotapes of Divine Principle lectures for a television ministry. The offer was exciting, but there was a catch: I had to start this ministry at rock bottom, in one room at the seminary, with one camcorder run by one student photographer (Madeleine Pretorius), and a few blank videotapes. But I accepted the challenge and we began by simply filming. We didn't have a soundproof room, so we just started in a small room in the basement. Also I didn't have a modern teleprompter (like they use on TV) to guide me in my homilies or talks during the filming. But with my prior experience in teaching at workshops and in classes at the seminary, I didn't need to look at notes; I knew the contents by heart.

After starting out with several dozen videotapes, which were really awful, I was able to learn many things about the audio/visual business and increase my staff with more talented assistants: Don Makowski, Dennis Delaney, and Yui-chi Tanabe. We acquired better cameras, new editing equipment, a better place in which to film, and a budget. Eventually, after two or three years, we were able to produce thirty edited master videotapes. Through our pioneering effort, we actually created a “television ministry” called, “The Teachings of the Unification Principle.”

A few “bicycles” (outside tapes) were accepted by the local TV stations, and their managers began to put our series on the air. *This was our low-budget miracle!* Even though our videotapes were controversial (as are all the teachings of Rev. Moon), we were able to air them on the public access stations, which, by federal law, had to be unbiased in their selection process. By 1993, our Divine Principle videotapes were playing on television stations in Poughkeepsie, Albany, Schenectady, and Newburgh in Upstate New York!

Teaching the revelation of Sun Myung Moon on videotapes, which were then aired on television, was a form of evangelism that I had not anticipated. At least I was able to carry out this project at the same time as my teaching mission and my studies for my Doctorate in Ministry. I learned a lot about commitment, patience, perseverance, forgiveness, love, and, *most of all*, the Cain/Abel relationship in creating unity and victory. This, I know now, was the ultimate purpose of my path. This was the way I could mature enough to become “an acceptable child of God.” Regarding my life of faith, I today feel a profound and deep sense of appreciation and gratitude.

After I received my doctorate from New York Theological Seminary, I went through a harrowing ordeal of a personal medical healing (see Chapter Sixteen). Only after this did I mature enough to know that we cannot teach others until we have been “honed by the stone” of suffering and pain. Only then can we ever love others enough to bring them any kind of truth or true love. How naive I was! It took years, and many various experiences, before I accepted any situation as “a blessing.” This included my experiences in the Unification movement: working on the front lines in missionary work in other countries and returning to my hometown to witness to my own family and others. I now know that I needed to humble myself in “Cain/Abel relationships” before I could even begin to be worthy to be a teacher of others.

14

The Principle of Growth

God created all things of the universe following certain unchangeable patterns and methods that He Himself set up. Part of this is the Principle of Growth, in which all things of the natural world come into being through a process of growth over time. The entire cosmos did not come into being instantly without a lapse of time. The Bible says in Genesis 1:5, that God created the universe in “six days,” which is symbolic and is not just twenty-four-hour days. Creation was developed by God through six long periods of history. In the Last Days the Kingdom of God on Earth will not appear instantly, but will begin quietly amidst the evil world, like a seed in the ground.

There is ample evidence that healing miracles and other phenomena in which people are saved from imminent danger occur almost instantly, depending on our faith. But does the Creator God perform His works throughout the universe instantaneously, similar to the way a magician performs his feats of magic with the wave of a hand or the pronouncement of a command? No, not according to the revelation of Sun Myung Moon.

In the creation story, found in the Book of Genesis, there are many passages in which it *appears* that God works like a magician. For instance, in Genesis 1:3, it is written, “And God said, ‘Let there be light.’” In Genesis 2:7, it is recorded, “Then the Lord God formed man of the dust from the ground,

and breathed into his nostrils the breath of life, and man became a living being.” And further in the same chapter (verses 22–25) we read, “And the rib which the Lord God had taken from the man [Adam] he made into a woman and brought her to the man....”

Also, the entire cosmos is described in this story as having been created in “six days.” Most of the passages in the Book of Genesis, like the ones above, need to be interpreted prophetically. Today, people of faith largely accept that the biblical “six days” does not literally mean six twenty-four-hour periods in which God completed the creation of the cosmos. The Bible itself clarifies this enigma in 2 Peter 3:8: “But do not ignore this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.”

The universe did not suddenly spring forth complete, without regard to the flow of time. In fact, its origin and development took an enormous length of time. Therefore, the biblical period of six days for the completion of the universe is not to be reckoned by the number of literal sunrises and sunsets. It symbolizes six ordered periods of time in the creation process. (*Exposition of the Divine Principle* 1996, 40)

The Principle of Growth implies that the creation of God’s universe took a significant amount of time and that all things are designed to reach completion only after passing through a set growing period. This truth can be observed in all of God’s creation, both physical and spiritual. The process of creation as described in the Book of Genesis complies with the evolutionary sequence of creation known to modern scientists. It is now known that God devoted a long time, as many as fifteen to twenty billion years, to the creation of the universe. What was it all for? To prepare for His final creation and His most precious masterpiece: human beings, God’s children.

The creation story in the Bible was written some 4000 years ago. Yet, amazingly, it coincides with the findings of modern science and research. This shows that the Bible is truly a revelation from God. Rev. Moon points out a strange paradox in the creation story in Genesis 1:5: “And there was evening and there was morning, one day.” Why does the Bible describe as part of “one day,” the passage from night to morning? By answering this question, Rev. Moon uncovered the outstanding truth of the Principle of Growth and how God works in the world. For instance, all created beings have to mature or reach perfection through a “symbolic night” (the growing period), and we can only fulfill God’s ideal in “the dawn or in the new morning.” Everything in the

universe bears fruit only after time has passed. Thus, the Bible is saying in symbolic language that all things are designed to reach completion only after passing through a set period of growth. Just as the night slowly turns into day, the seasons slowly change, and children grow into adults, *nothing in the creation comes into existence or appears instantly*. You can't even say at what point the transition happens.

In light of this truth, we can reassess the story of the creation in the Bible. Rather than creating Adam and Eve in an instant, God must have created them through a process over time. They must have at first been small babies who had to grow and become adults—not only physically but spiritually—in order to reach maturity (or perfection). The very fact that God gave Adam and Eve the commandment not to eat the fruit indicates that they were still immature.

According to the Principle of Growth, all things grow in three distinct stages or periods. The following is a quote from the Divine Principle:

The universe unfolds and manifests God's original internal nature and original external form based on mathematical principles. Hence, we can infer that one aspect of God's nature is mathematical. God is the one absolute reality in whom the dual characteristics interact in harmony; therefore He is a Being of the number three. All created beings, having been conceived in the likeness of God, manifest their existence, movement and growth through a course of three stages. (*Exposition of the Divine Principle* 1996, 41)

In other words, everything reaches perfection by passing through three ordered stages of growth: *formation*, *growth*, and *completion*. Why not five or seven stages? As the above quote expresses, the number three represents the God of perfection. The number three is the number of perfection and completion, and this can be seen over and over again in the natural world. For example, in matter there are three states—gas, liquid, and solid—and in nature there are three kingdoms: mineral, plant, and animal.

There are numerous examples in the Bible of the number three. This is because God in His salvation providence has worked in a principled manner to reclaim and restore all things which were lost at the Fall. Adam and Eve did not fulfill the "Three Blessings," nor did they complete the three stages of the growing period, remaining at immaturity. God therefore leads humankind through a reversal process of restoring the number three in order to make res-

titution for the loss. In the Bible, there are too many symbolic examples of this reversal to list, but here are a few:

- The three decks of Noah's ark
- The three doves that Noah sent out during the great flood
- Abraham's three animal offering
- Jesus' three main disciples (Peter, James, and John)
- The Three Temptations of Christ
- Peter's three denials of Christ.

All these examples attest to God's attempt to restore the lost number three. All created things, from plants and animals to humans, develop through three stages of growth, reaching the stage of maturity before they can reproduce. With the exception of human beings, this growth is autonomous and happens in cooperation with the laws of nature. But in the case of humans, our spiritual growth requires our utmost effort and willing cooperation with God. *It is not automatic.* In other words, our physical bodies automatically develop through natural laws, but *our eternal spirit or soul grows only through our own effort and portion of responsibility.*

This responsibility, which God places on us, makes us unique among creation, and it is a condition that gives us the right of dominion over the rest of creation. There are three stages to spiritual maturity. Just as a tree must go through the formation, growth, and completion stages in order to reproduce and re-seed, we need to fulfill three stages of spiritual growth in order to reach perfection and be ready to receive the Blessing of Marriage from God.

In today's society, many accept the theory of evolution as presented by Charles Darwin in his book *The Origin of Species, 1859*. It somehow appeals to our common sense to think that the development of human beings required time. Yet Darwinism misses the major point—that God operates with His own Principle of Growth and that He is the intelligent designer behind the development of all things. At a talk given by Sun Myung Moon to the students at the Unification Theological Seminary on March 2, 1993, I took notes as someone simultaneously translated the talk into English. Below are some very rough excerpts:

Which comes first? The “evolution theory” or the “pair concept” [the idea that God created everything in pairs]? Mistaken belief is what destroys this world more than anything; this is absolutely God’s world. Let’s take a look at the Evolution Theory. Going from the level of amoeba cells to that of the monkey, according to God’s natural laws, there is always a love relationship between the plus/minus or male/female of the same species. But the Evolution Theory simply omits the pair system. *Without a male monkey pairing with a female monkey, there is no other way to produce another baby monkey.* It’s very important to understand that all species continue only through relationships of love within their own species. But Darwin did not know or consider this “pair system through love relationships” and he just went into the erroneous “Theory of Evolution,” showing how one species evolved into another species.

So which comes first, evolution or creation? The order is in the Principle of Growth: The four-level foundation [of the family] is the most ideal shape where energy is released. The central point of this quadruple is that it is the best position to support everything else. So God started with this four-point unit of the family (father, mother, child, and God). This four-position shape is the most secure unit in the universe. God started all life gradually, and then it became more developed [complex]. There is an infant stage in [the development of] each [entity of] creation with [having both] an outer [visible] mass and inner [invisible] essence, which gradually evolves to the mature stage (as it is in school, where children start in kindergarten then go on to middle school and to high school by a gradual process). Then Adam and Eve, born as twins, finally appeared as the second-self of the invisible God, His perfect objects [before the Fall]

The four-position foundation of a family is the only place where God can respond to His objects directly. Even before the creation of the world, the pair system ideal existed in the mind of God. It was from Adam’s family that God wanted billions and billions of families, and in this way He wanted to create His Kingdom on earth. No one else has figured out this mystery: that in the true love relationship between husband and wife is where God and humans meet. This is the only place where true love is conceived. (Sun Myung Moon, UTS, March 2, 1993, based on Shirley Stadelhofer’s personal notes)

The Principle of Growth implies that substantial perfection (spiritual maturity) in our selves is progressively realized over time. Even if we are reborn by accepting God and the Messiah, it still takes time and effort to bring about the fruit of our rebirth in our lives. We receive grace as we accept God’s words and forgiveness, but, as St. James says in the Bible, “So faith by itself, if it has no works, is dead.” (James 2:17)

In my life of faith, one of the most difficult sacrifices for me was leaving my youngest son, Robert, behind in order to become active on a full-time basis in the church mission. In 1975, when I was asked to change my mission and go to Los Angeles, Robert pleaded with me to let him stay home in Berkeley so that he could continue at his own school and keep his friends. By then, his father and I were divorced, and of course I could not leave Robert alone—he was only fifteen years old at the time. I turned to God and prayed desperately, asking what I should do.

Very quickly I received a most amazing answer. This inspiration came to me in the middle of the night. If I really wanted to do God's will, I had to make a twofold sacrifice. First, I had to give up all my possessions (my three-story home, including all the furniture, which I had received in my divorce settlement). Second, I needed to ask my ex-husband, my children's father, if he would like to move back into the homestead and take care of his son and daughter, who were still at home. He readily accepted. I then knew this answer had truly come from God. Soon after I packed up and left for southern California. I saw Robert whenever I visited home for the holidays.

Five years later, I transferred from Los Angeles to a new mission in Barrytown, New York. After I had been working at our Unification Seminary for about a year, Robert phoned me from Berkeley and said that he was going through a crisis in his life. With a quivering voice, he confessed to me that he was desperate—he was on drugs, smoking, drinking, and living aimlessly, and his father had kicked him out of the house. He begged to come stay with me in New York for a while. I was, of course, totally overwhelmed and replied in tears, "Please, honey, come as soon as possible!"

Without knowing it, by leaving his hometown and joining me at the seminary, Robert had actually initiated his own spiritual growth. On the day he arrived in Barrytown, May 20, 1980, he was faced with a pleasant surprise. Rev. Moon happened to be at the seminary that day and was teaching the new students how to weave nets in order to catch carp from the lagoon in the Hudson River. Although Robert was not a student, he joined in the fishing preparations by diving underwater to set the poles for the fishing nets. At the end of the day, everyone had a good catch. That night, sitting under a tree on the grass of the seminary, Rev. Moon spoke to the seminarians and staff for three hours. He told us, "Only one promise can inspire God. You should say, 'I am willing to sacrifice so that I can inspire others to live for God.'"

On July 5, 1980, Rev. Moon asked the whole staff, and as many church members as possible, to go on a forty-day pioneering mission. In the middle of

a hot summer, it was a good way to get out and witness. The church leaders asked for volunteers. I was the registrar and admissions officer of the seminary at the time, and even though student registration was starting on August 25, I was happy to have a change of atmosphere and volunteered to go. Robert begged to go with me, and his request was approved. We were assigned to Middletown, New York, and started out on our pioneering adventure on July 17, 1980. I felt it was significant because July 17 is my birthday and also the day that I officially joined the Unification Church. Now I was again starting out on a new adventure on July 17, this time with my son Robert.

It's hard to describe the joy I felt knowing what a wonderful opportunity this would be for Robert to grow spiritually by learning to sacrifice and making an effort to meet and talk to people about God. Ernie Stewart from the seminary staff drove us to our destination. We had a limited amount of money and we needed to find a room to rent, figure out a way to survive, and witness for forty days. We met several people and immediately contacted a minister, Pastor Nelson Cook of the local Christian Alliance Church. We could not find a room for rent, so we spent the first night sitting on a park bench and prayed for the city of Middletown and for guidance. As we were praying, a young man walked up to us and called me by name. He said he was the pastor's son and that he had been looking for us to bring us to their house for dinner. It was a miracle from heaven!

Robert applied for a temporary job, and I planned to visit shops and churches to talk to people. We searched for employment and at the same time looked for a place to stay. It became obvious to us what kind of indemnity we had to pay: we would just miss a room for rent or we would apply for a job position that had just been filled. It was getting hotter and hotter as we walked or rode buses all over town. We eventually did find a room to rent in a large house, and Robert got a job at a local gas station. We met so many good and kind people, especially the pastor and his wife and children, as well as a young woman named Nancy DiFilippo, who was very interested in what we were doing and teaching. We also met others who weren't so kind. Some people felt they had to criticize and persecute us whenever they found out we were "Moonies."

We weathered the storm for forty days, and I even did a seven-day fast. It was sad to say goodbye to the special friends we had met, even though we wouldn't actually see any of them again (except Nancy). We packed up early in the morning and were back at Barrytown by noon. It always seems unreal to

leave one environment and situate myself into another in such a short time, but that's how it was.

I was encouraged and filled with awe because of the fact that Robert had a deep spiritual experience during our forty-day mission. He learned a lot about faith in God and prayer, got rid of his former habits of smoking and drugs, and had a chance to study the Divine Principle and some of Rev. Moon's speeches. After our prayer early in the mornings, we would read together. Later, back at the seminary, he came to my room one evening and in a wavering and emotional voice said that he wanted to stay—he had decided to go to a church retreat and workshop at Camp New Hope. I responded with "Hallelujah!"

Robert stayed in the Church for about two years. During that time, he stayed in a campus outreach center and helped with witnessing and fundraising. He learned some basic martial arts and how to teach some of the Divine Principle lectures. For some reason, however, he could not make it through all of the difficult paths and sacrifices that confronted him at that time. He eventually left the movement and returned home to his father in California. My heart was broken, because I knew I could not leave the movement, meaning I could not directly do anything for my son at that time.

After returning home, Robert had his ups and downs—but mostly downs. He studied at college for a couple of years, got married and divorced, and became a carpenter. He now has a son, James Robert, my eighth grandchild. The pain of regret stayed in my heart for many years because I could not take care of Robert properly. But to my great relief in recent years, Robert has somehow come through it all intact. More than that, he carries in his heart a deep appreciation for the grace and love of God.

15

Paying Indemnity: To Free Our Souls

God has worked His salvation providence by reversing the actions that originally ruined all of humanity. All sin against God can be atoned and made right through a reversal process according to the Law of Indemnity. As humans who have original sin, we need to settle our debts with God and heaven. This atonement for our sins is also necessary to bring about justice and goodness in the world.

I learned from studying the Divine Principle and the Bible that there is indeed a law of indemnity (or restitution) that places us in a position of discomfort or suffering in order to clear up the burdens of sin that we are under. The expression “indemnity” is actually borrowed from an insurance term which means “1. Security against damage, loss, or injury. 2. A legal exemption from liability for damages. 3. Compensation for damage, loss, or injury suffered” (*American Heritage Dictionary of the English Language*, fourth edition, “Indemnity”: (New York: Bartleby.com, 2000) (accessed April 10, 2006)) Because we are all collectively connected to our human ancestors, Adam and Eve, we all need to pay a debt owed from the Fall. We must settle our accounts with God and free ourselves from Satan. The definition of indemnity as it is used in the Divine Principle is as follows: “When something has lost its original position or value,

certain conditions must be established in order for the original position or value to be restored.” (*Divine Principle* 1973, 223)

At this point the reader might be thinking, “I didn’t have anything to do with the Fall or the disobedience of Adam and Eve, which is probably just a myth, so I don’t see why I should pay any debt.” Devout Christians may say, “All my sins have been forgiven through the cross of Jesus!” But the truth is we can’t escape making payment for the debt of sin caused by Adam and Eve. Rev. Moon emphasizes this point. The original sin has literally been passed down to us from generation to generation. The Bible tells us, “If we say we have no sin, we deceive ourselves, and the truth is not in us.” (1 John 1:8) Also, in a passage from the Old Testament Book of Exodus, it says that *we inherit the burdens and sins of our more recent ancestors*:

The Lord passed before him [Moses] and proclaimed, “The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness...forgiving iniquity and transgression and sin, *but who will by no means clear the guilty*, visiting the iniquity of the fathers upon the children, and the children’s children, to the third and fourth generation.” (Exodus 34:6–7, italics added)

This quote from the Old Testament states clearly that we cannot just ask for forgiveness from sin, in the form of grace, unless we make the effort *not* to repeat our sin and use our portion of responsibility to fulfill certain conditions that enable God to reclaim us. For example, in our everyday lives, if we have broken friendships or other relationships, we must take the necessary actions of apologizing and humbling ourselves in order to reverse our negative behavior if we want to repair or restore the relationship.

This type of action, with the purpose of correcting sin, is called “paying indemnity.” Even though someone may be a faithful believer in God and Christ, is it still necessary to make conditions to pay indemnity. Why is this? The answer comes from Sun Myung Moon:

The sole reason for God’s entire providence of restoration and salvation is to clear up *original sin*, which we still have. God needs to recreate and restore human beings to a state free of original sin, fulfilling His ideal purpose of creation. (Sun Myung Moon: “View of the Principle of the Providential History of Salvation,” italics added)

Jesus came to the earth 2000 years ago with this mission of restoring mankind. He needed the support of the chosen people of God in order to establish God's Kingdom on earth. Because Jesus could not get that support, the fulfillment of God's will on earth has been delayed. Nevertheless, Jesus established spiritual salvation for all those who believe in and follow him. The tragedy of the crucifixion, however, kept Jesus from marrying, having a family, and subsequently building the Kingdom of God on Earth in his lifetime. Jesus knew that God's will was absolute and inevitable, and so Jesus said that he would come again.

In the meantime, by believing in Jesus, we can receive "grace" and forgiveness for our personal sin, which will give us spiritual salvation. And because Satan has not been bound on a worldwide level, he can and does attack us, by tempting our physical bodies. We are still waiting for the Second Coming of Christ, at which time the Messiah will surely bind Satan's power to act in the world, and he will take a bride and establish God's kingdom on earth. That kingdom will not be just an external kingdom based on power, but it will also be an internal kingdom based on love and heart. Christ will lead all humanity in severing our internal bondage to Satan, freeing us to live as God's children. This will also bring us "physical salvation" and freedom from original sin.

We are incapable of eradicating original sin by ourselves. The change of our fallen lineage to God's lineage can only be done now through the second coming of the Messiah. Then God will give us certain required tasks that will help us separate from Satan, such as prayer, repentance, obedience to the word, and the necessity of the acceptance of the Messiah. If we successfully fulfill such conditional tasks, then God can accept us as we will have completed our entire portion of responsibility.

In this way, God shows His profound love and justice, gives us grace and mercy, and at the same time provides a step-by-step path to salvation. We pay off our indemnity for the resolution of sin when we endure some kind of uncomfortable or painful situation with a grateful heart, with the intention of righting the wrongs of the past. Almost all of the more strict religious traditions of the world guide their adherents to purposely place themselves in situations of suffering and pain in order to expedite the process of redemption. In the Unificationist tradition it is called setting up an "indemnity condition."

I would like to make clear once again that Rev. Moon came to understand this Law of Indemnity because it was revealed to him by God. As it is expressed in the Divine Principle, there are several different ways that we can repair our own and our ancestors' wrongdoings. *The Old Testament shows three*

ways. First of all, we can pay back a lesser amount of debt, such as with the act of circumcision, in which we are indemnifying the Fall of Adam and Eve. Or we can pay an equal amount of the debt as described in Mosaic Law: “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.” (Exodus 21:23–25).

The third way is to pay a greater amount of debt as demonstrated in the biblical story of Abraham. In Genesis 15:9–13, God asks Abraham to make a symbolic offering of “a heifer, a ram and a she-goat, and a dove and pigeon.” Abraham was to cut each in half, symbolizing the separation of good from evil. Abraham followed the instructions correctly with the heifer, ram and she-goat, but when he came to the birds he just threw them on the altar, without cutting them in half, and fell asleep. When Abraham awoke, God gave him a terrible curse and prophecy for his descendants:

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....(Genesis 15:13)

Why did God place such a damning curse and burden of debt on Abraham and his descendants over two little uncut doves? The answer, taught in the Divine Principle, is that the anger God had and the chastisement He gave was due to Abraham’s failure to fulfill the conditions of the offering (indemnity) God had given to him. Since Abraham did not carry out all the minute details of the instructions, which symbolized separating good from evil, *he had failed in the eyes of God*. Therefore, God not only needed the failed sacrifice to be offered again, but the second sacrifice had to be *more* severe than the first sacrifice in order to make up for the first failure.

This is the reason God required the Israelites to suffer in Egypt for 400 years—an example of paying a greater amount for a debt. This explanation also solves the mystery of why, forty years later, God asked Abraham to offer his only son, Isaac. (Genesis 22:1–2) A greater amount is only required when we have failed to offer an equal or lesser amount of what is needed for restitution.

Some participants in our seminars have posed the question “Do we human beings have to pay indemnity because God wants to extract every ounce of debt from us?” The answer is no, and in fact, God’s purpose is just the opposite. That is why God setup the provision for an “indemnity of lesser amount.”

We can simply pay a small amount of our debt with an attitude of gratefulness and sincerity, and the whole amount will be forgiven! It is through this condition of lesser indemnity that God expresses His merciful and compassionate heart.

The greatest example of paying a lesser indemnity is when we simply believe in Christ; then we can receive personal forgiveness of our sins through the grace of God. To make the favorable conditions to receive this spiritual salvation, we accept baptism through immersion in water (or the sprinkling of a few drops), take the sacrament of Holy Communion (the Eucharist), or perform some other demonstration of our faith. Even though we as descendants of Adam and Eve carry a great debt of sin, God has provided the way for us to be relieved of our heavy burden by just believing. As the Divine Principle clarifies, however, the salvation afforded us through the cross is limited, and we remain under the bondage of sin.

Thus far I have written about the Law of Indemnity concerning the salvation of the individual and family. The Law of Indemnity also operates on the level of national and world history. Satan's realm of influence began with Adam and Eve, but it expanded to the clan, tribal, national, and international level. Therefore, in order to overcome Satan's power, the payment of indemnity must be made on each level. The Divine Principle cites an example of a worldwide level of indemnity—the three historical world wars.

Before the new millennium, we have already had World War I, World War II, and the Cold War. The usual causes people cite for human conflict are political, economic, and ideological. Yet these are only the external reasons and causes. Just as there are spiritual laws governing individual actions, there are also internal causes and reasons for international conflicts. We will never comprehend the providential significance of the great world wars that have occurred in the twentieth century if we look only at the external reasons.

Sun Myung Moon reveals that the main *internal cause* of the three world wars (counting the Cold War) is the Law of Indemnity, in which three worldwide conditions of indemnity needed to be satisfied in order to restore the loss of God's three great blessings to Adam and Eve when He said (in Genesis 1:28), "Be fruitful, multiply, and have dominion." When Satan tempted Adam and Eve to fall, they could not fulfill the three blessings. This became a universal failure which required worldwide restoration and payment of indemnity. Satan also tempted Jesus three times in the wilderness. ("Three Temptations of Christ," Luke 4:1) Satan also caused Peter to deny Jesus three times (Luke 22:54–62), an act that was even more jeopardizing to the fate of the Messiah.

The world wars of the twentieth century were a *last ditch effort of Satan* to prevent his greatest opponent, God, from taking away his evil sovereignty. The fallen Archangel Lucifer always knows ahead of time what good works God is planning to do in the providence of salvation. So, in order to mislead humans, Satan imitates God's ideals ahead of time. Satan expands his turf by building immoral and evil copies of God's ideal world. For example, false ideologies such as fascism and communism have appeared before the emergence of the new truth from God. God has been expanding His sovereignty by reclaiming all things in the evil society under Satan's bondage.

The history of evil sovereignty centering on Satan will end with the appearance of the Lord of the Second Advent, and the history of evil sovereignty will be changed into the history of good sovereignty centered on God. Therefore, Satan at this time will put up his last struggle. (*Divine Principle* 1973, 476)

According to Rev. Moon, "*God's strategy has always been that of winning victory from the position of being attacked.*" (*Divine Principle* 1973, 526) The beauty of the indemnity course is that God leads us to be absolutely free from Satan's power. God first allows Satan to attack God's own people, but goodness eventually claims the victory! For example, the Axis countries in World War I and World War II struck first. Led by Germany, the Axis powers were in the relative position of evil, and the ideologies that their world leaders followed were antithetical to religion. But as history shows, the Allies won the victories in those wars. However, because evil was allowed to strike first, there was not only an external victory in the world wars but also an internal and spiritual victory for the side of goodness. "Therefore, in history the evil side has always taken the aggressive and offensive position. Good has been passive and defensive; yet, God is on the side of Good. In the end, the good side always wins the victory. The good side is always the underdog; yet, it comes out victorious and expands." (Sun Myung Moon, in a speech entitled, *America and God's Will*, Washington, D.C., September 18, 1976)

In the twentieth century, our world had repeatedly become divided into two opposing factions, in World War I, World War II, and the Cold War. These wars were payments of indemnity, on an international scale, to clear the way for God's coming kingdom on earth. In each war *the side of goodness won over the side of evil.*

The providence of restoration can be completed only after fallen people, who restore their hearts toward God through God's life-giving word, are saved both spiritually and physically, and inherit God's lineage. The victories of God's side in the three world wars will fully restore through indemnity all these aspects of the providence of restoration. They will make possible the realization of God's ideal world, for which God has labored with unremitting tears over the centuries of human misery since the Fall. (*Exposition of the Divine Principle*, 1996, 379)

In my own personal path of faith, leaving my children was the greatest sacrifice I chose to make for God. Being separated from my three sons and daughter—Eugene, David, Robert, and Christine—was truly a sacrifice of heart. They were mostly grown-up when I left, but I always ached to see them when I was away on my mission. It wasn't as if they weren't well cared for. Robert was living with his father, Gene was in the army, David had joined the Unification Movement ahead of me (he was my "spiritual father"), and Christine had gone to live with the family of a girlfriend, Stephanie Bennett. We talked on the phone and exchanged letters and birthday presents. I guess the thing I missed so much was being totally involved in their lives, although I now see this would not have necessarily been for their own good.

I wrote in my journal on September 27, 1982, when I was living in New York at the seminary,

Sometimes the rain brings a nostalgic feeling for me and I wish right now I were with my daughter and three sons, my mother, and my grandchildren, just to be able to put my arms around them and hug them all. But I know Heavenly Father is really counting on us who have left our families and homes to fulfill a higher mission, and we are the only ones who can sacrifice our lives to save this lost world and help begin the building of the kingdom of heaven on earth.

I liked what Jesus said about this kind of sacrifice:

And he [Jesus] said to them [his disciples], "Truly, I say to you, there is no man who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not receive manifold more in this time, and in the age to come eternal life." (Luke 18:29–30)

The spiritual teaching, which David and I were aware of and my children and family were not, is that the Law of Indemnity applies to everyone.

Regardless of what I do, my children will have personal trials also, simply because they need to straighten out their own sins and make their own peace with God. Somehow I wanted to believe that their lives could be protected, but I accepted that they would still have to embark on their own paths of faith. Because of my choice of religious affiliation (Unification Church), they have undoubtedly experienced some level of scorn from others, yet I remain hopeful that they will one day appreciate my sacrifice.

When I joined the movement, Gene (my eldest son) was in the U.S. Army in Germany in the division called the “Big Red One.” Later he was transferred to Vietnam and stationed at Cam Ranh Bay. It was a dangerous assignment, but he was not wounded and lived to return to the States. He came home as a buck sergeant (E-five) but had to take his uniform off right away, since hippies and college students who were against the war would shout ugly names at Vietnam veterans on the street. Gene married his sweetheart, Vicki Serpa, who had waited for him, and now they have three children, Sue, Mike, and Ken—my grandchildren.

David’s path in the Unification Church has been difficult, like mine. This is not because there was anything wrong with the church, but because of the nature of the work we are doing for God and the indemnity we have to pay. He took part in a group wedding in Korea in 1975 with 1800 couples and soon had three children (three more grandchildren for me). But after a rocky marriage, his wife, Ann, eventually left the church. She divorced him in 1991 and was awarded custody of the children: Jessa, Caleb, and Kyle. Occasionally, David and I were able to visit them on weekends.

In 1983, Rev. Moon chose David out of a group of candidates to attend our seminary. On August 29, 1982, I wrote in my journal,

It is so wonderful having my own son David here with me at the seminary. In the nearly fourteen years I have been in the movement, this is the first time that David and I have been together at the same location. Last night, after the candidate workshop lectures were over, I heard guitar music in Lecture Hall II. I stuck my head into the room to see what it was, and there was David quietly strumming. I got my own guitar and joined him, and our singing attracted a few other students. It was so heartwarming to be harmonizing in some good country and gospel songs—just like old times.

David graduated from the seminary in June 1986 with the Master of Divinity degree. After various other missions, and his re-Blessing of Marriage in 1992 in Korea with a Japanese sister named Yuko Hatanaka, he was

assigned in 1996 to a mission in Greece for a few years as the national leader of the church there. Since then they have returned to the States.

On October 8, 1985, the notes in my journal read, "Last Friday, October 4, was the thirty-third birthday of my daughter, Christine. I called to wish her a happy birthday and to see if her package from me had arrived." I remember when she was born, in 1952—I was so happy to have a girl. She was twenty-one years old when I joined the church and had to leave for Los Angeles, and she opted to live with the Bennett family down in the Santa Cruz Mountains.

On September 21, 1984, she and my grandson Billy (whom I had not yet seen) came to visit me in New York at the seminary and stayed for a week. I was so excited, and it was so wonderful to see them. We went to New York City and saw all the sights. Upon reflection, I feel that Christine, my only daughter, may have had the greatest resentment, because she had needed me the most when I left. Even though leaving home and committing myself to a life of faith in the Unification Movement was my own heart-rending choice, I knew that the indemnity I would experience would not only help with my own spiritual growth; it would also be an offering to help my children and family.

When the president of the seminary spoke to the students after the morning sermon in the chapel, he expressed a paradoxical situation in which members of the Unification Movement find themselves:

At our conferences we are often criticized by intellectuals, professors, and scholars who say we are separating families at the same time we are teaching about the ideal family and true family values. Their criticism is out of place, because they do not really know the contents of the Sun Myung Moon revelation. We are now in a restoration period, and we are sacrificing our families by working publicly in the field in order to build the foundation for the ideal. (Dr. David S. C. Kim, "Unification Briefs," UTS, May 2, 1988)

16

Predestination: True or False?

The Doctrine of Predestination is a faulty theory and a religious misconception of the way God works. God has given human beings free will and freedom of moral choice. Therefore, events in our personal lives or in human history are not just a result of God's will. The accomplishment or failure of His salvation providence has depended upon humankind's cooperation.

John Calvin introduced the Doctrine of Predestination at the time of the Protestant Reformation in order to emphasize the importance of God's grace for our salvation. Unfortunately, the belief in predestination overlooks the importance of human freedom and the need for our willful cooperation to fulfill God's will. Rev. Moon's Divine Principle does not accept the idea of predestination. God is certainly all powerful, but because He has given human beings free will, without our full cooperation or response His divine will can be delayed or frustrated. The Bible often describes God as "grieved" or saddened: "And the Lord was sorry that he had made man on earth, and it grieved him to his heart." (Genesis 6:6)

God does not manipulate human beings as if we were robots or puppets. We are the ones who must voluntarily obey God, thus directing our own development. God does call individuals to special missions, but the responsibility for their divine calling is divided between themselves and God. Even though saints, prophets, and others are chosen by God, it is only when they

willingly cooperate with Him that God's will can be completely fulfilled. In other words, God may call someone, but if that person fails to do his or her part, then the providential mission of that central person cannot succeed.

The Reformed Protestant minister John Calvin focused on a theory of double predestination, believing it was the key to everything else in God's grace and mercy, regardless of human effort. This became known in America as Puritanism. As Dr. Young Oon Kim explains, "Calvinism even went so far as to deny that how one lives has anything to do with his final destination since God's decree about men's fate was decided before the creation of the world." (Young Oon Kim, *Unification Theology: Revised* (New York: Holy Spirit Association for the Unification of World Christianity, 1980), 232) The belief is that God predestines everything, even human beings, determining who is His elect, and then predestines the eternal damnation of those who are not of His elect. Calvin preached this because he wanted to emphasize the majesty and omnipotence of God.

In the Bible, predestination seems to be supported by several key passages, one of which is the better-known writing by the Apostle Paul:

For those whom he [God] foreknew he also predestined. And those whom he predestined he also called...and those whom he called he also justified...and those whom he justified he also glorified. (Romans 8:29-30)

This biblical verse does not explicitly mention the necessity of human responsibility, but that does not mean it is not important. God can foreknow and call someone for a mission; however, if that person does not obey or respond to God's will, then that person cannot be justified or glorified. The outcome involves the word "*if*," which God often uses in His providence: *if* people respond and fulfill their own portion of responsibility, then God can bless them; *if not*, they cannot receive a blessing but are cursed. (see Deuteronomy 28:1-2)

While there are verses in the Bible that seem to support the theory of predestination, there are many more that contradict it. For example, Jesus said in Matthew 7:7, "Ask, and it will be given to you; seek and you will find; knock and it will be opened to you." And in James 5:14, it is recorded, "Is anyone among you sick? Let him call for the elders of the church, and let them pray over him...." Jesus and St. James are telling us that we can eliminate any destiny or fate in our lives through our own faith and prayer.

Was the crucifixion of Jesus predestined by God? *The answer is no!* The reason why Jesus was crucified lies in the little-known principle of shared responsibility, which cannot be found in the Bible yet remains a historical reality. The principle states that *how* the people respond can affect the providence of God; therefore, humans undoubtedly can affect God's will.

The failure of God's providence of restoration in Adam's family...teaches us something about God's conditional predestination of the accomplishment of His Will, and His absolute respect for the human portion of responsibility. From the time of creation, God predestined that His will be accomplished based on the combined fulfillment of God's portion of responsibility and the human portion of responsibility. (*Exposition of the Divine Principle* 1996. 197)

In other words, God prepares a person (or nation) from a special lineage at a special time in history to fulfill a specific mission, yet God does not force that person to act against his or her own will. Rev. Moon asserts that God allows human beings to have a freedom of choice—in which God does not intervene—to fulfill or delay the outcome of His providence. Does that mean humankind can stop or nullify God's eternal will? Absolutely not! God's will is absolute and can never be altered. Yet we can delay or speed up God's providence depending on our responsiveness.

God has conditional predestination depending on human response, but His will is absolute and inevitable. Yet God's eternal will is only for goodness and not evil, and ultimately *the destiny for all of humankind is to be saved*. This is a controversial concept, known in Christian theology as "Universal Salvation." For some puzzling reason, universal salvation is considered by many Christians to be a wild, crazy, and untrue belief. It seems that most of us are so used to the "heaven and hell" and "sheep and goats" doomsday prophecies in the Bible that we cannot accept the idea that an absolute and almighty God would want everyone to be saved. Would we as earthly parents want our own children, if they committed a crime or made a mistake, to be put in prison or burn in hell eternally? No! We surely would not. The revelation of Rev. Moon declares that neither does our Heavenly Father wish that to happen.

There are several passages in the New Testament that support this doctrine of salvation for all:

The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance. (2 Peter 3:9)

Lo! I tell you a mystery. We shall not all sleep [die], but we shall all be changed [resurrected]. (1Corinthians 15:21)

For as in Adam all die, so also in Christ shall all be made alive. (1 Corinthians 15:51)

The doctrine of predestination did not hold up very well with me after I studied Rev. Moon's revelation about the principle of shared responsibility. Even though God is all powerful and all knowing, if He had predestined everything in our human lives, especially in the lives of Adam and Eve, He would then be the author of evil. If everything were predestined, human beings would feel no motivation to better their lives.

While I was working at the Unification Theological Seminary in New York, I had some experiences relevant to the topic of this chapter. In 1992, I had a spiritual healing. In November, 1991, after feeling ill for several months, I was diagnosed by doctors in Poughkeepsie, New York, as having a large ovarian cyst, which they described as "neoplasia" (meaning they had not determined whether it was benign or malignant). I was strongly urged to have immediate surgery. I was told that this critical operation would mean a complete hysterectomy—the removal of both ovaries—the only way to verify whether I had cancer or not. If the tumor was malignant, then after the operation they would begin radiation treatments and chemotherapy. I was shocked at that proposal! I said that I wanted to get another opinion, which was my right under my insurance plan. Somehow I couldn't believe that any kind of true healing and recovery could be possible through such an operation, which I viewed as a violent and invasive attack on my body. I had always been healthy and had never had major surgery. I became somewhat frightened at the insistence of the medical staff, who began to arrange for an operation right away.

Even though I had been diagnosed with a serious and possibly terminal illness, I became absolutely determined to bypass the standard "modern" treatment of radiation and chemotherapy. I wanted instead to find an alternative treatment that I could feel comfortable about. Adding to my stress and confusion, my colleagues at the seminary urged me to follow the doctors' instructions and get immediate surgery. In desperation, I turned to prayer, tears, and meditation. I remembered that I had copies of Dr. Norman Vincent Peale's

books, *How to Make Positive Imagery Work for You* and *The Power of Positive Thinking*, which I reread and studied closely. In three days, I knew what I was going to do! At the risk of seeming rebellious, I requested a leave of absence from the seminary, made travel arrangements, grabbed up all my healing literature and my Bible, and left for Japan. My son David accompanied me and encouraged me to get the holistic treatment I wanted.

At the suggestion of a member of the Japanese Unification Church, Dr. Nobuhiro Kawashima, I went to a health spa called the Hotaka Yojoen, located at the foot of the Japanese Alps. For the next two months I remained on a complete macrobiotic diet, received acupuncture treatments, took herbal medications, and drank ginseng tea. The spa was built over hot springs, so I had hot baths every day. I also took exhilarating walks in the mountain air and participated in special relaxation exercises. Dr. Kawashima also guided me to a woman on Fukuoka Island who gave hot baths in cedar woodchips, a treatment I took for three weeks. Dr. Kawashima also introduced me to Alan Lamph, who was very well known in Japan as a spiritual healer.

Nevertheless, I concluded that all of this was merely the external portion of my healing treatment. I believe the internal aspect was much more important: I had time to pray, meditate, read, and do “positive imaging.” I made a daily project of looking up and writing down every verse in the Old and New Testaments on healing, health, wholeness and faith (a technique I learned from Dr. Peale’s books). I found fifty-four verses. I read them, prayed about them, and digested and affirmed them until they began to sink deeply into my spirit and body.

By the end of three months, my visa had expired and I had to return to the United States. I was probably a little too naïve, thinking that if a healing had taken place, my tumor would have begun to shrink. This did not happen, but I did realize, with tears and with a swelling heart of joy, that all the terrible symptoms of the illness (bleeding, headaches, backaches, lumps under my arms, etc.) had disappeared.

On my way back to New York, I stopped over in Berkeley to see my family. Two days later I had to have surgery, as the growth was now pressing against one of my internal organs and I could hardly breathe. But this time it seemed all right and I didn’t resist, not doubting that somehow God was with me. I had the operation right away, and the doctor removed a large growth that he diagnosed as *benign*. Several days later, he questioned why I had gone all the way to Japan and sought out holistic and other treatments, since there was no trace of cancer in the growth or in the other organs. I agreed to a complete

additional analytic biopsy of the removed tumor, and the research revealed that *there had been the presence of cancer cells, but they had somehow changed!*

This experience was far from easy; in fact, it was one of the more painful experiences of my life in the Unification movement. It was a lonely time that required a lot of determination, courage, faith in God, and reliance on the power of prayer. I am convinced that my survival was ultimately due to my decision to seek out an alternate healing—and also due to the prayers of my family and my spiritual brothers and sisters (elders) in the church. I was living proof that the “double predestination theory” of John Calvin was not true, at least in this instance. I decided that I was not ready to die—not yet—and I was convinced that I could be healed based on my faith in God while at the same time exercising my portion of responsibility by seeking proper treatment. I stubbornly believed that God still had a greater mission in store for me on earth.

17

The Last Days

The Last Days mentioned in the Bible is not some kind of doomsday that will literally bring about the destruction of the heavens and the earth. The Last Days is the time of crossroads in history where evil will no longer be dominant in the world and will be overcome by the power of goodness. It is the time when Christ will return to establish the Kingdom of God on the Earth.

Sun Myung Moon's revelation assures us that the "Last Days" will *not* be a time of literal destruction of heaven and earth, but actually the consummation of human history. If this sounds like a contradiction, it is because the word "consummation" does not necessarily imply it takes place at the end. To consummate a marriage, for instance, means to have sexual intimacy after the wedding ceremony. The consummation of human history is the act of fulfilling God's hope and expectation for human beings, the establishment of the Kingdom of God on Earth. The time of the Last Days is actually a crossroads in human history—the dominant evil society will suffer its demise, while a good society will rise up to become the Kingdom of God on Earth.

Rev. Moon has pointed out that there have been *several Last Days*. The first "Last Days" occurred at the time of Noah, when God brought about the flood judgment. At that time, God said, "I have determined to make an end of all flesh; for the earth is filled with violence through them; behold, *I will destroy them with the earth.*" (Genesis 6:13, italics added) God brought the great flood

judgment upon fallen evil people, but the planet earth was not literally destroyed. God would never destroy the very earth that He created to fulfill His ideal. Ecclesiastes 1:4 states, "A generation goes, and a generation comes, but the earth remains forever," and Psalms 78:69 reads, "He [God] built his sanctuary like the high heavens, like the earth, which he has founded forever."

The second Last Days occurred at the time of the Advent of Jesus. There were numerous prophecies for the "great and terrible day" of the coming of the Lord. (Joel 2:31, Malachi 4:1) One doomsday prophecy in the Old Testament says, "Behold, the day comes, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up..." (Malachi 4:1) Jesus said, "I came to cast fire upon the earth and would that it were already kindled!" (Luke 12:49) Yet we know that there is no record of Jesus starting literal fires or flames, as Nero did. The "burning" of evil people is merely part of the prophetic and symbolic language of the Bible.

In the New Testament James says, "The tongue is a fire" (James 3:6), meaning that judgment by fire is really judgment by the spoken word, the word of God! What is the "fire" that Jesus brought? It is the Gospel, the new truth: his words, the Sermon on the Mount, and his parables. Jesus said, "He who rejects me and does not receive my sayings has a judge; *the word* that I have spoken will be his judge on the last day." (John 12:48, italics added)

Other "Last Days" prophecies are hidden in symbolic language. Rev. Moon has warned Christians hanging on to the prophecy about the Rapture that nothing so spectacular will happen literally. The New Testament reads as follows:

For the Lord [Jesus] himself will descend from heaven with a cry of command, with the archangel's [Gabriel's] call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord. (1 Thesalonians 4:16-17)

Many Christians believe that at the time of this rapture, they will literally be taken up into the atmosphere, into the physical clouds above us. But we need to examine closely the mystical, prophetic language in the above passage. The word "up" does not necessarily imply a rising up in body, but it can mean a spiritual maturing, like going "up" in school from one grade to another. Also

the expression “air” in this biblical quote does not mean “sky,” but is referring to “heaven” as a higher realm of the spiritual world.

Another phenomenon described in the Bible is the coming of a “new heaven and earth.” But does this mean that God will destroy the old heaven and earth? According to the Principle of Growth, God only creates things through periods of growth. What, then, is the meaning of the Bible verses like the ones below?

I saw a new heaven and a new earth [instantly]; for the first heaven and first earth had passed away. (Revelations 21:1)

But according to his promise we wait for a new heaven and a new earth [instantly] in which righteousness dwells. (2 Peter 3:13)

The Divine Principle states that “to destroy heaven and earth” means that the tyranny of Satan will be overcome. Establishing a “new heaven and earth” actually means restoring the spiritual world [heaven] and human society [earth] to God’s sovereignty, where it was always supposed to be. After hearing the Divine Principle and coming to understand the true meaning of the “Last Days,” I marveled at how so many Christians, and even Bible scholars, take the above doomsday Bible verses literally. Some simply accept the authority of the Bible, believing that every word is the literal truth. But there is also a tendency for Christians to be lazy in their attitude and readiness to follow God’s will. It is convenient to think that God, like a magician, will do everything and that we can just observe as bystanders.

This part of the revelation of Sun Myung Moon is important because there are still people who regard with fear and uncertainty the Day of Judgment—both when it will happen and what will happen. They believe that the “Last Days” literally means the end of the world—that the heavens and earth are going to blow up, burn up, and disappear. Many Christians have read or heard about the Armageddon, the final battle between the forces of good and evil that will take place in the Last Days. This final battle is expected to happen before the Second Coming of Christ, and it is prophesied to come around the time of the new millennium.

Therefore, for many serious believers, the year 2000 was a time of great fear and uncertainty. But actually, *the literal destruction of the heavens and earth is not going to happen*. Rev. Moon says,

Then, what does the end of the world mean? Just what is going to end? Evil is going to end... Out of God's new beginning will come a new opportunity for the human race.... *The word "judgment" is frequently misunderstood to mean that God will wipe out everything in anger.* That is not the purpose of the Messiah's coming... Judgment is the constructive work of God to see the fulfillment of the Kingdom of God here on earth. (Sun Myung Moon, *God's Warning to the World* 1996, 109, italics added)

Does anyone ever question why after the Fall of Humankind God did not destroy this entire world, abandoning humans and the rest of creation? Could God leave this world of grief and evil as it is? The answer is no! If the world of goodness, which God created for joy and happiness, were to continue forever as a world of sin and suffering, then God would be a sovereign of failure. This of course cannot be, therefore God works to save this world. God created humankind to live eternally. Even though humanity fell, God *cannot destroy it*. Because we humans are not only physical beings but spiritual beings as well, God must save us and restore us to our original state of the creation, free of sin.

Jesus also gave doomsday prophecies to his disciples, warning them about the consequences to the faithless. They asked him, "Tell us, when will this be, and what will be the sign of your coming and of the close of the age?" (Matthew 24:3-4) Jesus replied, "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.... Therefore you also must be ready; for the Son of man is coming at an hour you do not expect." (Matthew 24:36, 44) This passage is always quoted when one wants to refute anyone who tries to foretell when Christ will return.

Yet in the Old Testament, we can also read, "Surely the Lord God does nothing without revealing his secret to his servants the prophets." (Amos 3:7) Therefore, if God knows the day and hour, wouldn't He tell someone? *The answer is yes!* God has always warned his people ahead of time through his prophets: God warned Noah about the impending flood judgment, but Noah couldn't get anyone, except his family, to listen. Likewise, the destruction of Sodom and Gomorrah was revealed to Lot, and the birth of Jesus was revealed to the three wise men, the shepherds in the fields, and two old people, Simeon and Anna. Therefore, at the Second Coming of Christ, God will surely speak to those who have "ears to hear and eyes to see."

One of the most feared of Jesus' end-time prophecies is the one in which he says,

Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken....(Matthew 24:29)

This prophecy suggests that a cosmic-shaking destruction will affect all on the earth. But one must surely realize by now that the kind of language that Jesus uses in this passage is of the prophetic and mystical sort often used in the Bible. This kind of symbolism was common among prophets and teachers at the time. In the same way, Jesus often spoke in figures and parables, since it was assumed that only the believers and faithful could understand.

There are other passages in the Bible that use similar symbolic language regarding the sun, moon, and stars. In the Book of Genesis, for example, we read about Joseph's dream:

Then he [Joseph] dreamed another dream, and told it to his brothers, and said, "Behold, I have dreamed another dream; and behold, the *sun, the moon, and the eleven stars* were bowing down to me." But when he told it to his father [Jacob] and his brothers, his father rebuked him, and said to him, "What is this dream you have dreamed? Shall *I and your mother and your brothers* indeed come to bow ourselves to the ground before you?" (Genesis 37:9–10, italics added)

In this passage, Joseph uses the word "sun" to mean father, "moon" to mean mother, and "stars" to signify the children. Another passage in the Old Testament states,

The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the Lord comes. (Joel 2:31)

For the day of the Lord is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. (Joel 3:14–15)

It is important to note that neither of these prophecies was ever recorded as literally coming true at the Advent of the Messiah, Jesus Christ. In Matthew 27:45, which describes the moments after Jesus was hung on the cross, it is recorded, "Now from the sixth hour there was darkness over all the land until the ninth hour." Though it is written that there were three hours of darkness at the time of Jesus' crucifixion, it was only temporary and not a permanent eclipse of the sun.

Why do these prophecies about the sun, moon, and stars exist in the Bible, and what do they really mean? The Divine Principle reveals the following surprising interpretation: The father (sun) and mother (moon) of the Old Testament were Moses and the Mosaic Law respectively, and the children (stars) of that era were the Israelites. When we understand the correct symbolic meaning of these prophecies, we realize that they were actually fulfilled at the time of Jesus Christ. When Jesus came as the King of Kings, Moses and the Mosaic Law were *darkened and dimmed* when compared to the New Testament Gospel, which shone with a brighter light. It was prophesied that the Israelites would fall from heaven when the Messiah arrived. This means that when the Messiah came (Jesus), those who adhered only to Moses and the Mosaic Law would fall from spiritual grace.

A similar prophecy was given by Jesus in Matthew 24:29. His words relate to the time of his Second Advent and the Last Days. Jesus' prophecy about the "sun and moon and stars" affects those of us today *who are living at the very time of the Last Days*. What do the "sun, moon, and stars" represent in Jesus' prophecy? They represent the light of Jesus, the Gospel, and Christians at the time of the Second Advent of Christ. At the time of the Second Coming, the light of truth and grace brought by the Lord will make the spiritual light of Jesus and the Gospel dim in comparison. As for the "stars," we Christians, as the children of Jesus and the Holy Spirit, certainly have to pay close attention to the warning of this prophecy. Jesus implies that the "stars" are in danger of falling from heaven. Except for sin, which can be forgiven, how can we fall from heaven? We can fall by refusing, just as people did at the time of Jesus, to recognize and accept the Second Coming of Christ, thereby rejecting and persecuting the Messiah again.

Although in the Last Days the earth will not be literally destroyed, there will nevertheless occur many natural disasters and human plagues. There are *internal causes* of natural disasters. The natural world is sensitive to the state of a human being's heart, and when human beings are in conflict, the natural world reacts accordingly. The earth is "groaning in travail" from the evil, sin, violence, and corruption. These are the spiritual violations that result in physical calamity in the earth. The Bible says,

We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves...groan inwardly as we wait for adoption as sons, the redemption of our bodies. (Romans 8:22)

After the catastrophes in August, September, and October of 1999—earthquakes within weeks of each other in Turkey, Greece, and Taiwan, in which thousands of people were killed and buildings collapsed like paper mache—my niece Michele Borge McCulloch came to me and asked, “Why were so many people and animals killed?” (At that time, neither 9/11 nor the devastating tsunami in the Indian nations had occurred.) Because I had studied religion and the Bible, she thought I might have some answers for the increasing danger and destruction from these frightening earthly calamities. She said to me, “Maybe I don’t understand death or God, but the things that are happening lately seem so horrible, and I have a lot of fear for my child Gabriel and his future.”

I tried to explain to her that many people were asking these same questions, and I told her that yes, the Bible as well as the Divine Principle do have some answers. They both teach that the universe is controlled by spiritual laws, as well as physical and natural laws, and that God Himself will not and cannot violate the very laws that He created. The verse from the Book of Romans above says that the earth is suffering in pain and “groaning in travail.” Today could be the “Last Days,” the time of a showdown—the final battle between the world of goodness under God and the world of evil under Satan. Jesus prophesied, “For nation will rise against nation, and kingdom against kingdom, and then there will be *famines and earthquakes* in various places.” (Matthew 24:7, italics added) During the time of Noah, the flood judgment of forty days and forty nights happened because the Bible says that God was angry and “grieved” that the earth was filled with “evil and violence.” (Genesis 6:11–13) Regarding the occurrence of natural disasters, Rev. Moon teaches as follows:

It is inevitable that such misery should take place, in order that the dominion of evil be annihilated, and that of good be exalted. God, without fail, will set up the center of the sovereignty of goodness in order to establish a new age out of this misery. (*Divine Principle* 1973, 134)

The cause of so much suffering from natural disasters is in a sense the “labor pains” of the cleansing and renewing of the earth. Nevertheless, I told my niece concerning the monumental earthquake in Turkey, that we cannot always know the exact immorality, sin, or evil that has preceded a horrible earthly calamity. According to reports on TV news stations, the buildings and

apartment houses in Ankara that crumbled during the trembling of the quake and caused the high death toll had been constructed poorly.

Rescuers in Turkey, looking for bodies buried under rubble, kept observing that the crushed remains of the buildings exposed inferior concrete that crumbled in their hands and wooden structures that collapsed into splinters, with little or no steel reinforcement. First of all, this pointed to the evil and sin in the greed, graft, and corruption of the builders or landlords, who risked the safety and security of thousands of their own people in order to save money. However, millions of human beings may have also disobeyed heavenly laws, just like Adam and Eve, but we still cannot know why some individuals are taken at any given time. The Bible says that the sins of our ancestors are visited upon us (Exodus 34:6–7), which would include some of us who are good and righteous as well as those of us who are evil.

An event in the news a few years ago convinced me of the truth of the above concept. The Associated Press and the *New York Times* reported about an earthquake in Southern California on January 17, 1994. In that 6.7 quake, hundreds of lives were lost and much property and many homes were destroyed. The people were stunned, and the complaints were expressed as follows: “Why did this happen to us and our families—why here?” But according to the news, the earthquake was *not* a complete tragedy. It seems that the epicenter of the quake was in Northridge, a city adjacent to the communities of Canoga Park and Chatsworth in the San Fernando Valley in California. This area was the site of 95 percent of the producers of our country’s X-rated pornographic videos. Due to the seismic strength of the quake, a three billion dollar a year video industry, made up of seventy or more companies producing over 1,400 pornographic videos a year, *was almost completely destroyed!* The porn-video industry’s worst crime is sexual abuse of children. Was the location of this particular earthquake a coincidence? *I don’t think so.*

After studying about the spiritual realm and its relationship to our universe and our planet earth, I have come to believe that the collective transgression of spiritual laws (sin) can affect natural or physical laws. Are extreme climate conditions and weather disasters purely random events of nature? The answer is no; *there is a connection* between the evil and sin of fallen humankind and the ecological destruction (“the groans of travail”) upon the face of the earth.

Rev. Moon declares that the Last Days are when God’s original ideal will be consummated and realized for the first time in human history. This will be the time when, as the Bible predicts, “the dwelling of God is with men. He will dwell with them; he will wipe away every tear from their eyes, and [spiri-

tual] death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.” (Revelation 21:3–4) God will be full of joy; His own son (the returning Messiah) will take a bride, and together they will initiate an entirely new history upon the earth. On that day, we shall all become true children of God, dwelling in His Kingdom on earth.

18

The Second Coming

The Second Coming of Christ will not occur by Jesus coming out of the sky on nimbus clouds. It will happen through the coming of another chosen man of God who will be quietly born on earth. Persevering through persecution and suffering he will continue Jesus' mission to fulfill God's providence, bringing the Kingdom of God on Earth.

Among Christians today there are divergent views of how the Lord will return in the Last Days. For some, it will only be a spiritual event, in which Jesus comes into our hearts. This interpretation ignores the fact that although Jesus came into the hearts of the early Christians, the prophecy of John and in the Book of Revelation were written afterwards. Therefore, the event of the Second Coming must be a physical event in the future. For the last 2000 years, Christians have often interpreted the Bible from the point of view that the Lord, Jesus Christ, will return in the Last Days "on the clouds from heaven." They believe that this is what will literally happen at the Second Coming of Christ. It is written,

Then they will see the Son of man coming in the clouds with great power and glory. (Mark 13:26)

Behold, he is coming with the clouds, and every eye will see him....(Revelation 1:7)

And Jesus said...“You will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven.” (Mark 14:62)

However, today for many other Christians it defies logic and intellect to believe that the Messiah will actually return on clouds. Based on the knowledge of science and physical laws, atmospheric clouds are simply unable to support any weighted object. Therefore, in the Second Coming, Christ *will not* appear on the clouds of heaven. God is sending His son to restore the things that were lost on earth at the Fall of Humankind. Rev. Moon asks,

Would we prefer to have a Messiah who comes dramatically on a cloud, without teaching or being all those things which Jesus was, or would we want a Christ who will come normally to earth and be able to accomplish with us the bringing of the Kingdom of God on Earth? Certainly we would value the second kind of Messiah. (Sun Myung Moon, *God's Warning to the World* 1996, 146)

Through Rev. Moon's Divine Principle we can study this present traditional belief (from a different viewpoint) in order to grasp the true meaning of these biblical prophecies. It is important to know that there have been other examples of a *second coming* cited in the Bible. Does this sound confusing? John the Baptist was actually the “second coming” of Elijah the Prophet. If we understand the dynamics of the second coming of Elijah, we can gain insight into how God will enact the second coming of the Lord in the Last Days.

Malachi, the last prophet of the Old Testament, prophesied that Elijah, who had ascended into heaven in a “whirlwind and a chariot of fire” (2 Kings 2:11), *would return before the advent of the Messiah*. Malachi 4:5 reads, “Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes....” Naturally, then, the people of Jesus' day believed their Bible prophet and looked forward to the time when *Elijah himself* would return from heaven in the same way he had ascended.

Consequently, the Jews of Jesus' time were looking forward to the day of Elijah's return from the clouds of heaven. But most unexpectedly, a young man by the name of Jesus told his disciples (and others) that John the Baptist *was* “Elijah.” Jesus says in Matthew 11:13–14, “For all the prophets and the law prophesied until John; and if you are willing to accept it, he is Elijah who is to come.” Thus, according to the testimony of Jesus, the *second coming of Elijah* had already occurred through the birth of John the Baptist on earth. Elijah himself never made his return from the clouds of heaven, which the

people of that time had literally awaited and expected. The Divine Principle discloses,

Yet Jesus referred to John the Baptist, who lived on the earth, as Elijah. Jesus called him Elijah because in terms of their common mission, John's body concurrently served as Elijah's body. The spirit of Elijah descended to John the Baptist to help John fulfill the mission Elijah had left unfinished during his earthly life. This was Elijah's returning resurrection. (*Exposition of the Divine Principle* 1996, 145)

What does this biblical example of the "second coming of Elijah" mean for us today? It shows us, first of all, how God really works—not in magical or incomprehensible ways but in accordance with natural laws. Secondly, it shows us that, contrary to the expectations of Christians concerning the Second Coming of Christ, *he will be born on earth*. And just as the spirit of Elijah worked together with John the Baptist, Jesus, through spirit, will guide and cooperate with that "Second Coming" whom God has chosen.

Two thousand years ago, faithful Jews had different expectations regarding the birth of the coming Messiah. Religious scholars and leaders at that time believed that the Messiah, the Redeemer of Israel, would be born *in the flesh* in Bethlehem of Judea as the offspring of King David. This hope came from an Old Testament prophecy in Micah 5:2: "But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days." As it was, this particular prophecy came true: "Now, when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold wise men from the East came to Jerusalem, saying, 'Where is he who has been born king of the Jews?'" (Matthew 2:1)

At the time of Jesus, however, there was another more popular interpretation of prophecy of the coming of their Redeemer. Many believed that the Messiah would come *on the clouds of heaven*, because the prophet Daniel had written, "I saw in the night visions, and behold, with the clouds of heaven there came one like the son of man...." (Daniel 7:13) It was obviously difficult for the people, who expected the Messiah to come on the clouds in a supernatural and glorious manner, to accept Jesus when he appeared in the flesh from such a humble background. Today there are some Christian believers who insist that this passage from the Book of Daniel is a prophecy for the Second

Coming of the Lord. But the Old Testament prophets and the chosen people expected the Messiah only once!

This leads to an important question that Rev. Moon poses: If the Second Coming of Christ could be fulfilled by a birth on earth, then why does Jesus say that “he will return *soon* on the clouds?” The reason was that Jesus knew God had a profound problem: How could God prevent the possibility of thousands of delusions of antichrists in the future? Jesus warned, “Take heed that no one leads you astray. Many will come in my name, saying, ‘I am he!’ And they will lead many astray.” (Mark 13:5–6) And since Jesus came as the Messiah from a low and humble position in life, then any humble man could claim to be the Messiah. Anyone who attained a certain spiritual standard could arise, calling himself the Messiah, and dazzle the whole world with a huge delusion. As a result of Jesus’ warning, most believers have discounted the possibility of the Second Coming other than from the clouds. This has served to protect the people from deception.

Yet the question remains: How will Jesus indeed return? Will it truly be on the clouds? No. The expression “clouds” in the Bible has a symbolic meaning. Hebrews 12:1 says, “Therefore, since we are surrounded by so great a *cloud* of witnesses...” (italics added) It is already an assumption by many Bible translators that “cloud” means a *crowd*, and the passage is just left that way. But the reason why God used the symbolism of clouds to describe “crowds of believers” has a certain logic to it. In the natural world, when unclean water evaporates from the heat of the sun, it becomes clouds. The impurities in the water below are left behind. Therefore, clouds represent the realm of purity and spiritual elevation. Dirty water is a symbol of the fallen people of the world. In Revelation 17:15, God uses the image of unclean water to symbolize the fallen world: “The waters that you saw, where the harlot is seated, are peoples and multitudes and nations and tongues.” This quote alludes to unclean water as fallen people. Therefore the returning Lord “coming on the clouds of heaven” means that *Christ will return among the crowds (clouds) of purified believers surrounding him!*

Rev. Moon’s Divine Principle offers even more insight into other puzzling statements in the Bible regarding the Second Coming. Jesus told his disciples that he would return “soon.” But after 2000 years, we are still waiting. Was Jesus mistaken? The reason Jesus said that he (the Messiah) would return “soon,” and in a supernatural manner, was to encourage and inspire his disciples, who were walking an extremely difficult path of faith at that time. There are many examples in the New Testament where Jesus says strange things in

order to raise the morale and optimism of his followers. For example, when Jesus announced, “Behold, the Kingdom of heaven is at hand!” (Matthew 4:17), he wanted to fulfill God’s will as quickly as possible. For this reason, he encouraged his disciples to expect the Last Days at any time. And so he said that he would return *soon*.

When they persecute you in one town, flee to the next; for truly, I say to you, you will not have gone through all the towns of Israel, *before the Son of man comes*. (Matthew 10:23, italics added)

There are some standing here who will not taste death *before they see the Son of man coming in his Kingdom*. (Matthew 16:28, italics added)

I say to you, *this generation will not pass away* before all these things take place. (Matthew 13:30, italics added)

Was Jesus deceiving his disciples with these statements? No. He was speaking out of heavenly compassion, love, and a desperate sense of responsibility, trying to bolster the hopes of his disciples. Jesus knew that opposition to his followers was inevitable, especially from the powerful Roman Empire, and that they would face suffering and persecution. Jesus wanted his disciples to remain faithful and filled with the Holy Spirit. Imagine if Jesus had told his followers that he might not return for *thousands of years*. They might have simply returned to their homes in discouragement and just gone to sleep. But because the disciples of Jesus were filled with zeal and expectation by Jesus’ word, they totally invested themselves in God’s work, sacrificing themselves and martyring themselves to found the early Christian Church.

What would you do, or how would you react, if the Messiah returned to earth—not on the clouds but born again as a man in the flesh? Most Christians do not know the precarious situation we are in today as we begin the new millennium. Many accept the biblical account of the Last Days literally and passively wait for those events to take place. They believe that one day, Jesus will just appear on the clouds of heaven and all true believers will be saved. *Yet there are ample reasons to expect otherwise*. Jesus said in Luke 17:25, “But first he [the Messiah] must suffer many things and be rejected by this generation.” If Jesus returns on the “clouds,” with “power and great glory” (Matthew 24:30) then how could he “suffer and be rejected” again in our generation? Therefore, this passage implies that the coming Lord will be born on earth. In Luke 17:20 it is written, “The kingdom of God is *not* coming with signs to be observed.” (italics added) The next verse, in Luke 17:21, also says, “Behold,

the kingdom of God is within you.” These passages imply that the coming Lord *will quietly be born on earth*.

The Moon revelation asserts that because we are not created in spirit alone but with a body, we need to be “born again” not only in spirit but in spirit and body together. For that reason, the body of Christ is needed and he must return as a living, physical person. So far, Christianity only teaches about rebirth in the spirit, but at the Second Coming of Christ, the Messiah will bring the way for physical rebirth also, i.e., our change of blood lineage. For this he must return to earth *in the flesh*.

Will the returning Christ be the very same Jesus who lived 2000 years ago? There are three passages in the Book of Revelation that declare Christ will have a *new name* when he comes again:

To him who conquers I will give some of the hidden manna, and I will give him a white stone, with a *new name* written on the stone which no one knows except him who receives it. (Revelation 2:17, italics added)

He who conquers, I will make him a pillar in the temple of my God; never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem which comes down from my God out of heaven, and *my own new name*. (Revelation 3:12, italics added)

His eyes are like a flame of fire, and on his head are many diadems; and he has a *name inscribed which no one knows but himself*. (Revelation 19:12, italics added)

From these passages we can understand that the coming Lord will *not* be the very Jesus who lived 2000 years ago. Rather, the coming Lord will be born on earth and will carry on his mission in the power and spirit of Jesus. What we believe affects how we view the world and how we react to people and things. Our expectation of how Christ will appear in the Second Coming is crucial today, because our situation is exactly parallel to that of Jesus’ time. If we become slaves to the “letter of the Scripture” we may make the same mistake that was committed at the time of Jesus. We are warned to be careful. Believers may be crying out, “Lord, Lord,” at the same time that they may be trying to crucify the Messiah if he appears in a manner different from their expectations.

The Unification Theological Seminary (UTS) in Barrytown, New York, was founded in 1975 by Rev. Sun Myung Moon. In the beginning years of the

seminary, he visited often, almost every day. Because he wanted well-rounded students and not just intellectuals, he spent a lot of time teaching the students how to weave fishing nets by hand and how to seine (fish by net) for carp in the lagoons of the nearby Hudson River. I did not begin my mission at UTS until 1979, so the seminarians and staff related the following story to me about Rev. Moon.

On one early morning in April 1977, the students stretched out their nets in a lagoon and didn't catch a single fish. This was due to huge holes in the volleyball nets they used. Several days later, Rev. Moon appeared at the Seminary at 5:00 A.M. with long rolls of netting, twine, and bobbins. He spread everything out in the soccer field and began to teach the seminarians how to make proper nets to catch carp. When they went fishing again they had great success, pulling in multitudes of large carp from the muddy water and bringing them up with their bare hands. It was explained to me that Rev. Moon was not just teaching the students fishing skills for the sake of sporting enjoyment or even for character building. Rather, he foresaw a future in which they would be missionaries in other countries. This fishing training would be precious preparation in the event of any famine or mass starvation in third world nations. Also, it would help them find nature's (God's) richest source of protein—seafood—which could always be plentiful if they knew how to get it.

Rev. Moon's favorite place to sit when he came to UTS was on an old bench beside the campus pond. He told the students gathered around him, "Also in the ocean there is limitless reserve for feeding the world, but when I say I want you to learn fishing, I don't mean that you should neglect your studies." Asian people look at the species of carp much differently than Americans; they like to eat carp because they believe it has healing power for the body, and to them the flavor is delicious. Rev. Moon told the students, "There are three kinds of carp in the Hudson Lagoon: small browns, large brown, and the coveted beautiful gold ones. You need each kind to be 'fishers of men' (like Jesus)—ministers, theologians, and young people—each kind respectively represents the people God wants to reach." He taught them that the internal lesson of learning to net carp is to be able to take dominion over a part of nature. "Nature is your friend—it will never let you down. The external lesson in learning to seine for carp is so that you can be trained to be men and women of action. You can never understand or know God through meditation or just seeking Him through studying books, you can only know God through action and through people."

During the winter months, Rev. Moon would spend a lot of his time at UTS talking to the students and staff in a small dining room. We would all crowd around, listening to him teach us about faith, life, and true love. I was always nearby with my pen and notepad, taking notes, which I later typed up and put into the student mailboxes for those who were in class at the time. Now, as I read over my journals, I am astonished at the wealth of wisdom and the spiritual gems that Rev. Moon gave to us with such loving care and concern. Although he had a warm smile, he could be very sharp and critical if something needed correction. Yet we all knew the suffering and sacrificial path through which he had gone, and this made it easier to accept his strong directions.

I came across one insertion I made in my journal for January 31, 1986. I wrote, Sun Myung Moon interrupted one of his Holy Day speeches at the church center in Belvedere, New York, and asked, "Are there any seminary students in the audience?" After they raised their hands, again he asked, "Is it true that they are teaching at the seminary that the Unification Church doesn't believe in or need Jesus anymore? Or that we have the Completed Testament so we don't need to be Christian?" The students were silent. He continued, "This is wrong! We do not believe that! There would be no Second Coming without Jesus Christ, no Unification Church if it hadn't been for Jesus, the Messiah and Son of God!" His voice softened as he continued. "Do you believe we are Christian? What is a Christian? The entire basis of our life of faith is heart and love. How much love can you give? It's the little things we do in our daily lives, the little details, which we care about and are sensitive to, and take responsibility for, which count. There is not going to be a huge miraculous rapture which will sail us away to God, and we would then be gloriously changed. No! We can only be resurrected day by day, through our prayer life, our concern for others, and our suffering and sacrifice. This is how we grow spiritually—all based on God's truth and the love of Christ."

The president of the seminary at that time was Rev. Dr. David S. C. Kim who gave a very nice introductory speech to a group of incoming freshmen. In his speech, he reiterated Rev. Moon's teaching about the extended family and the way God uses this ideal to raise up our spirits so we can fulfill His plan for His Kingdom on earth. Asian customs of the extended family are so important to adopt in America, where marriage and the family, the cornerstone of society, are breaking down:

When young people marry and have children, they should not separate themselves from all the members of their families. They should embrace, love, and live with the parents-in-law, and aunts and uncles who are in the same geographical region. The saddest tragedy of our modern society is the abandonment and banishment of old people into hotel rooms, nursing or senior homes. They should be cared for and loved and allowed to be around their own children and grandchildren, whom they have raised, and worked and sacrificed for all their lives. The extended family can also be a big help to the young mothers, who always have to get teenage babysitters or strangers in daycare to take care of their children. If the mothers don't work, they have to live isolated or lonely lives, with no one to help with the housework. Grandma can be such a help with the cooking, sewing, or care of the children, and Grandpa can be so handy for repairs and small household chores, or helping in the yard. This way the grandparents can receive so much joy from living with and sharing love with their own families. It is sad that today's young people are encouraged and raised to be selfish (take care of "number one"), and to isolate themselves to be alone and have privacy. They don't want the trouble or to bother to be patient, or to try to get along with or serve their parents or parents-in-law. This is the real meaning of the Oriental concept of filial piety: respect and love for our elders, appreciating their sacrifice to us when we were young. (Pres. David S. C. Kim, UTS, March 10, 1985)

19

From the Rising of the Sun

John the Divine wrote in his scroll, which we know as the Book of Revelation in the Bible, that Christ will return from “the rising of the sun,” which is from the East. (Rev. 7:2) Since John was on the Isle of Patmos in the Aegean Sea in the Middle East, the “East” that he wrote about had to be further east, in other words, the Far East. According to Jesus in the “Parable of the Vineyard,” (Matthew 21:33–43), the Messiah will not return to Israel, but to a new nation.

For devout Christians, it has been a holy custom for hundreds of years to periodically return to the Holy Land in order to explore and worship in the place where Jesus Christ was born and raised. Since he was born in Bethlehem, raised in Nazareth, and crucified in Jerusalem on Mount Golgotha, many shrines have been built there, and believers still visit the land of Israel daily. Many believe and hope that this is where Christ will return at the Second Coming.

According to Sun Myung Moon, the expectation that Jesus Christ will return to the nation of Israel is a false hope, based on a misunderstanding of the Bible. An important message in the Bible is revealed in a parable from Jesus called “The Parable of the Vineyard,” in which Jesus told the chief priests, Pharisees, and elders of the temple *that the Messiah will not return to Israel*:

Hear another parable. There was a householder who planted a vineyard...and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants to get his fruit, and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants...and they did the same to them. Afterward he sent his son to them, saying, "They will respect my son." But when the tenants saw the son they said to themselves, "This is the heir; come, let us kill him and have his inheritance." And they took him and cast him out of the vineyard, and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants? They [the religious leaders] said to him [Jesus], "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons." Jesus said to them...*"Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it."* (Matthew 21:33-43, italics added)

The above parable is a classic example of Jesus speaking in figures. The "owner of the vineyard" was a symbolic reference to God. God's heritage was the "vineyard," and the chosen people of Israel, who were in charge of God's heritage, were depicted as "tenants." The "servants" were God's prophets, and by the expression the "owner's son," Jesus was prophetically speaking of himself, the Messiah. Now, when the chief priests and Pharisees heard this parable from Jesus, they became very angry, because they figured out that he was speaking about them and their ancestors.

Rev. Moon teaches that in Jesus' final statement in this parable (verse 43: "Therefore I tell you, the Kingdom of God will be taken away from you and given to a nation producing the fruits of it...") he is saying clearly that God will *not* send the Messiah again to the nation of Israel. Rather, the Messiah will return to a *new nation*, one that will fulfill God's will, accepting and serving the Second Coming of Christ and "producing the fruits of it."

There is a certain bible passage that may lead people to believe that the Second Coming of Christ will occur in the nation of Israel. In Revelation 7:4, it is written, "And I heard the number of the sealed, a hundred and forty-four thousand sealed, out of every tribe of the sons of Israel..." However, in order to understand this passage, we must know the prophetic, mystical meaning of the name "Israel." Israel was the name given to Jacob in Genesis 32:28. It is a name meaning "He prevailed" or "victory for God." Jacob received this name after he wrestled with an angel of the Lord at the Ford of the Jabbok River and emerged victorious. After that, Jacob's descendants were referred to in the Bible as the House of Israel. Israel thus signifies the people of God, who have

triumphed in faith, and does not necessarily mean the lineal descendants of Abraham, Jacob, or the present nation of Israel.

Yet today the prevalent thought among believers is that Christ will return to “where he went away.” (See Acts 1:3, 9–11 at the end of this chapter.) Does this mean they are looking in the wrong place? The answer, according to the Divine Principle, is yes, they are. In Acts 1:11, the angels asked the two disciples, “Why are you looking into heaven?” meaning the Messiah will not return from “the sky” but will be born on earth. If so, there must be *a new nation for the Second Coming of Christ*. The first questions I asked when I was listening to the presentation of the Divine Principle were “Where is the most likely location for Christ’s return in the Last Days, other than Israel?” “How can we determine which country or place this is?” and “Which nation in the world could be the one chosen to receive God’s heritage and produce the fruits of it?”

There is one outstanding passage in the Book of Revelation that has led many believers to expect that the Messiah will return to Israel: “Then I saw another angel ascend from the *rising of the sun*, with the seal of the living God....” (Revelation 7:2–3, italics added) This passage has suggested to Bible readers that Christ will return to a nation that lies in the direction of the rising of the sun, or the East. Christians have mistakenly expected this to be the Holy Land in Jerusalem and Israel.

John the Divine, a “servant of Christ” as he called himself, was exiled after the crucifixion of Jesus to the Island of Patmos, in the region of the Mediterranean Sea (Aegean Sea), because he had continued to witness to Jesus against Roman law. John recorded on a scroll the visions and prophecies he received in a revelation from the living spirit of Christ. In the above quote, John writes that Christ will return in the Last Days from the “the rising of the sun” (the east). Since John was already on the Isle of Patmos, which is in the Aegean Sea in the Middle East, the “east” from which John prophesied Christ would return had to be *east of Patmos, or in the Far East*.

The nations or countries which existed in the Far East at the time of John’s exile, i.e., 2000 years ago, were as follows: the Hsia Dynasty (known as China), reigning 4,500 years ago; the dynasties of Japan existing 2,600 years ago; and the small country of Chosun (Korea) with origins going back as far as 4,300 years. Therefore, we have indications, from the testimony of biblical prophecy and the revelation of Sun Myung Moon, that Christ will return not to the Holy Land in Israel but to a nation in the Far East. This would be the “new nation” that Jesus spoke about in his parable, which would take over God’s heritage for the Second Coming of Christ.

As Rev. Moon has emphasized, God in His providence of restoration and salvation has repeatedly used the same patterns to fulfill His Will. When we look back in the history of the nation of Israel, where God sent the Messiah at the First Advent, we find that certain conditions existed to facilitate the payment of indemnity (difficult tests of faith). These conditions were prerequisites for the site to become the birthplace of Jesus. The condition of slavery which the Israelites endured for 400 years in Egypt is an example of this. The duration of their suffering was a multiple of the number 40, which is a symbol for the separation from evil. The new chosen nation at the time of the Second Coming, (not Israel) must follow a similar pattern.

For one, the chosen nation at the time of the Second Coming must be divided, being the point of separation between God's frontline and Satan's frontline, a necessary division so that good can prevail over evil. Israel was once that nation, as recorded in religious history, which was divided into the northern kingdom of Israel and the southern kingdom of Judah. A "new nation" in the Far East should fit this description. *That nation is Korea.* Similar to the history of Israel, Korea suffered for forty years under the harsh suppression of the Japanese, with so much hardship and deprivation from 1905 to 1945.

The chosen nation must also be an object of God's heart, walking a more serious path of tribulation. In other words, it must have suffered and been persecuted and invaded by other nations in order to pay the indemnity for sin. At the same time, the people of this nation must be of strong religious faith and must never have invaded or dominated over other nations militarily. *Korea fits this description.*

There were many prophecies in the Old Testament, which forecast that the Redeemer would emerge from the lineage of the Hebrew people (Isaiah 60:1–22). The Israelites believed for hundreds of years that the Messiah would come to their nation in the future as their King and save their country by establishing his Kingdom. Similarly, *Korea has had numerous prophecies foretelling that a great king will return there in the Last Days.* Even the prophecies in the "Centuries" make profound predictions in the letters of the great French prophet Nostradamus:

Long awaited, he [the Messiah] will never return to Europe. He will appear in Asia, one of the league issued from the great Hermes. He will grow over all the Kings of the East. The country of the sun will maintain a

great messianic law. A new leader of the spirit will come in the East. (Nostradamus, Centurie X, verse 75, 1555)

Finally, from the Acts of the Apostles in the New Testament, there is a passage that needs to be examined:

To them he [Jesus] presented himself alive after his passion...as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men [angels] stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." (Acts 1:3, 9-11)

What an enigma and paradox this passage presents. Yet it doesn't seem to bother the thousands of faithful who are expecting their Lord to return from the clouds in the nation of Israel. The part of the passage that says, "Men of Galilee, why do you stand looking into heaven?" is a verification that *they are looking in the wrong place*.

How did Jesus' disciples (and others) really see Jesus go or ascend into heaven? There were many people in Jesus' day that did not see his resurrected body when he appeared to the disciples, nor did they see him when he disappeared. Sun Myung Moon clarifies this mystery by pointing out that in fact the disciples and the people saw Jesus go to heaven "through the cross." In other words, Jesus' entire journey on earth was to prepare him to someday, when his work was finished, return to the Father. But since he was persecuted, rejected, and disbelieved during his short ministry, *he had to go the way of the cross*. This was the tragic way Jesus went to heaven.

Therefore, how will Christ actually return? As this passage in the Book of Acts declares, he will return in the "same way" that they saw him go into heaven, not by literally coming out of the sky but *through the cross*. Indeed, when Christ returns, he will figuratively have to "bear the cross" through persecution, rejection, and suffering. When Jesus was talking to his disciples about things that would happen at the Second Coming, he predicted very clearly, "For as the lightning flashes and lights up the sky from one side to the other, so will the Son of man be in his day. *But first he must suffer many things and be rejected by this generation.*" (Luke 17:24-25, italics added)

Rev. Moon has said,

Since Jesus went into heaven through the cross, at the time of reaping he will return through the cross. The circumstances at the time of the crucifixion of Jesus form the pattern which will be repeated on the global scale when the time of his return comes. (Sun Myung Moon, *Christianity in Crisis* (Washington, D.C. :Holy Spirit Association for the Unification of World Christianity, 1974), 60)

The “pattern” that will be repeated “on the global scale” is that the returning Christ will suffer persecution, rejection, and suffering once more. But although he will inevitably suffer and be persecuted, he will not necessarily have to die in the manner that Jesus did.

The topic of “The Second Advent” (the Second Coming of Christ) was an almost obsessive favorite of the people I taught while I was in St. Petersburg, Russia, in 1992. That year I was given the opportunity to travel to Russia and teach the Bible and the Divine Principle to a group of Russian professionals. At that time I felt that my long-held dream of being an evangelist was being realized, and it is an experience I will never forget.

I flew from New York to Finland and then traveled by bus to the location of our missionary headquarters. There I received my assignment, to give lectures to high school teachers and college professors. Our seminars were held at a former resort, outside of Leningrad (which was later renamed St. Petersburg), next to the Baltic Sea. It was a beautiful location with balmy, sunny weather. The facility had many guest rooms situated in a U-shape compound that surrounded two dining rooms and a large auditorium.

Our program was held mainly in the auditorium, which we used as a lecture hall. My podium and slide-screen were located on a large stage, which was brightly illuminated by stage lights during my talks. I noticed on the first day of the seminar that there was an air of excitement. Our church missionary organization had offered the teachers the opportunity to attend by just signing up—they were given free bus rides from Moscow and St. Petersburg—and charged a very small amount to attend the seminars, which included their room and board at the retreat.

The lectures were only a small part of our program. We had many breaks for coffee, tea, and snacks in the dining rooms, and the participants had chances to walk to the shore of the Baltic Sea, only a few kilometers away. The guests could swim, play volleyball, or rest in their rooms. Before lectures we offered group singing, and in the evenings skits on the stage or movies. (They loved American films.) There was always free time for recreation, reading, or

prayer meetings. I had a wonderful staff: Michael Kellett, the program director; Eva Osaki, an assistant; and several other American and Russian members.

Behind the scenes we had to work hard. I occasionally stayed up until 3:00 A.M. preparing the material and slides for my lectures. I had to ensure the slides in the slide-carriage were in perfect order, as the slides contained illustrations with captions in Russian. I had a translator who converted my lectures in English into Russian for the participants, but I had to recognize the slides by the pictures and diagrams instead of the language so I could refer to them in my lectures. Many believed I could understand Russian. When the seminar participants and the staff had their recreation period—a two-hour free time in the afternoon—I could not swim or play games because I had to rest and pray for the next lecture.

Nevertheless, I was overjoyed to have this most precious privilege of giving lectures on the Sun Myung Moon revelation to the Russian people. Just a short time previously, in the communist state of the former USSR, *it had been illegal* to teach anything about religion. In 1992, when I was there, Mikhail Gorbachev was the premier, and the CIS was practicing *glasnost* and *perestroika*, which was an attempt for a new openness and a restructuring of the country of Russia.

The Russian people and the professors I had in my classes seemed so hungry to hear something religious or spiritual. Emotionally, I was completely overwhelmed by the response of the audience. As I gave the lecture series on the topics of “Three Blessings,” the “Mission of Jesus,” and “The Second Advent,” *I could see that almost the entire audience was weeping!* This never happened in America. But these teachers and professors were overcome with emotion and joy at hearing passages from the Bible—from a new religious truth and revelation—and about the imminent prospect of the Second Coming of Christ. Even my translator had to stop from time to time to dry her eyes and clear her throat.

While I was there, I came to love the Russian people. I knew they had been through many hard times, yet they were eager to learn. They so appreciated everything they received, and they responded so lovingly to me. They couldn't pronounce my last name, Dr. Stadelhofer, so they just called me “Dr. Shirley.” Many spoke English, which surprised me, and they explained that the younger generation envied the American culture. The first seminar had 200 participants, the second 350, and the last over 500. The numbers increased due to word of mouth. After hearing several lectures, the participants would rush up

to the stage and ask how they could become members of our religion! In retrospect, I wish I could have stayed in Russia longer.

I opted to cut short my teaching experience in Russia because I had received news from America that Rev. Moon had matched me by photograph to an American man. I therefore needed to prepare to go to Korea for the wedding. I came back to America, but as I related in an earlier chapter, the arrangement didn't materialize, and I was again hugely disappointed. Because I was so deeply frustrated at not being able to remarry, and because I began to miss my home and family so much, I decided to return to my hometown in California. I arrived on July 15, 1993. Fourteen years at the seminary in New York had been a long mission. I was able to be with my mother for the last few years of her life, and for that I was grateful.



Leadership Seminar in St. Petersburg, Russia, 1992.
Shirley Stadelhofer (center) and Michael Kellett (right)

20

New Truth in the Last Days

There will be a new truth in the Last Days. Humanity has always been judged by God's Word. We have received judgment by the Old Testament Ten Commandments and Law, and the New Testament Gospel, and not by cosmic calamities. When Christ returns, the new truth he brings will be the Completed Testament for all humankind.

Intuitively, it might seem ridiculous to think that we need “a new truth” in the Last Days of human history. Don't we already have enough truth? We already have many holy books, religious doctrines, and intellectual philosophies. We have the Christian Holy Bible (Old and New Testaments), the Hebrew Bible (the Torah: Pentateuch, Scripture, and Talmud), the Islamic Koran (revelations to Muhammad from Allah), the Hindu Bhagavad-Gita, and many others.

Rev. Moon asks, “At this present time of the approach of the second millennium have any of our truths saved our world from the suffering, violence, war, domestic and economic crimes, and the sin and evil of our society?” The answer, of course, is no. Rev. Moon declares, therefore, that because humankind today is still in such turmoil, *we need once more to hear from heaven*. The problem is that God has always revealed, through prophets, important matters of His will in prophetic language. When a prophet hears from God it is in the form of a channeling or revelation, and the message that comes through the

minds of God's prophets is not a direct communication, clear and precise, like we receive on television or radio.

Therefore, there are many varying interpretations of God's Word, which have caused a splintering away of hundreds of different denominations in Christianity. Each denomination claims to have the only truth. Sun Myung Moon teaches that the main cause for religious division lies here, in the limited and narrowed interpretation of the truth. Jesus spoke to people in parables and figures, which is typical of how God spoke to the people in the Bible. Consequently, the most important matter of all in searching for religious truth is finding the right viewpoint from which one interprets the Bible. In other words, we must interpret the Bible not strictly according to the letter of the Scripture, but according to the spirit of the Scripture.

The level of truth God reveals to humanity is equal to the level of understanding, intellectual development, and spiritual maturity of the people of that age. For example, at the time of Cain and Abel, as well as in the ages of Noah and Abraham, the only way humans could reach God was by offering sacrifices of animals and agricultural produce. By the time of Moses, the level of understanding of God's people had matured, and God was therefore able to reveal the Ten Commandments and the Mosaic Law given to the people through Moses. By obeying the law, the Israelites were able to come closer to God, like little children endearing themselves to their parents through obedience. The law also showed them the way to live and reach the Promised Land, helping them to follow the right path in God's salvation history.

With the coming of Jesus Christ, God revealed a new and higher truth, the Gospel. Jesus' message did not contradict the teachings of the Old Testament but revealed a deeper and higher understanding of God. Instead of just obeying laws and receiving punishment or reward for their behavior, people could understand and come closer to God through faith and grace. By loving and forgiving others and expressing the heart of the spiritual laws of goodness, God's people could receive spiritual salvation.

We must therefore be open to a new message, a new truth from God in the Last Days. When Jesus Christ came thousands of years ago, the religious leaders expected him to preach the words of the Old Testament. *But Jesus' words were new.* He did not come to repeat the words of the Mosaic Law but to reveal a new expression of truth. Similarly, at the time of the Second Coming of Christ he will reveal God's new truth for our time. That truth will not simply be a repetition of the Old and New Testaments, but it will be a higher and

clearer expression of God's word for all humankind. Jesus spoke of a "Spirit of truth," a declaration of new things at the Second Coming of Christ:

I have yet many things to say to you, but you cannot bear them now. When the *Spirit of truth* comes, he will guide you into all truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. (John 16:12–13, italics added)

I have said this to you in figures [parables]; the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father. (John 16:25)

The Book of Revelation also declares that we need new prophecy, a new truth in the Last Days. We can read,

In the days of the trumpet call to be sounded by the seventh angel, the mystery of God, as he announced to his servants the prophets, should be fulfilled... And you must again prophesy about many peoples and nations and tongues and kings. (Revelation 10:7, 11)

At the time of the Second Coming of Christ, God's people will be ready for a new truth that will be different than the words spoken in the past. However, this new truth will not contradict the Gospel, just as the New Testament Gospel does not contradict the words of the Old Testament.

Throughout history, people have earnestly sought for truth in order to overcome their ignorance and restore the knowledge lost at the Fall of Humankind. Men and women have lost their original ability to sense the spiritual realm and communicate with God directly. Early humanity was alienated from God and steeped in ignorance, concerning not only spiritual truths but also the external and natural physical laws of the universe around them. Through religions, God worked to illuminate humankind's internal knowledge and sensitivity, and through the development of science God worked to illuminate humankind's external knowledge. God's plan of salvation included both restoring the internal spirituality of humanity and expanding our knowledge of the world. Trying to reach and communicate once more with His children, God started His providence of salvation by slowly but steadily reawakening the spiritual and physical senses of human beings.

Humankind has searched for a solution to the fundamental questions of life by following two different courses: material and spiritual. Trying to solve human problems in material ways (i.e., emphasizing science and rationality)

has been popular in the West. Secular humanism has developed as an ideology, one that emphasizes caring for the poor through socialized medicine, social security, and a federalized equal wage to everyone, and on improving the ecological state of our planet. The most extreme form of materialism has been the development of totalitarian governments that embraced the ideologies of dialectical materialism and communism (the building of the “ideal” state). These governments repressed religion and the expression of religious views and sentiments. The pursuit of material abundance through social planning is considered the only supreme and superior way to find the answers to the fundamental questions of life, and thus to attain eternal happiness.

Those who opt for a materialistic path to happiness also believe that if we strive to refine our modern technology and science, as we are so fervently doing today, then we can create a comfortable environment of wealth and prosperity that will bring sublime happiness. But is this the wisest path? How can we satisfy our spiritual hunger if we only amass material possessions as a substitute? Furthermore, when others are living in misery and poverty, this becomes almost immoral.

Modern people, whose intellects have developed to a high degree, demand scientific proof and logical explanations for doctrines and tenets formerly accepted on faith. Because of this, the church has been thrown into confusion and disarray. John 4:23 says, “But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth....” The key word here is “truth.” We need to worship God in spirit—that is, we need a submissive heart and belief in God’s power. At the same time, we need to be rational, sensible, and humble to God’s word. Humanists and those who trust only rational thought can easily become frustrated because established religion tends to remain unchanged and to ignore the scientific or logical point of view when interpreting its doctrines.

The time must come when religion and science work together for the enlightenment of humankind. God is the author of both science and religion, and therefore they are not divided in His mind. Our original pure conscience (lost at the Fall) also seeks to resolve the conflict between the two disciplines. When mutual understanding and acceptance occurs between the internal and external aspects of truth and a unified world view is thus established, we can then enjoy eternal happiness. These ideas regarding the purpose of science and religion have all come from the revelation of Sun Myung Moon:

Religion and science, setting out with the missions of dispelling the two aspects of human ignorance, have seemed in the course of their development to take positions that are contradictory and irreconcilable. However, for humankind to completely overcome the two aspects of ignorance and fully realize the goodness which the original mind desires, at some point in history there must emerge a new truth which can reconcile religion and science and resolve their problems in an integrated undertaking. (*Exposition of the Divine Principle* 1996, pp. 6–7)

What then is the destiny of those who are seeking a materialistic and scientific solution to life's fulfillment? At this time in history we are now entering a higher dimension of knowledge, where science has even begun to examine the internal metaphysical world. Even though religion and science began with the purpose of dispelling the two aspects of human ignorance, internal and external, they came into uncompromising conflict with each other. Therefore, in order for humankind to attain the complete purpose of our original good minds, the time must come when a new expression of the truth unites science and religion.

The other path that people have taken in trying to solve the fundamental problems of life, is spirituality. Prophets, philosophers, and reformists have all engaged in this pursuit. Rev. Moon asserts that there has never been a prophet or philosopher who was able to end human misery. Although all world religions have experienced their heights of influence and spiritual brilliance, they have all faded over time. They have not been able to cope with the surging desire for material wealth. They have not been able to answer the cries of the countless starving masses, in Africa and elsewhere. They have not been able to quell the conflicts between nations and cultures. And ironically, the declaration for salvation has come not from religion but from those who espouse materialism. It has been the secular humanists who have championed the plight of the disadvantaged and the suffering masses.

Although fundamentalist and extremist sectors of the world's religions have survived, and even flourished, they tend to ignore the pressing problems facing the world, tend to deemphasize the value of everyday reality, and tend to deny physical happiness in order to achieve spiritual joy. However, no matter how strenuously human beings may try, they cannot cut themselves off from the desire for physical happiness. The reason is simple: God created us to need and desire physical happiness. The solution is not just to deny the physical world, but rather to value spiritual values more than physical values. Once we have achieved this state, then we can freely enjoy the world God created with-

out any problems or guilt. Some religions, to cope with the corrupting desires of the flesh, have tried to deny the physical world altogether. Although in the short run this may have benefits, in the long run it will not work.

As much as we try, we cannot deny the very desires that God Himself created us to have. One of the deepest desires that God imbedded in our hearts and minds is the impulse to form a conjugal relationship with a person of the opposite sex, ultimately engaging in sexual love. However, the purity of this natural desire was corrupted by the Fall of Adam and Eve, and sexual love became perverted and self-centered. Since then, humanity has had to deal with lust and sexual promiscuity. Religion has always guided people to restrain their sexual impulses and to be careful not to become excessive in sexual love, but this kind of sexual desire follows human beings like a tempting shadow. The desire for sex often takes hold of religious leaders and clergy, compelling them to sin and leading them into the depths of agony. Even though they know it is wrong, the desire is too strong to resist. So in our modern world, the one social problem beyond the control of religion, which affects young and old, rich and poor, educated and uneducated alike, is sexual immorality. All of our holy books and sacred truths have not been able to solve the problem of this increasing degradation.

In the midst of so much moral corruption in our society and in the world today, movements to revive the spirituality and purity of the human heart and mind continue to pop up like mushrooms after rain. I was recently surprised and encouraged to see previously unseen television programs like *Touched by an Angel* and *Oprah*, which voice religious values and a belief in God and angels. There are emerging movements of young people who don't buy into the so-called joy and freedom of modern-day youth and adults or the selfish individuality and free sex that has been leading our country into ruin.

Free sex is not the solution to our human misery. The temporary feeling of joy and exhilaration that comes from free sex is *nothing* compared to the happiness, peace of mind, and true love experienced in the context of an extended traditional family, centered on the love of God. There is a renewed interest in spirituality, reflected by rising enrollment of students in church-run schools and academies. Television news programs have recently covered the problem of parents clamoring for vouchers that would give them financial subsidies to send their sons and daughters to parochial and other religion-based schools. This indicates that many people have not been able to find satisfying secular solutions to life's problems and are coming all the way back around to seek out a religious life. There is absolutely no other way they can find what they want.

In the present world, tradition has become a shackle, and religions have no way to advance; their former disciplines or traditions are too small to embrace the world. This is why young people are so rebellious in their search for a more open atmosphere. When we see the imbalance and contradiction between the secular world and the religious world, we can only conclude that if God is involved at all with this world then the time has come for Him to undertake some extraordinary, revolutionary action to change completely the format of religion. (Sun Myung Moon, *God's Warning to the World* 1996, 150)

Rev. Moon has predicted that from now on, the search for spiritual rather than material solutions for America's problems will intensify. Even though the crisis of immorality may seem overwhelming, we should still expect the emergence of a new truth that will help solve these problems.

In the coming new millennium, there will be a shift in the basic orientation of human life, moving away from obsession with technological development and material excess toward an era of internal development of heart and true love. (Rev. Dr. Chung Hwan Kwak, *Unification News*, (New York, HSA-UWC, August 1999), 6)

What attitude should we take toward a new truth in the Last Days? Jesus, first of all, told us that we must have the innocent and trusting mind of a little child: "Let the children come to me, do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." (Mark 10:14-15) Americans are relatively intelligent and rational, and have made tremendous advances in the fields of education, science, space, and computer technology. At the same time, Americans are very often reluctant, skeptical, and even irrational about accepting anything new when it comes to religion. Although it is important to be cautious about being misled, we should not adopt mistrusting as a general trait. Distrust of any and all newly arrived spiritual groups, religions, and ideologies is excessively negative and would prevent us from seeking the truth as our conscience dictates. We are apt to label all new religious groups as "cults."

In the Bible there is a famous saying of Jesus:

"Neither is new wine put into old wineskins; if it is, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved." (Matthew 9:12)

In this parable, Jesus meant that if our minds are bogged down with old concepts, old rituals, and old dogmas, we are not open to any new truth. You cannot put new truth into our old stubborn, closed minds.

There is something else that we can expect regarding the emergence of a new truth. Rev. Moon reminds us that God in history has always worked through a central person—a prophet, king, or patriarch—together with a chosen people or nation. Therefore, we should expect that in the Last Days, God will pour out His blessings and grace, not just randomly but through some central figure and nation of His choice. We need to seek God’s guidance in our search for the truth in the Last Days. We must have open and innocent hearts and be sincere in our quest. More importantly, we must make our own decisions, assisted by study, meditation, and prayer. Imagine what would have happened if the common people of Jesus’ time had gone to their rabbis and high priests and asked, “Should we follow the young prophet from Nazareth called Jesus?” What would they have replied? Their answers would most likely have been very negative. “Stay away from that false prophet and his cult!” In that scenario, the rabbis and high priests would not necessarily be mean-spirited; they would simply be ignorant of the truth that *Jesus really was their Messiah*. At the time of serious decisions, we cannot rely solely on the opinion of others; we must turn most humbly to God and cry out for His guidance and wisdom.

In 1996, my son David and his wife, Yuko, attended a forty-day workshop at Cheong Pyeong Lake in Korea to prepare for an overseas mission for the church. At the close of the preparatory seminar, David and Yuko were assigned to work in Greece. Approximately a year later, they invited me to come to Greece to visit. In July 1997, I left California and arrived in Athens on the hottest day of the year. I thought I was going to die. The humidity and summer heat were more than I was prepared to face.

The sixth-floor apartment, which served as our missionary headquarters and lecture center, didn’t have air conditioning, which appeared to be the case of most Greek homes and apartments. The Greek people, like most people who live in the Mediterranean area, just screen up all their windows and close the shutters on their patios in the daytime, and then they open everything up in the evening. Most of the businesspeople of Athens begin work in their shops and offices very early in the morning. Then, at around one or two o’clock in the afternoon, they close up shop for a few hours. Later they open up their shops again, when the sun is starting to set. Especially during the summer months, many young people get out their scooters (which are com-

monly seen weaving in and out of traffic), pack up bathing suits, towels, and sunglasses and head out to the beaches.

Our missionaries there discovered very quickly that the beach was the place where they would find everyone. Our members enjoyed going to the seashore, not only because it was cool, and they could swim and enjoy the view of the beautiful Mediterranean Sea, but mainly because they could “witness” to the people who were lying in the sand. Our missionaries were witnessing to the Greek people for the “Blessing of Marriage,” the main sacrament of the Unification Church. They carried iced tea and juice (which had been blessed and sanctified) and offered free cups of these beverages to the people on the beach.

Many of our missionaries in Greece were Japanese women who barely spoke English and knew only a little Greek, but their irresistible smiles attracted everyone. The people responded to them by signing forms to commit themselves to the “Blessing of Marriage.” After several long, hot summer months, our members from Athens and Thessaloniki had collected ten thousand signatures for the Blessing! To us, this overwhelming response of the Greek people was an amazing indication of their desire for and openness to a new truth.

Greece has what I call “a state religion,” and therefore I do not believe the people have a constitutional right to freedom of religion. The Greek Orthodox Church is very powerful and officially supported by the government. The government also exercised subtle means to discourage people from attending Protestant and Catholic churches, and they explicitly banned new religions and so-called cults. The ten thousand pledges that the Greek people signed to recommit themselves and their marriages to God was not only a miracle but an omen of how desperately they want to be released from the shackles of their traditional religion. They long for a new truth.

A senior Korean couple, Rev. and Mrs. Eom, were officially in charge of the mission at that time. They assigned David as the national leader. Other senior members from other countries also came to support the mission—Mr. and Mrs. Eitoku from Japan and Mr. and Mrs. Horst and Helga Bauer from Austria. The Greek members there included Yannis and Heidi Porfyris, George and Junko Lambos, Graham and Zoe Bennett, and Andreas and Shoko Porfyris. David was able to go “beach witnessing” on only a few occasions. He spent most of his time in the office on the computer, taking care of church business and direction and answering correspondences, phone calls, and e-mails.

I stayed in Greece for six months (although I had only planned on three) and was able to find a mission. I went to the beach several times, but because I couldn't take the sun, they suggested I work at the center. I became computer literate and began typing up all correspondence and the important incoming data: the names, addresses, and phone numbers of all the people who signed up for the Blessing of Marriage. I surprised everyone when I did this in Greek! I had studied from a small language book and learned the Greek alphabet very quickly. I had also taken courses to learn to speak and write Greek at New York Theological Seminary.

Soon I began to teach Divine Principle lectures (the content of Rev. Moon's teachings) to guests who came to the center. If they couldn't understand English, I had one of our bilingual Greek members, Zoe Bennett or Arthur Poli, translate for me. Our missionary group was registered under our new official name, Family Federation for World Peace and Unification (FFWPU), which had not been recognized as a religion (fortunately for us). There were many people from other countries—Albanians, Pakistanis, and Ethiopians—living in Athens. They were the ones who were the most interested in hearing the lectures and coming to our programs. They also liked the refreshments we served—the tea and Japanese cuisine—and they liked when the missionaries would entertain them by playing instruments, singing, and dancing.

Visiting and working with my son and the other church members in Greece was a great experience. In Athens, I also had the chance to visit the famous Parthenon and the Acropolis, ancient historical ruins. When I left Greece I stopped over in Washington, D.C., to attend the mass "Holy Blessing" (marriage) officiated by Rev. and Mrs. Sun Myung Moon. The event took place in the Robert F. Kennedy Stadium in a spectacular ceremony that included celebrity entertainment. There was simultaneous web casting of the event worldwide, and that day, November 29, 1997, Rev. Moon blessed 3.6 million couples!

I arrived early so I was able to work with church brother Greg Breland in our temporary administration office in the Hilton Towers Hotel, taking care of telephones and correspondence. A few days later, David arrived in Washington, D.C., with our guests from Greece who were participating in the event. I was also able to see my three grandchildren (David's children), who were there with other young people in the church teen organization, the "Pure Love Alliance." Attending this occasion was a joy for me.



Sun Myung Moon

Epilogue

Our teachings can be best understood in the light of Jesus' original teaching: "Repent, for the Kingdom of Heaven is at hand!"

—Sun Myung Moon

Wherever I went while I was lecturing or teaching the content of Rev. Moon's revelation, I was plagued with one frequently asked question: "Is Rev. Moon the Messiah?" Sometimes it was phrased differently: "Do you believe that Rev. Moon is the Messiah?" This question was repeated by reporters in the media, the clergy, and participants in our religious seminars. I always answered by not answering, yet I was always careful to explain respectfully why I did not answer directly. I don't believe that answering yes or no to this basic question would really satisfy the inquirer, nor would the answer have any deep meaning. I often felt that such a question regarding identify of Rev. Moon was a negative or "trick" question, even if it was not meant to be. If I were to answer no, they would wonder, *Then why are you following him?* On the other hand, if I were to answer yes, I probably would not convert anyone on the spot, and I would most likely seem incredible in their eyes, some kind of fanatical cultist.

A long time ago, before I joined the Unification Movement in 1970, Dr. Griffith, a minister of the Berkeley "University Christian Church" (at Scenic and Leconte streets), said in one of his Sunday sermons, "If it turns out that Jesus Christ is not the Messiah, it doesn't matter; but if it turns out that he truly is, nothing else matters!" Inspired by Dr. Griffith's statement, I have often said, "If it turns out that Sun Myung Moon is not the Messiah, then it doesn't matter." By this, I mean that regardless of whether or not you recog-

nize Rev. Moon as the Messiah, he is undoubtedly a great prophet, saint, and religious world leader fulfilling the most effective and redemptive works.

Rev. Moon is not only the founder of the Unification Movement worldwide, but he is also the founder of countless other organizations and projects throughout the world. His personal lifestyle is truly that of a saint—always talking, acting, and serving for the sake of others, ultimately dedicating himself to the will of God. He has sacrificed everything he has in order to fulfill the mission he believes God has given him. Not only has he founded religious organizations, but he has established hundreds of philanthropic, business, and educational organizations, all for the sake of helping the world. Although Rev. Moon has suffered untold persecution, he has never harbored resentment or the desire for revenge. Instead, he has tried to help the very individuals, groups, and nations that have attacked him.

Rev. and Mrs. Moon have distinguished themselves in another area: they have arranged and officiated over the marriages of hundreds of thousands of couples, many of whom are interreligious, international, and interracial. Most importantly, Rev. Moon has revealed a new truth from God that has the potential to transform the world in the most dramatic way. Therefore, if it turns out that he is “not the Messiah,” then it doesn’t matter. But if it turns out that Sun Myung Moon is indeed the Messiah, then “*hardly anything else matters!*” If he has come as the “Second Coming of Christ,” *wouldn’t that be a blockbuster event?*

If Sun Myung Moon was sent by God as the Messiah, then why have so many people condemned him? This is simply the pattern of history. Rev. Moon has fought against sin and evil (in the form of Satan) probably longer and harder than anyone else in history. There is bound to be a reaction from the world. He has led a worldwide crusade against communist ideology, sexual promiscuity, and immorality. Because of this, he has incited the reaction of people in high places who were threatened by his truth. There have been numerous assassination attempts against him, he has been “crucified” by the media (especially in America), and his reputation has been smeared. He has been imprisoned six times in the course of his life, including once in America. People have opposed Rev. Moon because they have felt threatened by him and the message he brought.

The phenomenon of religious persecution is a historical fact, corroborated in biblical records, and has always been an enigma. God’s prophets have been oppressed, stoned to death, put in prison, and crucified. This cruelty to and persecution of God’s messengers proves the existence of the evil entity Satan,

who fervently tries to destroy all those closest to God for fear of losing his sovereignty of evil on this earth. But in spite of the relentless persecution, Rev. Moon keeps on going—working, speaking, and teaching on a worldwide level. He turned eighty-six years old on January 6, 2006 (solar calendar). God has surely protected him.

These are some of the reasons I do not answer yes or no to the question “Is Rev. Moon the Messiah?” If someone were to pose the question seriously, a simple “yes” or “no” reply would be completely inadequate. I have come to believe that finding the Messiah is a truly personal responsibility and spiritual quest. Jesus said, “Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours.” (Mark 11:24) Furthermore, if you are sincerely seeking the answer to this question about the true or false identity of Sun Myung Moon, you can get firsthand information by listening to or reading his speeches or books, going to lectures or seminars that present his teachings, or simply praying to God and meditating, requesting the answer spiritually. Rev. Moon has said,

In the Last Days, the Bible says, do not just believe anybody. Do not believe me, and do not believe someone just because of his or her official status in church or society. Famous leaders will not necessarily give you the guidance God would want for you....When you use your spiritual senses and listen for the Word of God, you will find His direction and guidance. (Sun Myung Moon, *God's Warning to the World* 1996, 141)

The purpose of the Unification Church, founded by Sun Myung Moon, is to bring to humankind a religious revival and spiritual revolution, starting first in each person's heart. It is a movement of people finding their way back to God and raising the spiritual quality of their own lives, urgently attempting to build a world where humanity can live in happiness and joy.

However, the more we become aware of the reality of the world we live in, the more we realize the shocking difficulties that exist. In America, we have seen teenage rampages in high schools resulting in homicide. In Europe, there has been ethnic and political genocide, with thousands of refugees fleeing their own countries, as well as strife in Kosovo, Ethiopia, and Africa. There have been atrocities caused by terrorists, and there are the seemingly intractable conflicts in the Middle East. *It goes on and on.* In Africa, as well as in Indochina, there is a massive epidemic of HIV/AIDS, yet the rest of the world

has only recently become aware that millions of people will die before they can get medical help and education to prevent the spread of the disease.

The question is “How are these situations going to be resolved?” The horror and terror of the world wars is probably beyond the imagination of people who haven’t experienced them firsthand. We can read about the almost unbelievable things that have taken place in our last century. Totalitarian nations have perpetrated the genocide, torture, murder, and starvation of masses of human beings, and some of this continues. If God is truly the Creator and Father of humankind, He must have profound concern and deep grief about the whole world. He must really care about every single person, no matter what race, religion, or nationality. Jesus taught us in his Sermon on the Mount (Matthew 5) that to God, “every hair on our heads is numbered.”

Although Rev. Moon and the Unification Church members consider themselves Christians, they have received much persecution from the Christian community over the years. One reason is because Rev. Moon’s teachings *appear* to contradict the Bible. I emphasize “appear,” because in fact the Divine Principle is fundamentally in agreement with the Bible and the original intent of Jesus Christ himself. Careful and thorough study will show this to be true. After thirty-six years of studying the content of Rev. Moon’s message, I am convinced without a trace of doubt that it is in complete harmony with the teaching of the Bible—in fact, it is a fulfillment and illuminator of the true meaning of the Scriptures. This is the theme I have tried to convey in this book. If one does not take the time to deeply study it but makes a superficial evaluation, then he or she may end up making a tremendous misjudgment and mistakenly accuse Rev. Moon of being a heretic.

The Unification Movement does not strive to be just another church in competition with other denominations, but rather it desires to spread the teachings of Rev. Moon’s revelation, along with the Bible, to anybody and everybody. Our purpose is to wake up and raise up the many people prepared by God who are so urgently needed to fulfill His unfinished work in the world. In the case of a doctor who wants to build a hospital and heal people, if he just went around taking care of individual people all by himself, he wouldn’t get very far. Just as soon as he would heal several people and go on to take care of others, the first ones would be sick again. He would have a tremendous job all by himself. Yet if that doctor first put all his time, effort, and money into teaching and training a great staff of nurses and doctors, then when he builds a hospital, his work will be effective and successful.

Several years ago, in New York, the Unification Church conducted a seminar on the teachings of Rev. Moon. I was one of the speakers. At the completion of the seminar, a woman participant said to me, "I think the fundraising of your church generates a good deal of resentment in many people. Why don't you rely more on other methods to support your work?" I told her that we fundraise mainly because of the number of young people in our movement. In the established churches, such as the one I attended as a child, most people are older and well established financially. When they tithe by giving donations, there is no problem with insufficient funds. The money came out of their monthly salaries or the profits of their businesses, and that was how they supported the church, staff, and clergy. But when young people came into the Unification Church, fundraising was their decision and choice. They didn't want any "nine-to-five" jobs, so they found a way in which they could raise funds and support the work they were doing and still be able to witness, teach, and keep up the spiritual work of the church.

For instance, my son David has a degree in engineering and worked for a while in the office of a local corporation. But he kept falling asleep at his desk. At the main church center where he lived, he was studying and teaching lectures at night. He finally gave up his daytime job in order to witness and fundraise with the other members, making three times the amount of money he had been receiving from his office job.

The truth is, fundraising is not the ideal. Now we (the Unification Church members) are starting to develop businesses that will be a source of support in the future. We hope that more and more people will come to know about the importance of the work we are doing. We hope they will see that Rev. Sun Myung Moon, leader and founder of the church, is righteous, holy, and truly of God, and we hope that they see the results of his teaching. Then, they may begin to donate to "the movement" (all of the combined activities and its members), just as people do to known universities and other better-known causes.

Ideally, we would like to phase out fundraising. It is actually a very difficult way to raise money. You have to go out in either very hot or cold weather, and you receive much rejection and persecution wherever you go. There is a positive side, however, to the experience of fundraising—it is a special training in "having faith in God." Through the experience of fundraising, a person gains humility and at the same time comes to recognize the power and reality of God as He works through people who are wonderful, kind, generous, and

truly altruistic. And of course, the main point, after all, is that people can simply say no if they don't want to buy or give.

Another question I was asked after the seminar was "How many members truly follow the Unification Church, and what percentage of those people live in communal centers?" I replied that I didn't know if I could answer that. It's a joke among us that unless we get our own census taker, we'll never know how many members there are in America or worldwide. There are approximately thirty thousand in America whom we call core members, but I can't venture to guess how many there are worldwide—I once heard a million. I do know that a huge rally took place in Korea on June 7, 1975, on an airstrip at Yoido Island. That day, Rev. Moon spoke, and literally over a million people came in buses and cars and walked from all over the area to hear him. Our members had aerial photos taken, and total number of participants was calculated at a million and a quarter. But in the American newspapers, there was not one story or photo, nor was there any mention of that historical and monumental event.

The Unification Movement is strongest in Japan, Korea, Europe, Africa, and South America. In America, Rev. Moon and the church have long been under attack by the media, by established churches, and even by the government. There have been rumors of "brainwashing" by the churches' detractors. Opposition to the church was fiercest among the disgruntled parents of young people who have joined the movement against their parents' wishes. The church was also opposed by leftists in America and those sympathetic to communism. This is because the Unification Church is and has been one of the most anticommunist organizations in the world and has founded many anti-communist educational organizations. One organization related to the Unification Church was an anticommunist movement called CAUSA, which showed how communism was false and didn't work. Militant atheists and communists in America opposed that organization, as well as our movement worldwide. Additionally, Rev. Moon has been opposed in America simply because he is Asian. Americans are proud and unfortunately prone to racial prejudice. They have not taken kindly to an Asian man coming to America, criticizing the American culture, forming a movement of young people, and forming a non-traditional religious movement.

Another reason that our members have been viewed with suspicion and fear is that the young people who have joined have altered their lifestyles dramatically, shunning a lifestyle of free sex, and adhering to strict moral standards. For some, the only explanation for this was that these young adults had

been controlled against their will. How else could such radical change in behavior be explained? The church's stance on moral issues has stood in stark contrast to the trends of free and promiscuous sex. Our young members have formed an organization called the "Pure Love Alliance" (PLA), which promotes sexual abstinence before marriage and strict fidelity after marriage. You can very well guess that intellectuals and anti-religionists would be the ones most likely to try to destroy our movement. We are also a threat to some people who consider themselves sophisticated and morally liberal. Often, young people have come to our church from a background of sexual abuse, immorality, drugs, crime, and reckless living only to change and live a life of faith and dedication to God.

If at one time in my life I believed that the "power of evil" (Satan) was just a myth, I later became absolutely sure of its existence. I have seen firsthand in the thirty-six years I have been in this movement how evil can work through people who try to destroy the freedom of religion we have by constitutional right in America, aiming at the very people who love God and are trying desperately to bring peace and happiness to children and adults in our society.

In October 1981, news came out in the media that Rev. Moon was being accused of tax evasion by the U.S. government. Huge headlines in newspapers read, "Rev. Moon Is a Tax Cheat." At the time, our church members, including myself, were shocked and dismayed, not because we thought Rev. Moon was a tax cheat, but because we saw the lengths our own federal government would go to "to get Rev. Moon." In the late seventies and early eighties, the IRS literally set up an office at our national headquarters, which was then in New York City. They pored over our records in an effort to find something to implicate Rev. Moon. The direction to do so came from political powers in high places (see Carlton Sherwood, *Inquisition, The Persecution and Prosecution of the Reverend Sun Myung Moon* (Washington, D.C., Gegnery Gateway, 1991)), based on extensive complaints from parents of our members, who were demanding that the government do something about Rev. Moon. Unfortunately for the IRS, they couldn't find much. But the directions were unchanged: "Find something!"

The eventual charge against Rev. Moon was "conspiracy to defraud the government" by not paying taxes. What were the details? There was a bank account in Rev. Moon's name in the years 1972 to 1974. The IRS said that during that period, Rev. Moon had not paid taxes on the interest generated by the account—the total tax liability being \$7,500. Rev. Moon's lawyers claimed that the funds actually belonged to the church and were simply being held in

Moon's name for convenience. At the time, Rev. Moon had just come to America, the church was newly organized, and their bookkeeping methods had not yet been developed. It happens to be a common practice for ministers of small churches to hold the funds of the church in their own names.

Regardless of our claims that the funds in question belonged to the church, the government *insisted* that the funds were Rev. Moon's! The Department of Justice was determined to drive Rev. Moon out of the country. Rev. Moon and a Japanese assistant, Mr. Kamiyama, were both indicted and told to appear in the New York Federal Court on October 2, 1981. At the time of the indictment, Rev. Moon was in Korea, and there was no extradition agreement between Korea and the United States. The government would have been happy if Rev. Moon simply stayed in Korea and never returned. But Rev. Moon asked, "If I don't go back to America to face the charges, does that mean I can never return to America? His assistants said yes. Rev. Moon immediately booked a flight back to America to fight the charges against him. We did not know for sure if Rev. Moon was going to come back from Korea, because there had also been deportation proceedings to try to get him out of America.

On the day of the court case, approximately five thousand of our members gathered at Foley Square, in New York City, across the street from the courthouse. It was then that I knew, more deeply than ever before, what a righteous, noble, and courageous man he was—fearless even in the face of imprisonment. The feeling that we all shared as we waited outside was that of helplessness, and I thought what an historical tragedy it would be if Rev. Moon were put in prison *again*, this time on trumped-up charges of tax evasion.

After his court appearance, Rev. Moon came across the street where we were all waiting and greeted us. Right there in Foley Square he gave us an encouraging pep talk. He declared publicly that he was absolutely not guilty of the charges and that he had chosen to come back and appear in court so he could "use the wonderful judicial system of this nation to prove his innocence." Rev. Moon has never been *proven guilty* of any crime throughout his life, even though at that time he had been put in prison five times. Yet he has been accused and investigated many times, and each time the media blasted him, repeating innuendos and allegations, displaying his face on TV and news stations, and swaying public opinion against him. At the rally in Foley Square in New York City, Rev. Moon concluded his talk to us with "The Lord's Prayer" and humbly thanked us for supporting him.

On the afternoon of May 18, 1982, we heard that the jury from Rev. Moon's trial had come to a decision: he and his bookkeeper were guilty on all thirteen counts. The judge sentenced Rev. Moon to serve eighteen months in prison. Mr. Kamiyama was sentenced to five months. They were to be sent to the medium security federal prison in Danbury, Connecticut. After all appeals failed, they both entered the prison on July 20, 1984.

Some testimonies have been recorded of Rev. Moon's life in prison. Mr. Kamiyama said that when Rev. Moon first entered the jail some inmates clapped, but the staff and other prisoners were either cool or ignored him altogether. Some even displayed scorn for him due to all of the negative publicity. At first he was assigned to clean the latrines, which he did conscientiously, putting all his heart and soul into making the bathrooms sparkling clean. When they were given prison bunk beds, Rev. Moon took the top bunk, which is the hardest to get into, despite Mr. Kamiyama's protest. Mr. Kamiyama heard him praying at night and later told us that very early every morning, Rev. Moon would arise and go to the prison chapel. Several months later, he was "promoted" and assigned to kitchen duty. It was really surprising to the kitchen staff and the inmates when the serving tables began to look so different. Never before had the salt and pepper shakers, silverware, dishes and tabletops shone so much. Most surprising of all to the prisoners, Rev. Moon not only laundered all the dishtowels and washcloths but picked up and washed the grease rags by the stove. Each day, everything appeared clean, folded, and put neatly in place.

It wasn't long before the inmates started speaking casually to Rev. Moon and asking him for advice or counseling. They even started showing up at 5:00 A.M. in the prison chapel to worship with him. Some befriended him and asked if they could visit him when they got out of prison. During his stay in prison, something astonishing was also happening on the outside. In Washington, D.C., and New York City, Christian ministers and other believers were organizing and sponsoring "Freedom of Religion Rallies," protesting the violations of religious freedom and the incarceration of Rev. Moon.

I had been in the movement for many years, but it was then that I began to understand the truth behind what Rev. Moon said to us over and over again. He advised us in living our lives, "to give and give to others, forgetting what you have given, and to keep on giving more." He also said, "Heaven always wins victory from a position of being attacked and pushed down."

I have tried to internalize this spiritual discovery: we are here on earth in physical bodies so that we can learn God's truth and love by living in His

Kingdom of Heaven on earth. God created us so that we could experience true love through our parents, our spouses, our children, and our friends. This is the way we also learn to love all humanity, God our Creator, and God's creation, returning joy to God. Sun Myung Moon has said that "the entire purpose of our lives on earth is to learn to love in preparation for our eternal life in heaven."

Because of the Fall at the beginning of human history, the realization of God's ideal has been postponed. This is why God will send the Messiah. Humanity will come to know that the highest heavenly action in our lives is to reverse what happened at the Fall by giving, loving, and serving others, believing in the Messiah, and obeying the commandments of God. Our highest endeavor in our relationships with others should be to practice true humility, treating all those around us with importance, respect, and loving concern. If we do these things, then we can help God and best prepare for the Second Coming of Christ, when the long awaited Kingdom of God will be build on earth.

But as it is written, "Eyes have not seen, nor ears heard, nor entered into the heart of man, the things that God has in store for those who love him."
(1 Corinthians 2:9)

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A housewife and mother of four joined the movement of Rev. Sun Myung Moon and spent the next 36 years dedicating her life for a higher purpose, sacrificing all that she had to pursue a hope and vision for a better world in the future. Her experiences were undoubtedly dramatic, adventurous and profoundly rewarding, yet frustrating and unspeakably difficult.

Working her way up in the ranks of the Unification Movement, she eventually became one of the foremost presenters of the teachings of Rev. Moon to Christian ministers. Her presentation style is uniquely simple, concise, straight-forward and passionate. Very little has been known about the theological and spiritual foundations by which Rev. Moon lives and works. When his theological doctrines have been reported by the media they have usually been mocked and described as “fanatical cultism”, often attributed to any new religious sect. Very little of the actual content of his teachings has been understood or explained. Yet from the authors experience, the contents of Rev. Moon’s teachings are rich and profound and is a message from God to all humankind.



Shirley Stadelhofer (July 17, 1926–May 20, 2006) received an undergraduate degree in psychology from the University of California, Berkeley and a Doctorate of Ministry from New York Theological Seminary, New York City. She taught courses on Rev. Moon’s teachings at the Unification Theological Seminary in Barrytown, New York and lectured extensively at seminars, workshops and leadership conferences on the same topic. She retired to Point Reyes Station, California and spent the remaining years of her life near her siblings, children, grandchildren, and great grandson.

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