

PURPOSE
OF
MANKIND

by

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INTRODUCTION

So many human souls have been born into the world since the dawn of man. Yet, how many of them really knew what life is and what its purpose is? How many of them truly fulfilled their lives as happy men and closed their lives with no regrets or resentment? Many have understood the attainment of power to be the purpose of life and might have finally gained it. Yet, through days and nights of struggle and incessant worry for the sake of maintaining a position and the further expansion of their ambition, they have ended their lives without a moment of peace of mind or sense of security. The lives and deaths of such heroes and dictators were far more bitter than the easiness of common people. We see obvious examples in the restless lives and poor ends of great heroes and emperors like Napoleon and many others.

Others have thought that wealth fulfills a man's desires, and they have exerted all the effort possible to become wealthy. However, men have found that wealth had nothing to do with a warm and

reliable human relationship of love and truth. They could not satisfy the thirst of their conscience or the hunger of their spirit, and sometimes they even envied the happiness of the poor people.

Some have dreamed of living a glamorous life as a star of stage and screen. Yet, the actual private lives of people with such ambition are filled unhappily with conflict and agony with destructive battles for stardom, continuous discord and many divorces.

Some people have believed that love is the all of life and have spent their whole life for it. But when one experiences the reality of human history and sees that man fights, sheds tears, suffers and dies for the sake of love, one is chilled by the fact that love, which is supposed to make man happy, actually has brought man suffering and antagonism. A life in search of love has been often futile and unhappy and many people today have become skeptical about the reality of true love. They often have come to seek the single life, or the lascivious life of instinctive sex. Thus, we come to the conclusion that despite the efforts of people to gain fulfillment in life in various ways, the results of all their efforts have been the opposite. Such has been the paradox of man's life. It has been so not only at a particular moment, but throughout our long human history.

In the actual succession of conflicts, we can see that human life has been contrary to the ideal of man. Nevertheless, man's passion for the meaning and purpose of life and the pursuit of happiness and joy has been indestructible. This undeniable passion has brought forth many religionists, philosophers and thinkers in history and made them confront the mystery of life, reveal the truth and deliver humanity from the agony of darkness and conflict by the light of truth. Such has been the history of mankind. However, those searches for truth have disclosed only parts of the truth, and mankind has come to this age without any definite solution to resolve conflict. Ideologies which presently haunt the world are agnostic and view life through resentment and skepticism. They often have the view that to realize the ideal is impossible. These partial viewpoints are not merely views of life, but have also been responsible for much of the separa-

tion and conflict in society and the world. For example, a truth seeker went deep into some mountains away from other men and, through severe physical training and meditation, reached a very conceptual and individualistic way of salvation from human suffering in his enlightenment and stated that the heavenly kingdom or nirvana is within each one of us. He confirmed the way and made it truth. However, it was, after all, only a part of the truth.

The true salvation of man must be real - both spiritually and physically. The mere conceptual salvation of spirit is incomplete or partial. Furthermore, salvation has to be collective as well as individual. While man is an individual existence, he is also a communal and collective being of interdependence and naturally desires for the whole world to be one family as a brotherhood. Because of this, the sorrow and pain of another is my sorrow and pain, and another's joy and happiness is my joy and happiness. We often sympathize with the sorrows of others and sometimes shed tears for them in movies and stories that describe the misery of a certain race, people and family. This is because man is originally created to be in the relationship of unseparable mutual love which brings the sense of oneness of universal brotherhood. Such is the most normal human sentiment and the natural response of the human conscience.

Therefore, as long as my family, my neighbors, my friends, my nation and my world are in conflict and suffering, my individual salvation is also impossible. Thus, an individual enlightenment or acknowledgement of truth cannot originate from the framework of egotism.

Many religionists and philosophers defined the truth as the guiding principle of life and concluded that a truly meaningful life is to follow the truth. They have thought that the truth is natural law and innate in each one of us. Thus, it is conscientious common sense. Jesus himself, declared, "I am the truth, the way and the life."

When we observe the natural world, it becomes obvious that minerals, plants and animals each have an innate, unique value and purpose for existence. They exist, develop, grow and perfect them-

selves in accordance with their innate purpose under the natural law. Man, contrarily, is merely existing, without knowing the purpose of the meaning of his existence. This fact is most effectively telling us that man deviated from his original value, status and way of life.

Human natures which are often spoken of as natural attributes of man are different from the natural law that governs nature. The whole universe moves under the unitary law of unification, order and harmony according to the original principle. However, man has two natures, an original nature of goodness (truth, beauty and love) that is inherited from the Originator, God, and a secondarily derived nature of conflict, discord and separation (through greed, lust and license) because of a deviation from the original goodness and its subsequent habituation. Therefore, those who concluded that the truth is naturality could differentiate the secondary nature that originated in a deviation from the original nature of creation.

As a result, the further and more intensely science and philosophy seek the truth, the more contradiction arises between their theories. Scientists and philosophers restlessly wonder about the truth about man, and today skepticism and agnosticism are becoming popular. There is this confusion because the original and secondary natures appear as the same in action and motivation. However, their results are entirely different. The original nature gives constructive results and the deviated nature causes destruction. The words and actions of Jesus and many other righteous men were misunderstood and have been blamed by many people in the past. But Jesus himself told them to judge him, his words and actions by seeing their fruits.

Until the results are seen, truth or falsehood cannot be judged ultimately. When people who have participated in various movements are accused, they also say that time (history) will prove that they are right. If what they believe and do is right, it contributes to the future benefit of humanity. If it is not right, it causes trouble. The truth is always constructive; the contra-truth is destructive.

Regardless of their achievement, religion, philosophy and educa-

tion have exerted their utmost efforts to clarify the purpose of life and to realize the happiness of man. The result has been a multiplicity of views about life and the world. Since each view is simply one aspect and not comprehensive or ultimate, each has contributed to the confusion of the theoretical struggles between differing dogmas and beliefs. Some of them have believed that their dogma is absolute and universal and they have excluded and denounced others. Accordingly, conflicts and discord in religions and philosophies became more serious and are still continuing today. If there had been a universally acceptable truth, the ideal and peace of mankind would have been realized through the comprehensive unification of all religions and ideologies under the truth with each religion and ideology contributing its uniqueness in order and harmony. This is because everybody is a human being with basically the same conscience and rationality, even though each person may differ individually. This exclusion of other ideas is obvious in religions which tend to view their dogmas as absolute and universal. In Christianity, Jesus, himself stated that he could not reveal the whole truth, and thereby promised his re-arrival to manifest the whole truth. "I have yet many things to say to you, but you cannot bear them now. (John 16:12)

"For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood."

1st Corinthians 13:12

Nevertheless, Christians have overestimated their knowledge and belief and have been dogmatic and exclusive. If today's Christianity were absolute and universally perfect truth, there would be no separation and conflict in Christianity itself. Christians should be humble in their beliefs and should wait for the time of revelation as Jesus and Paul said. Also it is necessary to point out that even contemporary Christianity stems mainly from a partial scholastic viewpoint rather

than the original words of the teachings of Jesus. How could they say they have the truth without knowing the definition? Always, they self-justify their own particular incomplete concepts in the name of the mystery of the spiritual, or God.

Even though a man is in the position of president, is surrounded by wealth, is handsome and superficially intelligent, his life is "lost" and is in vain if its meaning and purpose are lost. Mankind has repeated this "lost life" throughout history, and he would do so forever unless someone finds the true way of life. Mankind is in the depths of confusion and conflict without any definite purpose and direction just as a blind man who has fallen into a pond. Many people today think it is impossible to realize a peaceful world of unification, order and harmony, even through the utmost of efforts, and thus, they tend to abandon the ideal. Yet, it is too early to make such a judgment. Everyone has a strong desire to live righteously in goodness and the mutual interaction of humanistic love. The conscience speaks for such things with a passionate immortal voice that is rudimentally indestructible. If there is something that clarifies the most common, universal and eternal desire and purpose which flows through the heart of all mankind, and if it could bring the concrete and actual solution for world chaos, it is the truth which reveals the mystery of life. When mankind finds such a universally acceptable truth, it is possible for all humanity to hold this common idea and purpose, to unify and restore the order, to exhibit and contribute individual talents, and finally to realize the desired world of beauty, harmony and peace.

Unless mankind finds such a truth, the desire for world peace is merely an idle dream. Therefore, someone must discover the clear image of a true life, the truth, even though he has to shed blood, sweat and tears more than saints and righteous men of the past. This is the only way left for man in this age of impasse in which he finds himself today. He seeks and must find salvation for himself and also for everyone, not only today in the present but tomorrow in the future. So, the Saviour is the one who reveals the universally reasonable truth for the unification and salvation of mankind and shows the

way of life. In other words, he unfolds the original way of life which was once lost by the deviation of the first man and woman, and he restores all mankind to its original character. His mission is to realize the ideal world through the restoration of man and to accomplish the purpose of God's ideal of creation.

The purpose of knowing the truth is not only to explain the ideal, but to actualize it in man's character on a personal level and collectively in the ideal society and world. Hence, the truth should not be only reasonable, but also concrete and practical to actually realize the happy life. Otherwise, it is unsatisfactory like a loaf of bread in a picture. The reason why past ideologies could not realize the ideal individual and world in spite of their speaking about them, is that they lacked concreteness and practicality which are indispensable for the actual realization.

Now, conclusively speaking, what is the purpose or mission of man? To express it briefly, it is to realize the happiness of the individual and the collective. Happiness has been lost due to the deviation of the first human inhabitants as explained in the "Theory of the Origin of Crimes."* Therefore, the mission of man is to restore the lost happiness of the individual and the collective. Since all mankind seeks happiness and delivery from sorrow and suffering, the mission of the restoration of happiness inevitably becomes the mission of each one of us.

Past righteous men, saints and those who are aware of the inner voice of their conscience, dedicated themselves for the mission at the cost of their blood, sweat and tears. When they could not accomplish the mission in their lifetime, they promised a re-advent. This is the salvation as it is written of in the Bible, Buddhist scriptures and other sources.

*See "Theory of the Origin of Crimes", Sang Ik Choi, Re-Education Center, 2065 Sacramento St., San Francisco, Calif. 1969.

Tears are gone from their eyes, because now there is no death, grief, crying or agony, because the past is gone. The realization of the ideal world is commonly spoken of, though the expression of this state is different according to the scriptures, such as heavenly kingdom, nirvana and utopia. True salvation is the actual realization of the ideal world, not the sermon about it. The work for this is man's common purpose and responsibility, namely, the mission.

PART I

CHARACTER FORMATION BY TRUTH (Ideology)

Many religionists, philosophers and sociologists have discussed whether human nature is good or evil. Despite the many disputes on this fundamental question, there have been no definite answers found yet.

Those who believe that human nature is good concluded their statement by explaining the fact that everyone, young or old, good or evil, Western or Easterner, has a basic and universal desire to be good in the bottom of their heart. Even a criminal desires that people speak of him as a good man rather than a bad man. People with such a conclusion are mainly religionists and idealistic philosophers who have interpreted the existing evil in the world as brought about by environment. They say that we are originally good and point to the purity and goodness of a newly born baby to demonstrate this.

Contrarily, many materialists, sociologists and those who consider human nature to be evil, reached their conclusion by observing the negative aspects of man in his infancy. They note that children are easily spoiled and rebellious rather than obedient, and that a child learns evils easily rather than the good. For instance, he is likely to destroy toys rather than take good care of them. Also it is not easy to educate an infant to goodness, and yet he is easily spoiled. They explain that since man is born evil, he causes incessant wars, turmoil and corruption in societies and establishes this ugly world. They conclude that human nature is undeniably evil on the basis of those historical and sociological facts. Thus, they see a necessity for

education to correct man and constructively direct him, because if such an evil originates in man and he is left uneducated, the evil festers within him and is reflected in his environment.

It is a matter of fact that man is a being with contradiction who has a nature and desire to become infinitely right, beautiful, good and full of love, as well as a nature to be unright, ugly and extremely cruel. Thus, judging from man's idealistic aspect, the theory of man's orientation for goodness appears correct, and judging from the negative aspect, the theory of man's orientation for evil appears correct. Both of them are partially correct, yet we see no unifying conclusion as to which one is the most original and true nature of man. The reason why we could not reach the ultimate answer to this search is that there was no truth found which could explain the two contradicting aspects of man comprehensively under the proper view of man. We never could expect an answer to the question, unless the truth is revealed by which we can know the concrete image of the original, ideal man under the principle of creation.* This principle explains how and for what purpose the Originator created the universe and man. By this we can have insight into why such a man of original nature deviated from the ideal and became the ugly being of contradiction that he is today. Also we can understand what happened in the beginning of human history which resulted in a history filled with conflict and evil.**

As I discussed in the principle of creation, man is the synthetic second-self of the Creator, God. Thereby, he is the being who was created entirely in God's image and inherited His nature of goodness.

*See "Theory of the Cause and Effect", Sang Ik Choi, Re-Education Center, 2065 Sacramento St., San Francisco, Calif. 1969.

**See "Theory of the Origin of Crimes", Sang Ik Choi, Re-Education Center, 2065 Sacramento St., San Francisco, Calif. 1969.

Since the inherited nature is God's, it is eternal, universal and absolute. Hence, in whatever conditions a man may be, he inherits this nature generation after generation.

This original nature is not characteristic of only righteous or conscientious people, but even those who are regarded as evil by others. Evil people try to self-justify their actions, and if they are called evil in front of their faces, they get angry. This is because the original nature of man, which desires to be good, penetrates the foundation of his character (mind, conscience and rationality). Even an infant whose conscience and reason have just begun to develop, will rejoice when he is praised for his goodness and will cry when he is told he is a bad child. It is also the spontaneous reaction of innate human nature which originally and universally seeks goodness.

But man deviated from this original status and value - as it was discussed in the "Theory of the Origin of Crimes". As a result of this deviation (in Christianity, "The Fall"), man became a being of conflict having the goodness of the original nature of creation and the evil of the secondarily derived deviated nature. The deviated nature has been inherited through the generations and, accordingly, man has been born a sinner (in Christianity, the "original sin"), and the society and history of conflict and social evil have resulted. The view that man's nature is good and the view that man's nature is evil both partially emphasize one side of man who has two conflicting natures of good and evil. Therefore, the synthesized view that man has two conflicting natures of good and evil is right.

If man had not deviated, he would have become a wonderful existence with a character of rightness, beauty and love - being in every respect, the second-self of God by inheriting and developing all of His good natures. And if such an idealistic man had matured and married an ideal mate with idealistic character and bore children, the ideal family would have come automatically and expanded into the ideal society, nation and world. The world of love and truth built automatically by the ideal or heavenly man who centers in God, is the utopia and heavenly kingdom which religions and philosophies

have been talking about. If man had not deviated, the establishment of the ideal world would not be difficult or impossible work, but the most natural and inevitable kind of work. There would not have to be even enforcement or the sense of duty. It is the world in which ideal men who incarnate love and truth and are full of joy, build very naturally, entirely by their free will and action, in accordance with their surroundings. This enterprise is as natural as this immense universe which is unified, harmonized, peaceful and beautiful according to the formation of natural law which also exists in man as his original human conscience.

Man is a part of the universe and designed to stand in the position of lord of the universe. However, he became "blinded" by selfish love and benefit (as discussed in the Theory of the Origin of Crimes) on the process toward the perfection of his character. Thus, he became "ignorant" by losing the original way of life that is pointed to by his natural conscience and reason. Furthermore, he became "evil" by passing on ideas which deviated from the truth which were learned by falling prey to the temptations of the selfish and lascivious other existence. Ignorance of the truth obscured the purpose and meaning of life.

Therefore, no matter how man may have tried to be right and comprehensive, he could not help but become a biased and dogmatic self-righteous person in bondage to his own limited view and convenience. This is because the universal standard of goodness had not been revealed. Consequently, there has been continual fighting and conflict despite the fact that everyone thought they were desiring rightness and goodness. Blind action and emotion also produced many tragedies and consequently the distance between God and man widened.

Man was seized and enslaved by raw, instinctive and selfish desires and brought this destructive world which is far from the original plan of a good world. In the strife of this abnormal reality, there have been attempts to restore the lost truth (the original way of life) to save all mankind. Such was the basis of the religions and philoso-

phies of the past. Yet, there was a definite limit in his attempts to perceive the standard of original reason and conscience because man has deviated; and therefore, he has been separated from this universal standard of original reason and conscience. No matter how hard he has striven for it, man could only partially or incompletely reach the center of the truth.

The gloomy history of evil has persisted because the universally acceptable and applicable truths have been unknown. Although religion should be the means of liberation for man, instead, it has restricted the freedom of man in the name of God or truth. In some cases, religions have compromised with reality, centered in secularized profits, and became the mere repetition of rituals and form. Because of this, the true life of religion has been absent. Also, some religions have turned to mysticism, while some philosophers have inclined toward skepticism or nihilism. None of them are practical or ideal enough to encourage and inspire man toward the realization of the ideal world. Thus, today's world has reached an impasse. This explains why one could not help but conclude that the establishment of the ideal world is an impossible dream. Yet, man makes this conclusion due to his ignorance about the truth of man. Since man is created as the substantiation of truth, his original tendency to search for the truth will never cease even after the deviation.

He can restore right conscience and reason by the automatic function of his conscience and reason to the right view of life if it be revealed. Furthermore, a man can be pointed to the right direction by the ideology which stems from the restored conscience and reason. By such a man, the reformation of human character and the ideal world will be accomplished. The diverging point between a good man and an evil man and good world and an evil world is to make clear the standard of truth.

If the standard of truth cannot be discovered by the shallow insight of deviated man, the only hope for the discovery of the truth is in the appearance of a man who is a genius of philosophical and religious comprehension, or a man who received revelation from the

Originator, God. The truth that he brings will be the great ideology which will enable the restoration of the original way and the accomplishment of the ideal. Throughout the past history, spiritual leaders have appeared - such as Jesus, Buddha, and others who experienced a revelation and came to the enlightenment of the truth. According to the degree of reason and the degree of conscience the people of each era had, these men spoke a great truth. The light of the idea and character of the men should have guided the people to dedicate themselves to the restoration of the original way and the establishment of the ideal man and the ideal world.

PART II

RE-CREATION BY THE TRUTH

If man had not degraded the original character of the ideal man, the ideal world would have been accomplished automatically by the truth. Jesus, in saying "I am the way, the truth and the life" (John 14:6), showed that he embodied the standard of perfect character and that perfection is possible for anyone who follows the way of truth and grows by it. Jesus was perfect in that he lived a natural, true way of life, and thus he always called himself, "Son of man". There is no need for original man to strive for truth, the way of life, and to force the sense of mission.

However, man strayed from the truth and created the world of endless confusion, conflict and evil. Because of the deviation, man began to have the mission of restoring himself to the original status and value and to make concrete the realization of the original ideal.

The mission of man is, therefore, to re-discover the universally acceptable truth, to start the re-education and re-creation of individual human character, and to establish the ideal world on the collective level. The actualization of the ideal world is the goal of the re-creation, and the re-creation is simply re-education by the truth. Inasmuch as re-education is dependent upon the truth, firstly, man's mission is to exert his best efforts to realize the ideal world by embodying the truth, to carry the re-education to each individual and to expand the re-education into the family, society, nation and world.

The mission must be carried to the West and East, the free camp and Communist camp, the old and young, and male and female. As long as you are a human being, you have the purpose and mission. Since the universal mission of man is the realization of the ideal human character and world, it is very possible to set the mission as the common purpose of all mankind and to plan the most effective and concrete methods for its accomplishment on the collective level. By the mutual aid of all mankind the ideal world will come without fail. In this world, there will be no conflicts caused by conflicting partial views and no fights which are due inevitably to ethnocentrism and parochialism. What will prevail in the world will be the free, infinite and harmonious contribution of each individual's unique and special talents to the common purpose with the dynamic development of all fields on the foundation of peace.

Religionists, philosophers, educators and politicians in the past history sometimes unknowingly dedicated their lives for the same purpose and ideal. Based on the demand of their conscience and reason, they sought the truth and tried to educate people by it in order to realize the ideal world. They were full of the sense of righteousness and mission and deserved the respect and admiration showered upon them. They realized their mission as men, lived their lives preferring the collective happiness, and completed what they believed was right throughout their lives with courage and endurance beyond all difficulties.

Those efforts produced religions, morals, ethics and laws accord-

ing to the standard of the truth they found and practiced. They advanced the development of human civilization by contribution to the aims of the liberation of mankind from ignorance, protection from evils, and the restoration of the original status and value of goodness. From such a viewpoint, you can comprehend how great a figure Jesus was, though superficially he just appeared to be a simple son of a poor carpenter in the oppressed country of Israel. He incarnated God's infinite love and truth and by his heart and character, he dedicated all of what he had for the sake of the re-education of fallen mankind and for the realization of the heavenly kingdom.

Therefore, the truth Jesus had spoken has been spread to the whole world as Christianity. It has been leading individuals to goodness and the world to a Christian civilization during the past 2,000 years of history after Jesus. The Christian civilization made great contributions for the construction of democratic societies and nations as you see today in the U.S.A. and other nations. In such a way, Christianity contributed not only to the promotion of individual human character but also to the reformation of collective society throughout the history of the world. The greatness and value of Christianity as a religion and of Jesus in whom the religion is originated, are undeniable.

Likewise, Mohammed created Islamic man and society by the truth and this civilization has expanded to the world from the Middle East. There also was Siddartha in India who founded Buddhism which almost permeates the entire East. The teachings of other saints including Confucius and Mencius also contributed to the character development and formation of society according to the particular civilization and ideology.

All of these men and their ideas are for the realization of the ideal world of goodness. Similarly, in the modern age, especially after the Renaissance, many philosophies and ideologies appeared and laid the foundation for the modern world in accordance with modern scientific education.

Among these more modern ideas, John Locke's idea of Demo-

cracy clarified the dignity and freedom of the individual and the sovereignty of the people, and he contributed to the formation of democratic man and society. At the turn of the Twentieth Century, Marx and Lenin completed the idea of international communism and established the picture of socialistic man and society. This contributed to the liberation of the workers from the miserable plight of inhuman labour arrangements, characterized by low wages and excessive work, and to the construction of socialistic countries.

Those people who are praised and respected as righteous men, saints, great educators and philosophers, might have been bestowed with a genuine inborn element to live for such a mission, but their actual achievements owe more to their awareness, resolution and dedication for the mission of man at the cost of their blood, sweat and tears which they gave for the sake of others. Such an attitude of dedicating oneself to all humanity with the preference of public goodness to one's own, under the guidance of universal truth and in the spirit of humanism, is the motive power which reforms man and society into goodness.

Human history, however, is not only a record of selfless dedication and compassion but also contains many contrary aspects. The persistence of partial truths as the ultimate truth has caused conflicts and confrontations. The misinterpretation, exaggeration and self-justification of an original founding teacher's words and intents by his disciples caused many diversions, produced many denominations - made for disunion and brought conflict by excluding others. Some narrow minded leaders and politicians have used the truth for the benefit of their own party or group rather than the happiness of all people; this has caused many conflicts.

Some neglected the effort of practicing the truth and forgot to cultivate a strong will-power to overcome sin. Instead, they concluded that man is basically weak and is limited in what he can achieve in the development of his character. This is a misuse of humbleness to release a person from the responsibility of developing his character. Consequently, the perfection of human character and the world were

taken to be impossible. Thus, the false belief that man's salvation entirely depends on the mercy of God was started. Some became corrupt and sought profit and secular benefits and achievements. Some fell into infantile religious rituals and forced blind faith. All of these have undermined and obstructed the proper development of reason and conscience towards the promotion of individual human character, and also have misguided the direction of the society.

What is the true strong faith? It is to believe that we can perfect our character and establish the "heavenly kingdom", or ideal world by God's truth, love and grace. Therefore, Jesus set the standard of salvation: "You must be perfect as your heavenly Father is perfect." (Matthew 5:48) If mankind had understood the real meaning of truth and exerted effort in the past, he could have accomplished the ideal world. A misuse of God's grace replaced true faith and drained our strength. If truth does not give us faith and hope to establish the ideal man and society spiritually and physically, then what is the good of truth? The purpose of religion is to teach us the truth about the righteous way of life not only for our own benefit, but for the benefit of all mankind; not only for the after-life, but this physical life, not only in the future, but now. God wants us to be happy in this life and the after-life in the future, as well as today. That is the reason for the creation of the physical life and the spiritual life, and time in the past, present and future.

If the major religions and philosophies of the past had correctly inherited and realized the truth of each of its founders, there would not be the ugly ethnocentric parochialism that persists today. Instead, there would be universal character and the ideal world under the mutual cooperation of all mankind. The mission of contemporary man is to know the truth of past saints and righteousmen clearly and to accomplish the universal purpose and ideal of all men in this age.

PART 3

NECESSARY CONDITION FOR ACTUALIZATION OF IDEA

Originally, man had the purpose to be fruitful. In other words each man was to become the ideal man, and have an ideal family, society and world by the truth which is the original human nature derived from the original pure conscience which points to the true way of life. But after man rejected his original conscience and mixed it with his own selfish concepts, he lost his universal pure conscientious way of life and brought individual and collective separation and conflict. We have the mission to restore a unified harmonious character and society by revealing the truth which is the universal conscientious law and by subjugating evil.

In the past, many righteous and conscientious revolutionists tried to accomplish the ideal society with blood, sweat and tears, but they failed and left only partial achievements. There must be some reason why they failed in their attempts. A result always comes from some cause or reason. Without analyzing what is the reason, we will repeat the same partial achievements again and our utmost effort will be in vain. Even if we know the purpose and mission, our life will be one of regret unless we know the reason for past failures.

Then, what is the reason? The reason is simple; there are certain necessary conditions to accomplish the mission or task. Those necessary conditions are indispensable conditions that must be completed. If we ignore, omit, or in case we could not fulfill those conditions - even one condition - we cannot have success, and the failure to fulfill a condition will become the reason for failure. So, I want to describe the basic, indispensable conditions for the reformation of humanity and the actualization of the ideal world.

PART 3 (A)

GUIDING PRINCIPLE

The ideal world begins with each individual becoming an ideal man which is possible through the truth. The truth is the purpose and meaning of life. Therefore, comprehension of the truth brings awareness of the purpose and meaning of life. Man is originally able to know them in a natural manner according to the innate law of conscience; therefore, religions and philosophies are not originally necessary.

The entire universe operates according to the principle of rotation for the revolution which states that individual existences have their own unique qualities (rotation) and that these can only be fulfilled by revolving about a center. Therefore, things of lesser value are objective and contribute to things of higher value which are subjective.* By this general principle, things grow and develop naturally and complete the purpose and meaning of their existence by freely realizing their individuality. They have a definite innate law which guides them to completion. Likewise, man has intellect and emotion centering in the conscience in his original state; and he is created to come to the understanding of the purpose and meaning of life in terms of both the ideal and reality. He, in the original state, is able to display the universal value as a man and unique value as an individual in the process of growth, and happily live a meaningful and valuable life.

*See "Theory of Universal Value", Sang Ik Choi, Re-Education Center, 2065 Sacramento St, San Francisco, Calif. 1969.

Man clings to philosophies and religions and through them tries to accomplish the purpose of life. This obvious fact indicates the deviation of man from his original state where he knows without any complicated philosophies the purpose and meaning of life according to his innate law. The core of the innate law is the conscience. Yet, since the deviation, man's conscience has been entangled by self-centered emotion and distorted by self-established concepts and partial views. Inasmuch as our conscience became unreliable, man fell into the need of someone who has the pure, original conscience. Through such a great figure, mankind can be enlightened to the knowledge of the meaning and purpose of life. This figure is called the "Saviour." Mankind needs the guidance of truth which shows the original way of life. The Saviour, who possesses the pure and original conscience, conscientious men, saints and righteousmen who overcome the deviated nature of man, and come closer to the pure conscience, are the light for mankind to restore the pure, original conscience and follow God, the universal conscience.

The higher the standard of conscience, heart and intellect, the higher the derived truth will be. It is absolutely necessary today that the complete truth appears for the final accomplishment of completed character and the ideal world. You might think the complete truth is far beyond our reach; yet it is not so. If you could be entirely conscientious, the complete truth comes out automatically from the conscience and heart. People have thought the truth unreachable. But the truth is simple, common sense derived from correct conscience that is universally acceptable and permanent. If you listen and judge the truth Jesus speaks in the Bible and God's words of the Ten Commandments without any established concepts, you will know that his words and truth are no more than conscientious common sense. The present complexity of Christianity is the result of theoretical academics in theology by Saint Paul, and scholasticism centering in Thomas Aquinas and many others, who often inclined to their own understanding, experiences and views. The real truth dwells in the original heart and conscience of man who was created in the image of

God. Therefore, the truth is reachable by any man who restores his originality and who possesses the original pure heart and conscience. Therefore, no one has the excuse that they cannot know the truth before God and judgment.

The truth is the law of the pure conscience and is universally understandable and acceptable. It brings character development and realizes the ideal world by virtue of its instructiveness and constructiveness. The truth, namely the law of the original conscience, shows the direction of goodness and rightness.

Nevertheless, some religionists ignore the conscientious truth and insist on their own theory in order to justify their own concept and keep their traditional belief under the guise of orthodoxy. It is apparent that some religionists selfishly seek their own advantage and benefit rather than righteousness or the improvement of humanity.

However, the truth does not directly point out practical details such as what sort of man is the ideal man, and what the political, economical, cultural and educational systems of the ideal world will be. Unless such practical and more concrete plans are given, besides the general direction, the whole enterprise will be abstract and the ultimate goal of the ideals will be incapable of being actualized. Therefore, we need the wisdom derived from the human intellect to gain the concrete plan and methods, and to organize and manipulate efforts for the realization.

This will be compared to a voyage. The ship has a compass which shows her direction; but without a sea chart which tells where she is and the precise and concrete route, she can never reach the destination despite the utmost efforts. Likewise, man must have the conscience which directs him toward the right way like the compass, and also the wisdom which instructs him to the actualization in the concrete and precise details like the chart. The reason why past religions and philosophies could not actualize the ideal world is that they didn't have a concrete plan and means because of lack of wisdom. What they had was only a vague direction. Jesus saw the stubbornness

and arrogance of the people, and meeting with strong opposition, could not reveal the whole truth. He only gave the abstract direction of the heavenly kingdom and promised to reveal concrete matters at the time of the second coming. He said: "I have yet many things to say to you, but you cannot bear them now". (John 16:12) Any accomplishment requires a precise design and a concrete method. The mere idea or concept of a car, airplane, or ship cannot bring any reality. Likewise, there has to be a definite and concrete image of the ideal man and ideal world along with the direction of the conscience.

Religious men, philosophers and conscientious men have spoken about goodness in life; yet they could not give anything more than a vague and conceptual direction. Vague ideas on good human character and the ideal world couldn't contribute much to their actual realization. However, many of those people, without being aware of their idea's obscurity, made arbitrary judgments by saying that this world is the trial of God to mankind, or that salvation is possible only in an after-life. The unhappiness of mankind today is not God's intent, trial or providence, but the result of man's deviation by free will.

Although the ideas of past conscientious religionists and intellectual philosophers were vague and partial, man has been directed generally toward the direction of goodness and his conscience and reason have been cultivated. Now, man has reached the era when vague, conceptual and partial theories and doctrines do not convey any fulfillment. The demands of the conscience and reason for a concrete and clear understanding of the purpose and meaning of life in this present period is rapidly increasing day by day. The past abstract and partial religions and philosophies are already outmoded in today's scientific and practical age. Therefore, it is a necessity to have the truth which conveys the conviction and hope of actualizing the ideals spiritually and physically at present and forever. Such a truth will break mankind out of the impasse of today's religions and philosophies and fulfill the efforts paid in the past.

Today, many social, ideological and religious organizations are hostile to one another despite the fact that their goals and desires are the same. The friction and disunity result from the lack of concrete plan for the collective purpose and the absence of unification, order and harmony in the means of actualizing the plan. The so-called Free Camp and Communist Camp are confronting each other despite similar aims of achieving an idealistic world. The confrontation is due to the difference in concrete plans and methods. If there would be a harmonious plan and method from the viewpoint of the collective ideal, then world unity would be achieved. (The details will be discussed in the Theory of the Kaleidoscopic Community.*)

In every respect, the appearance of the guiding principle which conveys the ideals and provides a concrete and practical means to realize the ideals, is the absolute necessity. Any activity or reformation without a guiding idea would be blind action. So any constructive activity must have an idea of high standard. Today is the age of a new dawn in science, culture and so on; and in such an era, from where does the guiding principle come? The principle is not the outgrowth of traditional religion or philosophy. The new idea comes unexpectedly from a new direction. It comes as the revelation of 2,000 years ago was brought by Jesus, who was not a priest or scholar but a common and conscientious young man.

Our attitudes today of the dawn of a new era have to be free from tradition and past concepts and have to be humble to the conscientious and rational voice which possibly comes from an unexpected direction. Without the light of the truth, there will be no dawning of the new age.

*See "Theory of the Kaleidoscopic Community", Sang Ik Choi, Re-Education Center, 2065 Sacramento St., San Francisco, Calif. 1969.

PART 3(B)

LEADER AND COLLABORATOR

The necessity of a guiding principle for the restoration of the world of goodness was discussed. But the principle is still an idea; and it is of no use, no matter how great it may be, without the man who actualizes the idea. Mankind throughout history has been seeking the great leader who actualizes the idea as well as the great truth itself.

Then, what sort of man is the great leader? He must have a character full of love and truth and loved by God and mankind. He loves God as his Father, loves mankind as his brothers and sisters, and he must correct the world by his righteous truth and give hope. The great guiding principle comes with the great leader. The idea and the leader are inseparable, and Jesus, Buddha, Mohammed and others were great leaders and thinkers. Sometimes, great thinkers and workers are different individuals, but in any instance both the idea and the leader are necessary for any accomplishment.

The leader also has to excel others in practical wisdom, capability and experience. The evil and abnormal world does not follow the truth or principle in many cases. The straight application of the truth in this world of abnormal situations, relationships and powers often sacrifices the precious efforts of those who live by the truth. Past righteousmen and conscientious men met persecutions and were sacrificed despite their righteous and conscientious activity.

Hardships and persecution are almost inevitable on the way to the accomplishment. Therefore, it is exceedingly important to have a great leader who has the courage to fight out the difficulties and the endurance to carry out the mission until the very last moment of victory. When God called leaders throughout past human history, He always chose men who were profound in wisdom and capable of dealing with difficulties besides their having character.

In order to face and solve various complicated problems in today's community, nation and world, learned and capable leaders are more important than various philosophies or thoughts. The necessity of a great leader in today's tumultuous world is as a lighthouse is to ships at night.

However, the appearance of such a great leader alone is not satisfactory. Unless the leader has resolute collaborators, he cannot attain the goal. The powerlessness of the leader without determined collaborators is as if he does not have hands and feet, despite the wisdom and capability of his mind. No matter how great a king may be, he is powerless without loyal subjects and the cooperation of the people. No matter how great a general may be, he cannot win his battle without committed soldiers. The expansion of Jesus' teaching and the construction of the great Christian civilization were not through Jesus' efforts alone. They were possible because Jesus had twelve disciples and devoted collaborators like the great Saint Paul who dared to go to the end of the world past the fear of death. If the collaborator is able and learned, influential and high ranked in society, the accomplishment of the project is much easier and quicker. For example, Christianity expanded the realm of salvation all over the world by the world-wide position and influence of the Roman Empire when she admitted and set Christianity as the state religion in the fourth century A.D. after a severe persecution of three hundred years.

The basis of Christianity in Rome was laid by Paul who was a learned, able and influential man who studied religion and philosophy under Gamaliel. The development of Christianity and even Christian morals and spirit were largely due to the learned and able Paul rather than the twelve disciples. It is idealistic to gain learned collaborators, but in most cases, it is practically difficult because learned and able men usually take pride in their intelligence, social position and honor and are not willing to abandon what they have and follow a new teaching. If Jesus had been accepted by the high priests and priests who were socially and nationally in power, he might have

accomplished the heavenly kingdom spiritually and physically established his gospel in his own lifetime. There would have been no necessity for his Second Advent and at that time salvation would have been completed.

The Bible clearly says that Jesus was the truth, the way and the life without the redemption by his blood on the cross. Many people were forgiven of their sins by the living Jesus, not the dead Jesus.

And, behold, they brought to him a paralytic, lying on his bed; and when Jesus saw their faith he said to the paralytic, "Take heart, my son; your sins are forgiven."

Matthew 9:2

Jesus could not gain any learned and capable collaborators when he was alive and appeared to Paul spiritually after he was crucified. He converted him and expanded Christianity through the thrilling evangelizing of Paul. It is so evident that able and influential collaborators are as important as a great leader who is the core man.

PART 3(C)

CONCRETE IDEAL & PRACTICAL WISDOM

I explained that the theory of the reformation of man and the world must be concrete and give clarified details as well as be ideal. The guiding principle without concreteness may still be able to stir enthusiasm and inspire hope, but it cannot bear concrete results. For example, many people in history have dreamed of reaching the moon and exploring the huge cosmos. This dream has stimulated man's sentiment, has been the subject of poetry and lighted man with

hope. Yet the dream was still an ideal and not real. However, today's scientists set down the concrete plan, did the research and, through repeated unceasing effort, finally realized the dreamlike ideal of sending a man to the moon. Likewise, where the concrete plan and steadfast efforts are set, the ideal is no longer idea, but realization.

Religions have paid the efforts of blood, sweat and tears for the heavenly kingdom and salvation, but could not actualize their purpose mainly because their teachings were extremely idealistic, abstract and lacked a concrete plan. Without recognizing this defect of the teachings, religions have tended to preach about an after-life. Throughout the past human history, who has made the biggest real achievement in the shortest period? The Communists. By their own efforts, without faith in God, and with no special help from other nations, they became, in just fifty years after the Russian Revolution, a strong power which bisects the whole world today. What made them more successful than any religion or philosophy? It was their guiding ideology which provided them with a scientific method, concreteness and practicality. From the Middle Ages to the Modern Age, there appeared many utopian and idealistic versions of socialism but they all failed. Only the socialism of Marx and Engels, which later developed into international Communism by Lenin, triumphed among all of these attempts. This is because they had scientific concreteness in their theory. There is no possibility for something to be actualized without a concrete blueprint.

Today is the age when what was impossible yesterday becomes possible today. We see twentieth century science has done what, until very recently, people thought was an impossible dream. The same can be true for spiritual science.

To realize the ideal world we must have, besides the truth and the leader, a concrete plan in every field and step that is made. More precisely speaking, we must have concrete plans for the educational system in order to produce able personalities, and for the economic system in order to establish the basis for satisfying the physical life of man. Yet that does not satisfy all of man's desires. He is

not fulfilled unless he develops his arts, literature and other cultural life which reflects man's emotional being. Therefore, we must have a concretely planned policy in order to articulate education, economy and culture, and other systems under the comprehensive guiding principle. There have been, of course, concretely planned educational systems, economic systems, political systems, and cultural systems; but they were partial and lacked synthesis. Because of their partiality and lack of unity, they have repeated friction and collision among themselves. There must be a synthesized and well planned polity namely, politics in an ideal form.

In order to realize the plan and reform man and society, we have to start by solving practical problems. The dissolution of false reality must come prior to the construction of ideals. As far as evil remains, there will be no completion of goodness. Therefore, on the one hand, God set down salvation which restores evil to goodness and, on the other hand, the judgment which condemns those who stubbornly cling to evil. As a practical matter, finally we also cannot avoid destroying evils to prevent their expansion, though we must first do our best for the restoration of evil to goodness.

In the abnormal world the truth cannot be actualized smoothly. So, wisdom, rich experiences and the ability to solve practical problems are indispensable to establish the ideal world. If a righteous man is sacrificed despite his conscientious efforts, his purpose and goal will collapse. The failure causes the delay of the providence, the universal project. If past righteousmen and leaders had possessed experience, wisdom and the ability to deal with the reality of the evil world, the advancement and idealization of humanity would have been faster and more dynamic. The ideal world might even have been established a long time ago. The important thing is to win and to realize the ideal world of goodness as quickly as possible, and not to sacrifice. It is beyond question that we need the great truth to realize the ideal world; but a further requirement is the wisdom and capability to win over actual problems and accomplish the purpose.

The first condition is to defeat the antagonistic old powers

which have always prevented the rise of any new movement, new age or utopia. It is very difficult to reform established authoritative political and religious parties, social groups or academic authorities. The friction between them and the newly arising reformatory movement is unavoidable. But the wisest policy is to comprehend them without conflict. Even in the case that conflicts are inescapable, the battle has to be won by ideological power, and sacrifices in this struggle must be kept to a minimum. Christianity under the oppression of the Roman Empire finally won a solid foundation by the strength of their idea after three hundred years of persecution and suppression proving that "the pen is mightier than the sword." In any case, a face to face confrontation has to be avoided by any means. The new movement is weaker than the established powers even though it is more reasonable according to the tide of history. If a head-on collision were to breakout, many sacrifices would be the inevitable consequence. Sometimes the new movement is left in the middle of the struggle. Therefore, it is practical wisdom to comprehend the old establishments. Generally speaking, under the universal project and mind, it is possible to understand and comprehend previous establishments.

Every old system has its merits. For instance, Communism is comprehensible in the respect that it promotes social welfare and collective advancement. On the other hand, capitalism confirms the principle of free enterprise which promotes the volition of man and accelerates economical development. That which has no merit is due to perish sooner or later. Therefore, victory without friction is possible as far as the opposing power is not antagonized.

In the past people were not so enlightened as people are today, and even though often times a person was right, he had no right to speak in the practical situation in which he lived. Feudalism is one example of this. As a result, people used force to try and achieve what was right by peasant revolts and other violent revolutions. However, today people can understand and compare which is a better idea and also we have the right to speak freely under a democratic system

of government. The power of violence is no longer an effective method. For instance, Russia's use of force in Czechoslovakia cost her the trust of many other Communist countries. In a democratized world, violence is outmoded and friends are lost rather than gained by it.

Jesus, in sending out his disciples, told them to be as wise as serpents, for practical obstacles had to be overcome by wisdom. Jesus also said that if you are struck on your right cheek, turn your left cheek. This is also practical wisdom to avoid physical resistance, and bring final victory over the established powers by the strength and endurance of their gospel and idea. In an era of democracy, people seek a peaceful solution and deny violence. The victory of the reformation comes through the comprehension of previously set ideas by a universally acceptable ideology which has a world wide scale and is able to project the common purpose, benefit, and goal of all humanity. The benevolent and comprehensive character of those who are involved in the new movement will touch people and will gain many friends and sympathizers. If the movement gained sympathizers of more than half the population of a nation and the world, the peaceful victory is inevitable in the era of democracy (the details will be discussed in the *Theory of the Kaleidoscopic Community**). One cannot exaggerate the importance of the comprehension of the established powers and expansion of sympathizers.

Moreover, it is impossible to lead the plan to complete success without a financial foundation. It often happens that many constructive movements fail because of financial instability. Many people are not practical, overemphasize spirituality and neglect the economic base.

To conclude the chapter, I would like to say that the main reasons for failure in the process of the actualization of this type of

*See "Theory of the Kaleidoscopic Community", Sang Ik Choi, Re-Education Center, 2065 Sacramento St., San Francisco, Calif. 1969.

movement are the lack of a concrete plan, capable collaborators, practical wisdom and financial support.

PART 3(D)

TIMING AND CHANCE

As we can tell from history, along with a great leader, idea and practical wisdom, it is clear that the time must be ripe and the chance has to be provided in order to accomplish reformations or changes. The same thing can be said about individual achievement. Whether a man will be successful in his life or not is partly dependent upon his fortune and chance as well as his talents and efforts. A person who has achieved success in his life might not have done so if he lived in a different place and time. Everything has its own time to complete itself and to manifest its utmost value. Failures often happen due to poor timing or a missed chance. For example, to oppose and reform the long established tradition and authority of the Catholic Church seemed impossible. However, it was possible when the Church lost the Crusades and European wars, the Pope was imprisoned and lost the dignity of the papacy, and man's conscience and reason were cultivated to seek the reasonable humanism of the Renaissance. The priests were really corrupt and unconscientious and began to sell indulgences by which they said a man's sins would be redeemed. People whose freedom, conscience and reason had been oppressed in the name of God, rebelled against blind faith and desired a liberation of the mind. Because of these reasons, the Church and the Pope lost their dignity and respect, and people began to be aware of reality. Thus, the chance for the Reformation came to its climax.

John Wycliffe, John Huss and other passionate believers who opposed the authority of the Church before the chance of the reformation had really matured, were isolated, executed and ended in

failure. But when the great reformer Martin Luther raised the burning flame of the Reformation in accordance with the historical chance and the demands of people for changes, the reformatory movement explosively expanded all over Europe and people finally acquired the freedom of faith as Protestants. A period of reformation is usually characterized by friction, fights, and disorders because of the collision between a new movement and the old establishment. The instability of the period is like a woman's struggle for the birth of a new life. The disorder is not mere chaos, but includes the hope of future. While the new is arising, the old establishment ends its historical responsibility and vanishes as part of a dialectical process in accordance with historical progress. We see this in the age of the New Testament which arose after the age of the Old Testament. The accomplishment of any reformation comes inevitably as far as a guiding ideology, capable leader, practical wisdom and chance provide. The accomplishment is as ripened fruit that falls from a branch.

When the time for change arrives, traditional establishments and authorities will lose power and come to an impasse if they are against the direction of history. The impasse of an old idea is an impasse of guidance, and people start longing for the appearance of a new idea and leader to break through the deadlock and direct the people toward the goal. The impasse or end is the beginning of a new idea and leader who breaks through the deadlock. An old oriental scripture says "a nation in turmoil develops loyal subjects; a world in turmoil gives birth to a Saviour."

The light for new development bursts through the dark clouds of impasse, and joy comes breaking through sorrow. The development of modern culture began with the Renaissance which broke through the struggle and darkness of the Middle Ages. At the very age of impasse, we should inflame our enthusiasm for progress, participate in the new movement with which our deepest conscience resounds, and establish the new world of concord. However, one thing we should be reminded of is that the false comes before the true. We must have a clear conscience and rationality to distinguish

the true from the false.

The time for reformation in an individual life is also the time when a life comes to an impasse. When the individual is visited by such a time, he should not miss it and should reform and promote himself by a truthful idea which gives a conviction and hope in his life. The loser of life is one who neglects the effort to grasp and apply the chance. Likewise, the development, reformation and movement for life comes through fully utilizing the chance.

PART 4

MISSION OF JESUS AND RESOLUTION OF MANKIND

Man was created as the second-self of God and originally he acts and lives naturally by the direction that his pure conscience and reason point out. In this way the ideal man inevitably can perfect his character just as a tree develops and bears fruit and as an animal naturally grows and matures. In the course of development there is no necessity for hard training or enforcement. Completion of character is carried out according to the principles of human conscience in joy and freedom. When perfected men uphold their faith in God and multiply generations under His blessing, then a beautiful society and world inevitably is constructed with a civilization based on love and truth. Such is God's kingdom and the ideal world, the utopia which man has always sought.

However, the first human beings deviated from the truth of their original conscience and reason because of the egoistic selfishness. Thus, they lost the way of life which stems from their original conscience. Since then, man has been unable to liberate himself from the

contradiction and conflict between his original mind that is goodness-oriented (public mind), and his fallen mind that is evil-oriented (egoistic mind). Because of this he has made human history one of fighting and struggle.

In such a deviated situation and society, man must pay effort to realize the ideal world. Man has been yearning to realize the ideal and to actually live in this original world because the standard of goodness at creation lives indestructibly deep within him. Yet, despite his desperate efforts, man cannot achieve the original world without the truth which restores the lost, original conscience and reason. Unless man discovers the way of life indicated by his original conscience, he is directionless. Man lost the original ideal by losing the truth (the way of life); therefore, the restoration of the truth must precede the restoration of the ideal. That is why religionists, philosophers and saints, who have worked for the ideal world and salvation, firstly have paid their utmost efforts in the study of the truth.

One way to grasp the truth is through direct revelation from God under a special condition of faith. The other way is through the enlightenment to the truth through the cultivation of human conscience and reason in which God's spirit (the so-called universal mind or universal conscience) dwells. Thus, great religionists were guided to the truth by revelation. And by the truth, they attempted the recreation of individuals and the whole society through the restoration of lost conscience and reason. Philosophers came to the truth by the law of conscience and reason and aimed for character perfection and the realization of the ideal world.

From an impartial viewpoint, the group which so far has contributed and influenced most greatly the salvation, happiness, and world progress of mankind throughout human history has been Christianity. From this fact, it is reasoned that Jesus is the one who spoke the greatest truth and influenced most the character reformation of the individual, society and world. Jesus lived for the supreme mission of man. Therefore, we can understand the mission of mankind through understanding the mission of Jesus.

God's providence of salvation is to re-create through the Christ fallen individuals and the whole world by the truth and also to accomplish the ideal of creation. Inasmuch as this deviated world began by a man's fall, the re-creation of the whole world also must begin by the re-creation of a man. The re-creation expands from an individual to a nation and then to the whole world. However, before the providence of salvation through the re-creation is set forth, God works on the formation of a foundation of faith through which the oneness between God, the Messiah and the people is to be made.

Among the many ancient tribes and nations which worshipped gods and idols, only the Israelites believed in one God, Jehovah, the Creator, and upheld the righteous faith. For this reason, God had chosen the Israelites who believed in the true God to set the foundation of faith through which His providence would be realized. He sent many prophets to encourage the faith and hope of the people in God and the Saviour. God's desire of universal restoration centered upon the chosen people. When the heavenly chance had come after the long training of their faith, God sent Jesus as the Saviour to Israel and planned to accomplish the providence of salvation.

PART 4(A)

JESUS AND THE NECESSARY CONDITIONS FOR THE REFORMATION

At the time of Jesus 2,000 years ago the chosen people of Israel had a feeling of impasse and limitation in their ritualistic faith which centered in the Mosaic law of the Ten Commandments. As a matter of fact, some of them had been awaiting the new providence of God's salvation, and thousands of people had left their temples to follow

the voice in the wilderness of John the Baptist. Jesus also was aware of the absence of passionate faith and criticized the hypocrisy of the priests and pharisees. The Bible says: "But when the Son of man comes, will there be any faith on earth?" (Luke 18:8)

Thousands of people followed Jesus day and night as it is described in the Bible. From Biblical records we also know of the impasse of ritualistic law and faith as well as the people's search for new light. People had expectation in their heart of God's voice, the new providence of a great reformation. His truth itself is unchanging, but the application and manifestation of the truth differs according to the development of man's intelligence. Not only was there an internal impasse of faith, but also the people were in an external dilemma because Israel had been occupied constantly by Babylon, Persia, Greece, Egypt, Syria, Rome and others and had suffered under tyranny. The advent of the Messiah that God repeatedly promised through His prophets was the only hope left for the people of Israel who were roaming about in deprivation of their independence and freedom. The more their suffering increased, the stronger their longing and prayer became for the advent. Both the internal and external deadlock drove the people to a great expectation in God and the Messiah and to a detachment toward this world. In such a way, the chance for the reformation had ripened. Furthermore, around this era, God awakened many saints in Asia, such as Confucius, Mencius and Buddha, and set the spiritual foundation in the East through the enlightenment of these people by the truth that they found. A similar foundation was laid in the West by Socrates, Plato and Aristotle in Greece, who had tremendously enlightened, liberated human minds and formed the civilization which centered in Greek and Hellenistic ideas. As well as the internal promotion of the conscience and reason, the external development of material civilization had bloomed centering around the Roman Empire and cities of the Mediterranean Sea. Thus, both the internal and external conditions for the ideal world or heavenly kingdom were provided.

The preparation for the new turn of history was provided like

a beam of hope, while the sense of impasse was increased. In such a way, a heavenly chance was provided. If only a universal guiding idea which would unify East and West and a core man for the unification appeared, then the reformation and ideal world would come. God sent Jesus as the reformer who would accomplish God's intent at the consummation of the chance. The reformatory guiding principle was brought by Jesus, and the conditions for the reformation were advanced. The only thing that had been left was participants in the accomplishment of Jesus' work.

Jesus had to liquidate many thousands of years of impious history by a universally unifying and constructive truth and realize the ideal world. True salvation will not come from preaching about the heavenly kingdom, but only from the realization of it. Man's happiness cannot be real in conceptualization, but only in actualized spiritual and physical satisfaction. Therefore, Jesus needed capable men for the accomplishment of his mission who had, at the same time, a strong faith in God.

Although Israel was subject at that time to Roman reign, her autonomy and religion were acknowledged. Because of this, Israel had the unity of religion and state and her leadership was in the hands of high priests much in the same way that the sovereignty of the Vatican Kingdom today is in the hands of the papacy. It was a matter of course that the accomplishment of Jesus' mission would have come quickly if those high priests and priests, who had a faith in God and actual power over the State and people, had aided and made oneness with Jesus. Therefore, Jesus spoke the message first of all to high priests and priests. The Bible describes Jesus at age twelve going to Jerusalem and speaking to and surprising high priests and priests. He also evangelized the message around the temple and tried to convert priests at the beginning of his public life.

God, moreover, awakened John the Baptist to be his forerunner and helper who would pave the way for the coming of Jesus and provide for the accomplishment of his mission. John was a pious and great prophet and had such a reliance and expectation

that people thought him to be the Christ. God intended that John, who had the respect of the people, would make the way of Jesus straight and quick in the accomplishment of the ideal; thus he was to complete the preparation for his coming.

However, the high priests and priests, clinging to the tradition and customs of the old ritualistic religion, didn't lend their ears to the words of Jesus who came for them with the new revelation. They dismissed the teachings of Jesus as the basis for a newly rising heretical religion because of their self-satisfied and exclusive attitude. They regarded the power of miracles and healing as the devil's and misjudged and were skeptical of Jesus because he was the son of a poor carpenter of Nazareth. The bold attitude of Jesus in breaking old religious traditions and customs which were outmoded was opposed as a desecration to God. Even his own family did not understand Jesus and his value.

While he was still speaking to the people, behold, his mother and his brothers stood outside, asking to speak to him. But he replied to the man who told him, "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 whoever does the will of my Father in Heaven is my brother, and sister, and mother."

(Matthew 12:46-50)

Thus, Jesus' activity of evangelizing the coming of God's kingdom was misunderstood, and he met increasing persecutions day after day. And finally, John the Baptist, who received the revelation and witnessed that Jesus was the Son of God, became suspicious. He could not make up his mind to follow Jesus and serve him as the Christ, or take up the responsibility of evangelizing his words and sharing his sufferings internally and externally. These things were difficult to do because of the excessive behaviour and attitude of Jesus and also the strong opposition of the high priests and priests

toward Jesus. John the Baptist was not only to bear witness that Jesus was the Christ, but also he was to become the first and head disciple, carry his truth even to the end of the world, share the suffering of Jesus and be in one life and destiny with him. However, there were so many things that were doubtful about the quality of Jesus as the Messiah from an objective viewpoint that made it difficult for John to follow him. John spent his whole life piously and monastically in the wilderness. He led a simple life wearing only a fur and living on honey and locusts. On the other hand, Jesus drank wine with his disciples at the wedding table at Cana in Galilee. He also made wine from water by a miracle as written in the Bible:

Jesus said to them. "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the steward of the feast." So they took it. When the steward of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward of the feast called the bridegroom....(John 2:7-9)

Jesus also was always surrounded by women and befriended barbarians, sinners, tax collectors and others who were commonly regarded as immoral or low. Such an aspect of Jesus was enough to make priests, high priests and even John the Baptist suspect and doubt that Jesus was a pious man of God.

John the Baptist could not wipe away his doubt concerning Jesus as the Messiah and could not follow and serve him. He was imprisoned eventually by Herod and the anguished John sent his disciples to Jesus to try and solve his suspicion about Jesus:

Now, when John heard in prison about the deeds of the Christ, he sent word by his disciples and said to him, "Are you he who is to come, or shall we look for another?"

Matthew 11:2-3

Jesus knew that John and his disciples had doubts about him, but did not tell them openly that he was the Christ. But he indirectly indicated his being the Christ through his works as it is described in the Bible:

And Jesus answered them, "Go and tell John what you hear and what you see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up and the poor have good news preached to them.
Matthew 11:4-5

And he concluded his reply by saying, "And a blessing will be on him who has no doubts about me." (Matthew 11:6) John the Baptist was the greatest figure ever born from woman, and yet he ended up as the smallest because of his failure in carrying out his responsibility to aid Jesus in his mission.

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

The importance of proper judgment for belief in his words is stressed by Jesus who regretted the loss of John. Jesus advised people to look at the results of his teachings rather than superficially judging his teachings by a strict interpretation of Jewish law.

...The Son of man came eating and drinking, and they say, "Behold, a glutton and a drunkard, a friend of tax collectors and sinners!" Yet wisdom is justified by her deeds."
Matthew 11:19

Christians until today have thought that John the Baptist was pious and righteous. He actually was so; and yet his misjudgment about Jesus was a critical mistake and all of his value was in vain. In the 66 volumes of the Bible, many righteous men were called by God, but none of them accomplished faith to the end. When John was performing God's works and standing in His position, he witnessed Jesus as the Christ at the Jordan River. But when he began to judge Jesus from his own point of view and concepts, his doubt increased and this led him to the unrestorable mistake.

Jesus met strong opposition from the religious leaders who were the upper class people in power and could not accomplish the quickest way of restoration that could be made with the aid of those powerful people. Jesus had to take the alternative and re-start the restoration through the lower class people made up of uneducated and incompetent fishermen, humble men, gentiles and others. Jesus had to carry out his mission through Peter and other ignorant and incapable disciples. His heart was mixed with sorrow and loneliness. Yet, the passionate side of Jesus was burning with a love for God and all mankind, and he re-started his mission based on those weak twelve disciples.

The disciples believed that Jesus was the Christ and that God's kingdom would come through the restoration of Israel and an expansion to the whole world through Rome. However, after three years of activity, there were no obvious or hopeful developments or changes. They remained a small group without many committed followers. Moreover, they were regarded as heretics and met strong persecution and blame. People laughed at them and said that his followers could believe Jesus was the Christ because of their ignorance. They began to feel that they would not be able to realize God's kingdom by their power. Once they believed they would, but finally their faith and commitment to Jesus and their hope for the restoration of Israel and the world gradually faded away. Judas Iscariot was critical and skeptical and he infected the other disciples with his dissatisfaction and discontent and kindled their disbelief and doubt. He

was the one who rebelled and sold Jesus, his own teacher, to the high priests. In this manner, the situation again became unfavorable and even his twelve disciples became unsteady in their faith in Jesus. Thus, Jesus who saw these difficulties in the accomplishment of his mission, had the final prayer at Gethsemane to decide his way. At that time, Jesus still had a last expectation and hope for his three major disciples, and he took them near to him to watch his prayer.

Then Jesus went with them to a place called Gethsemane, and he said to his disciples, "Sit here, while I go yonder and pray." And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me." (Matthew 26:36-38)

Jesus came on earth to realize God's kingdom and the providence of salvation. He had to respond to the reliance and expectation which God had for him. Nevertheless, the situation became contrary and difficult. Jesus thought of his death without the accomplishment of his desire and he felt sorrow that all mankind would have to suffer for the coming centuries. His heart ached and he was filled with anguish and sorrow. Jesus said, "My soul is very sorrowful even to death". (Matthew 26:38) Yet, he felt deeply that he could not die until his mission was accomplished even though he knew that death might overwhelm him. And so he prayed "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt." (Matthew 26:39). The important thing for him was not death, but the realization of the ideal world of peace and happiness for all mankind which is the heavenly kingdom. To his sorrow and disappointment, even the three major disciples could not be at one with Jesus at this crucial time, and they fell asleep: "So, could you not watch with me one hour?" (Matthew 26:40)

The disciples swore to follow Jesus even to death. "Peter said to him, 'Even if I must die with you, I will not deny you.' And so said all the disciples." (Matthew 26:35) Yet, they had lost their faith and resolution when they saw themselves in an unfavorable situation. There were none who shared their destiny and life with Jesus when the soldiers captured him. They showed their cowardice and inhumanity when they all ran away from Jesus. No matter how great a leader or reformer might be, without good co-workers nothing can be accomplished. Jesus was the Son of God, the reformer of heaven and earth, and the Saviour who was to re-create all of mankind by the great truth and guiding principle. Yet, he was opposed by the upper class, ignored by his own family and betrayed by disciples. He could not gain any co-workers. Jesus shed tears of grief at Gethsemane and finally died a bloody death on the cross.

After his crucifixion and resurrection, his disciples were deeply ashamed of their lack of faith and stood up again for the mission. Yet, the time was too late, the disciples missed their great leader and their heavenly chance. They were forced to carry out the mission under heavy persecution and had to wait until the recurrence of a heavenly chance and the coming of the second advent. The providence of the restoration was prolonged until today. The death of Jesus was the greatest loss and mistake that man has made in all of history.

PART 4(B)

THE REASON FOR THE POSTPONEMENT OF THE PROVIDENCE AND THE NECESSITY OF THE SECOND ADVENT

Two thousand years ago the heavenly chance had come and a great leader and guiding principle were given to mankind. Yet, capable

and dependable co-workers were missing. Able men are often proud of their intelligence and ability and become arrogant. They don't easily listen to others, or follow them. It was a difficult task for them to believe and accept that a young son of a poor carpenter of Nazareth was the Messiah. In contrast, common people are simple minded, childlike, humble and quick to listen to and follow another's speaking if they see that it benefits them. Yet, they lack the influential power and ability to carry-out a big enterprise. Everything has merits and demerits.

In order to accomplish the great work of restoration in a short period, faithful, capable and influential collaborators who also have the quality of leadership are indispensable. Whether such collaborators are gained or not is a crucial matter for accomplishment. Such a man was Paul who was at first the leading figure in the persecution of Christians but later himself became a Christian. He expanded Christianity in a short period after the crucifixion of Jesus. After his conversion to Christianity, his powerful and passionate witness reached from Asia to Rome. Today's Christianity basically owes its world wide success to the distinguished service of Paul rather than the twelve disciples. Although, of course, they did great work too. If there had been several committed, capable co-workers before the crucifixion, Jesus' truth would have expanded from Israel to Rome and from Rome to the whole world. His truth (guiding principle) would have changed the human mind, society and world to goodness, and the ideal world would have been accomplished at that time. Our whole history would have been changed.

Another critical point is the fact that there were difficulties in concrete matters of planning and practicality in this reformation movement. The difficulty is that everything does not go idealistically because of the reality of this deviated, perverted world. Therefore, no matter how great and lofty the ideal may be, it requires practical wisdom in order to be realized. Otherwise, difficulties would not be overcome. And if these remain unconquered, no matter how splendid the ideal may be, it will have nothing to do with the actual salvation

of mankind in the same way that the picture of bread relates to a hungry man.

It is usual that many interfering obstacles occur when one plans and attempts to carry out something good. Jesus faced many obstacles in fulfilling his mission and was not able to overcome them. Thus, he breathed his last on the cross.

Whenever a new movement starts, it encounters antagonism, opposition and interference from the conservative power of old tradition. The stronger the interference a movement meets, the worse its situation will become. Its goal will be openly declared and sometimes become impossible. It will be an important matter, therefore, for new propaganda and reformers to convince those who cling to conservative views and who might oppose the movement. Further efforts to invite them to join the movement and make them co-workers will be necessary. Even though one fails to convince all those people, it is necessary to maximize their cooperation and minimize their opposition. The success or failure of a new movement for reformation depends upon how to avoid friction with those who live in traditions of the past and then how to gain their cooperation. A new movement must base itself on the past foundation, overcome the present reality and concretely form the future. Even if cooperation is not gained, at least friction and conflict must be avoided by all means. Reformation brought by force is subject to force; blood caused by conflict should not be shed. The repetitious cycles of struggle in history should not be once more repeated. Success by force is temporal and cannot bring true peace and safety. No matter how difficult it may be, it is best to persuade conservatives by practical wisdom and avoid unnecessary friction. It must be a bloodless revolution similar in some ways to Britain's Glorious Revolution. They could have this type of revolution because they had good capable co-workers and could comprehend the conservative powers.

In addition, it must be recognized that there are many truths in past traditions. Though those traditions appear childish and outmoded, they were the means to guide people during the past eras

of a lower intellectual standard. They also contributed to the accomplishment of goodness. To be critical and hostile to those traditional ways without deep consideration of their historical necessity and achievement, is narrow-minded and does not cause anything but the expansion of friction.

Jesus was not able to fully comprehend the traditional views and ways of the Jewish religion, and he met strong opposition in the course of the growth of his gospel and could not complete his mission of the ideal world in his lifetime. His gospel has succeeded only as a spiritual and conceptual matter due to his early death. Since Jesus could not concretely realize his mission and gospel, he promised to come again to re-start and complete those ideals on the base of Christian spirit. Thus, the ideal of creation through the manifestation of the guiding principle was prolonged, and also the second advent of the reformer with the principle became necessary. The recurrence of historical maturation for the heavenly chance also became necessary. That is the true reason and meaning behind the second advent of Christ. The living Jesus came to re-create man and the universe by the truth and to start the new world of God's kingdom. He was to be the king of kings of love and truth. Yet, people were ignorant about his greatness, the mission and truth, and they clung to traditional teachings. Because of the ill treatment Jesus received, he could not reveal the whole truth but only a part of it by the use of parables and symbols. He ended his public life on the cross with deep sorrow and regret. Yet, even on the cross, his passionate love for all mankind made him pray for the forgiveness of the error and for mankind.

And Jesus said, "Father, forgive them; for they know not what they do." (Luke 23:34) He promised his coming and also the complete revelation of the whole truth when the time comes.

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 the 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

PART 4(C)

GOD'S KINGDOM CENTERING IN JESUS AND THE SALVATION OF THE CROSS

Christians believe that Jesus' salvation on the cross was perfect; and they interpret both the Old and New Testaments within the framework of this belief. Under this slanted belief and interpretation, they numb their reason and conscience and overlook their remaining struggle with sin and conflict. The Bible itself is written in words that point in two directions, depending on man's free will to obey God's will, so that people can justify their one sided view and belief that the perfect salvation actually occurred by Jesus' death on the cross. This can be done by pointing to some passages in the Bible that point to salvation and the coming of the Messiah.

However, the view of salvation, by the redemption of the cross is not Jesus' own view of salvation, but that of Paul. This view and interpretation of Paul, who became a follower of Jesus after his crucifixion, expanded to Rome, and from Rome to all over the world. With regard to the whole view of Christianity, Paul had great influence.

Paul, at first, frowned upon Christianity and persecuted believers. One day, he was on the way to Damascus at Cyria to persecute and arrest Christians who were gathering there. Suddenly, he lost his sight and heard the voice of Jesus. By this meeting with Jesus he changed his belief and became a Christian. Through this vivid impression of salvation, he dedicated his whole life for the expansion of Christianity.

His spiritual experience of meeting and being converted by Jesus who had been crucified had great weight in his own attitude of faith and experience of salvation. Paul had not been able to believe in Jesus when he was alive, but his conversion was brought about by

Jesus after his crucifixion on the cross at Calvary. Since his salvation came through Jesus after his death on the cross, he emphasized this point. Paul's view of salvation is very different than the view of the twelve disciples who believed in the living Christ before the tragedy of the cross. We can see this difference in viewpoint in the many disagreements between the twelve disciples and Paul in the book of Acts. Today's Christianity depends upon Paul's interpretation about salvation and we note that there are more than four hundred denominations of Christianity today. If the absolute truth were present in Christianity today, there would be no split and separation.

Currently, there are two basic views of salvation. Many believed that salvation is achieved through the living Messiah who comes to establish the heavenly kingdom and who gives man the truth and the way to overcome his sins. The other view states that man is saved by believing that Jesus Christ redeemed man through his crucifixion on the cross and that God mercifully sent his Son so that man's sins would be forgiven through this sacrifice. However, salvation is not just the forgiveness of sin under the guise of God's mercy. Unless you overcome sin, you will always have a lusty, greedy, licentious condition within yourself, and you will never feel true salvation. You can only deceive yourself with your own self-concept. However if you overcome sins by the truth, you will have no more lust and greed and will inevitably feel peace and honestly feel the heavenly kingdom. Jesus himself did not emphasize the merciful forgiveness of sin. Jesus spoke very strictly about overcoming sin.

You have heard that it was said, "You shall not commit adultery." But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart. If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away; it is better that you lose one of your members than that your whole body go into hell.

Matthew 5:27-30

No matter how the view of salvation may differ, the purpose of the sixty-six volumes of the Bible is the realization of God's kingdom by upholding faith in God, the Christ and the prophets. There is no reason to think that the disbelief, persecution and crucifixion of Jesus was the way to accomplish God's will. If salvation were possible only through the redemption on the cross, there would be no necessity of providing a long history of providence. If the Christ had been sent to Adam's family right after the Fall of Man, Cain would have killed the Christ as he killed Abel. The purpose of redemption would have been accomplished in the beginning of history by Adam's family. By considering these points and seeing these contradictions, it will be clear that God's intent was not the crucifixion. Thus, salvation by the crucifixion was not complete. Jesus himself said that: "...this is the work of God, that you believe in him whom He has sent." (John 6:29) By saying that, he emphasized the necessity to believe in him and to make oneness with him, and not to reject him.

If people had comprehended God's will correctly and believed in Jesus, they would not have persecuted or crucified Jesus. And if he had survived, he definitely would have realized the ideal world because his truth was mightier than any force. If Jesus had really been sent to die, God would have sent him among barbarians instead of sending him to the Israelites who had long awaited the advent of the Messiah. Furthermore, there would have been no necessity for God to have sent righteous men and prophets to the Israelites before the Christ to set the foundation of faith so that he might be accepted. Moreover, if God's intent had been the death of Jesus, the Jews who crucified Jesus and accomplished His will would have been blessed. However, the country of Israel was destroyed by Rome a little after the death of Jesus, and since that time Jews have suffered two thousand years of massacre, disapproval and hatred without obtaining their own country. Their path of suffering for two thousand years cannot be explained if the crucifixion of Jesus were God's intent.

The truth is that the crucifixion of Jesus by the chosen people of Israel was the result of their disbelief and treacherous deed against

God's intent that Jesus become the king of kings spiritually and physically. The unfortunate and oppressive history of the Jews has been to pay the debt they must pay for the crucifixion. If the crucifixion were God's will, then God would have to take responsibility for it, and not the Jewish people. How could we believe in a God who would punish a people for doing His will?

Judas Iscariot, who more directly caused the crucifixion of Jesus, killed himself immediately after the death of Jesus for the treacherous crime he had committed. Jesus told Judas that:

The Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed (in case they disbelieved by free will). It would have been better for that man if he had not been born." (Parenthesis added)

Matthew 26:24

When the Jews persecuted Jesus without knowing that he came to build a kingdom on the foundation of their faith through making oneness with God and Jesus, Jesus said in tears:

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! Matthew 23:37

Moreover, we can see that the death of Jesus was not God's original intent or the desire of Jesus through his prayer at Gethsemane: "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 26:39) Jesus said this not because he feared death, but because his mission for the restoration of heaven and earth and the establishment of the heavenly kingdom had not been completed. This mission was given to him by God, and all of humanity as well as all of the spirits had been waiting. If through his death all would be restored, he would not have felt sorrow about dying. Now, the chance had passed and all would continue to suffer

because no one had fully responded to his love and truth and his mission.

With all hopes gone and even his disciples fleeing him, Jesus fell into a deep sorrow and regret. Yet, even in his sorrow, he was supported by his immense humanism. Before he breathed his last breath on the cross, Jesus made a prayer for the forgiveness of the disbelief and the failure of the people of Israel: "And Jesus said, 'Father, forgive them; for they know not what they do'." (Luke 23: 34) Jesus clearly said that they did not know what they did to him. From all of these facts, it is undeniable that the crucifixion of Jesus was the most terrible failure, and that it was due to the disbelief of the people in Jesus.

Today's Christians think that there is no forgiveness of sin without Jesus' bloody redemption on the cross, but this is not true. The Bible points to many things which disprove the common Christian view. One concrete point is that Jesus forgave sins while he was actually alive:

And behold, they brought to him a paralytic, lying on his bed; and when Jesus saw their faith he said to the paralytic, "Take heart, my son; for your sins are forgiven."

Matthew 9:2

The forgiveness of sin is not from the redemption of Jesus on the cross, but from faith in Jesus and his words of life. The crucifixion was not God's intent; but came about due to the disbelief and failure of the people. The true complete redemption and salvation will be accomplished when the actually living Christ comes at the Second Advent and the people believe in him and his words. The Christ must come again to complete God's intent:

They will fall by the edge of the sword, and be led captive among all nations; and Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled. And there will be signs in the sun and moon and stars, and upon the earth distress of nations in perplexity at the roaring of the sea and the waves, men falling with fear and with foreboding of what is coming on the world; for the

powers of the heavens will be shaken. And then they will see the son of man coming in a cloud with power and great glory. Now when these things begin to take place, look up and raise your heads, because your redemption is drawing near.
Luke 21:24-28

Jesus himself said very clearly that perfect redemption would come by the Second Advent of Christ and not the crucifixion on the cross. Jesus was crucified because the leaders and scribes could not understand the truth and could not believe that Jesus was the Christ.

Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory.
1st Corinthians 2:6-8

Paul himself indicates this error by the above quote. Since Christ's rejection was not God's intent, why did the Old Testament prophesy his rejection? We see this prophesy in the following quote:

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by man; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. (Isaiah 53:1-4)

At the same time, why did the Old Testament also prophesy that the Christ would become king of kings and realize his kingdom?

For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful Counselor, Mighty God, the Everlasting Father, Prince of Peace." Of the increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth

and forevermore. The zeal of the Lord of hosts will do this. The Lord has sent a word into Jacob, and it will light upon Israel; and all the people will know.

Isaiah 9:6-9

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall feed; their young shall lie down together and the lion shall eat straw like the ox. The sucking child shall play over the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

Isaiah 11:6-9.

Arise, shine; for your light has come, and the glory of the Lord has risen upon you...Lift up your eyes round about, and see; they all gather together, they come to you; your sons shall come from far, and your daughters shall be carried in the arms. Then you shall see and be radiant, your heart shall thrill and rejoice; because the abundance of the sea shall be turned to you... Your gates shall be open continually; day and night they shall not be shut that men may bring to you the wealth of the nations, with their kings led in procession. For the nation and kingdom that will not serve you shall perish; those nations shall be utterly laid waste. The glory of Lebanon shall come to you, the cypress, the plane, and the pine, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons of those who oppressed you shall come bending low to you; and all who despised you shall bow down at your feet; they shall call you the City of the Lord, the Zion of the Holy One of Israel ... Violence shall no more be heard in your land, devastation or destruction within your borders; you shall call your walls Salvation and your gates Praise...The least one shall become a clan, and the smallest one a mighty nation; I am the Lord; in its time I will hasten it.

Isaiah 60

Why is it that the Old Testament has two prophesies on the life of Christ? It is because God cannot predict only one absolute way for man who has the free choice of belief or disbelief. God's providence was not that the people disbelieve, but that they believe. It is natural that God's desire was the accomplishment of His

kingdom of eternal life and joy, in spirit and body through the faith of people. In the beginning of the creation, God told Adam and Eve not to eat the fruit of the tree of the knowledge of good and evil and warned that the day they ate of this tree, they would die. That is to say, Adam and Eve had two ways to choose to go: the way of life or the way of death. God's desire was that they uphold their faith in Him and not eat the fruit. If they followed God's words, He could establish the heavenly kingdom in the beginning of human history as He intended. Contrary to His words, they ate the fruit and brought spiritual death upon themselves. God's providence of salvation is determined, but He cannot determine man's decisions Himself. Therefore, there are always two ways for man to go, and this is reflected in the prophecies that point in two directions. The true salvation and life of Christianity lie in the love that Jesus showed in any circumstances. Those who take pride in the cross of Jesus which happened as the result of the disbelief on the Jews, are not real Christians. True Christians are those who take pride in the love and truth of Jesus and embrace this spirit and character. The Christ who is to come at the consummation of history, therefore, is the one who reforms man and unifies the world in peace by divine love and truth at the era of the confusion of ideologies. He does not want a mysterious mist and an advent from the sky as it is symbolically mentioned in the Bible. The sixty-six volumes of the Bible contain God's love and truth which we rejected in the beginning of human history. The restoration of true life will occur not mysteriously, but by believing in and embracing God's love and truth.

Jesus tried to accomplish the ideal world by starting from the re-creation of the individual's character. "You, therefore, must be perfect, as your heavenly Father is perfect" (Matthew 5:48). He wanted to expand the re-creation from the individual to the nation and to the world. He proclaimed the coming of the time of the realization: "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel." (Mark 1:15). He was speaking of the beginning of both the spiritual and physical heavenly kingdom

through the truth, and also the beginning of the reign of the Christ as the king of kings of love and truth.

Jesus said to them, "Truly, I say to you, in the new world when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel." (Matthew 19:28)

However, Jesus met opposition and misunderstanding, he was subject to plots and mistreated as a heretic, and thus he could not reveal his mission of becoming the king of kings. He only spoke indirectly about his mission and the truth, and he promised the total revelation at the time of the second advent. It is well known that his reformation was by love and truth and not in any way by force.

He did not openly reveal his mission and plan, in order to avoid unnecessary friction and struggle because at that time, freedom to express ideas was restricted by Roman occupation and rule. Although the mission of Jesus was incomplete due to the disbelief of the people, God's providence of the creation is the permanent, unchanging ideal and goal.

Therefore, it is necessary that a world leader and reformer appear to accomplish the ideal of creation. The advent of a great person like the Christ is a necessity for the inevitable elimination of sin and for mankind to realize the ideal. The mission of Jesus is the fulfillment of God's desire and is the mission of heaven and earth. We who live on earth are also responsible for the mission of the restoration and have to cooperate with the Christ by taking part in the mission. The Christ is the central and subjective man for the restoration and we are the objective followers. But the mission is the same: the establishment of the ideal world. It will never come without the integration of heavenly aid and earthly effort. A good subject can never accomplish anything without a responsive object; and an object

without a subject cannot accomplish anything. Both are indispensable to carry out the mission that all men have yearned to complete since the beginning of history.