

Are they just buildings?

Cheong Pyeong, the New Jerusalem, Home of the Heart!

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(Following are sections of Divine Principle which jumped out at me during time of readings in Cheong Pyeong H.E.T.C. I hope you enjoy them and find inspiration from reading this collection of points from the Divine Principle.)

At Christ's Second Advent, people of ardent faith will gather together in one place with the assistance of many spirits.^{29(cf.}

Ressurrection 2.3.2.2

**Where the body is, there the eagles will be gathered together. -
*Luke 17:37***

4.4 The Works of Good Spirits and Evil Spirits

We use "good spirits" as a general term for God, spirits on the side of God, and good angels. The general term for Satan and spirits on his side is "evil spirits." The works of good spirits and evil spirits, as in the case of good and evil acts generally, have a similar appearance at the outset but pursue contrary purposes.

Over time, the works of a good spirit will increase a person's sense of peace and righteousness and even improve his health. The works of evil spirits, on the contrary, will gradually lead to an increase of anxiety, fear and selfishness and cause his health to deteriorate. It may be difficult for someone who does not know the Principle to discern the works of spirits, but eventually, often belatedly, he will recognize the nature of the spirits by the fruits they bear. Since a fallen person stands in the midway position between God and Satan and relates with both of them, the works of a good spirit may be accompanied by the subtle influences of an evil spirit. In other cases, phenomena which begin as the works of evil spirits may, as time passes, merge with the works of good spirits. Discerning the spirits is thus very difficult for those who do not understand the Principle. It is a pity that many religious authorities, in their ignorance, condemn the works of good spirits by lumping them together with the works of evil spirits. This may place them in inadvertent opposition to the Will of God. In the present era, spiritual phenomena are becoming ever more prevalent. Unless religious leaders can correctly distinguish the works of good spirits from the works of evil spirits, they cannot properly instruct and guide those who experience spiritual phenomena.

Abraham's cutting the sacrifices in two provides a lesson that each of us must divide our own self as an offering to separate good from evil. A life of faith involves putting ourselves in the position of an offering. Only by dividing good from evil in ourselves can we become living offerings pleasing to God. **We should constantly separate good from evil within ourselves, according to the standard of God's Will. If we neglect to do this, a condition is set up for Satan to invade.**

Foundation 3.4 last paragraph page 223

The Last Days is this time, when the evil world under satanic sovereignty is transformed into the ideal world under God's sovereignty. Hell on earth will be transformed into the Kingdom of Heaven on earth. **Therefore, it will not be a day of fear when the world will be destroyed by global catastrophes, as many Christians have believed. In fact, it will be a day of joy, when the cherished hope of humankind, the desire of the ages, will be realized.**

Since human beings fell, God has attempted more than once to consummate His providence to put an end to the sinful world and restore the original, good world.³⁰(cf. Foundation 1) Nevertheless, at each attempt, human beings failed to fulfil their portion of responsibility, thus thoroughly frustrating the Will of God. Consequently, dispensations of the Last Days have been repeated several times. This can be confirmed by a close study of the Bible.

Eschatology Section 3.1 The Last Days page 89

In the Last Days, people who lead an ardent life of prayer or who live by their conscience will feel intense anxiety in their hearts. This is because in their hearts they vaguely sense a spiritual calling and want to follow the providence of the new age, yet they have not come in contact with the new truth which can guide them to act accordingly. These are the chosen ones who, once they hear the new truth, will be awakened simultaneously in their spirits and intellects by spirit and truth. They will then fully understand God's providential needs concerning the new age and will volunteer with great enthusiasm and delight.

Eschatology 5.2 Page 128

Second, let us consider the value of a human being from the perspective of the purpose for which he was created. God created human beings for the purpose of sharing joy with them. Every human being possesses a unique individual character. No matter how many billions of people are born on the earth, no two will ever have exactly the same personality. Each person is God's substantial object partner who manifests a distinctive aspect of God's dual characteristics. Hence, that person is the only one in the entire universe who can stimulate that distinctive aspect of God's nature to bring Him joy.⁴(cf. Creation 3.2) Every person who has completed the purpose of creation is thus a unique existence in the cosmos. We can thus affirm the truth in the Buddha's saying, "In heaven and on earth, I alone am the honoured one."⁵

In addition, when people of devout faith become spiritually open and reach the level of heart comparable to Adam and Eve just prior to their fall, they will face a test similar to that which Adam and Eve failed to overcome. If they are not careful, they may commit the mistake of the Fall. It is extremely difficult to overcome this temptation without understanding the Principle. Regrettably, many religious people have failed to overcome this test, nullifying in an instant accomplishments gained through years of devotion and exertion.

Resurrection 2.2.6 Page 143

The "first resurrection" spoken of in the Bible describes the fulfilment of restoration for the first time in providential history. This will be accomplished through Christ at the Second Advent. He will cleanse people of the original sin and restore them to their true, original selves, enabling each to fulfil the purpose of creation.

The hope of all Christians is to participate in the first resurrection. But who in fact shall participate? It will be those who are the first to believe in, serve and follow Christ at the Second Advent. They will assist him in fulfilling all the indemnity conditions worldwide and in accomplishing the providence of restoration. In the process, they will be the first to have their original sin removed, become divine spirits, and fulfil the purpose of creation.

Resurrection 2.2.7 Page 143 and 144

2.3.1 The Purpose and the Way of Returning Resurrection

According to the Principle of Creation, the growth of the human spirit requires two kinds of nourishment: life elements received from God and vitality elements received through give and take action with the physical self. Spirits can neither grow nor be resurrected apart from a physical self. Consequently, the spirits of people who died before they could reach perfection during their earthly life can be resurrected only by returning to earth and completing their unaccomplished responsibility through cooperation with earthly people. By assisting people of faith living on the earth to fulfil their missions, the spirits may complete their missions at the same time. Herein lies the meaning behind the verse which foretold that in the Last Days the Lord will come "with his holy myriads." ^{23(Jude 14)} We call this process *returning resurrection*.

How do spirits help people on earth fulfil the Will of God? When people become receptive to spirits through prayer or other spiritual activities, the spirits descend to them to form a common base with their spirit selves and work with them. Spirits perform various works. For example, they pour spiritual fire on earthly people and give them the power to heal diseases. They help people enter states of trance and perceive the realities of the spirit world. They give people revelations and the gift of prophecy. They can also give deep inspiration to the

soul. In these various works, spirits act on behalf of the Holy Spirit, guiding people on the earth to accomplish the Will of God.

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3.2 The Unification of All Other Religions through Returning Resurrection

As explained above, all religions, which have sought the same ultimate purpose, are gradually coalescing into one cultural sphere based on Christian ideals.³²(cf. Eschatology 4.2) Christianity does not exist for its own sake, but has as its final mission the fulfilment of the purposes of all the religions in human history. Christ at the Second Advent, who is to come as the centre of Christianity, is the person of the Maitreya Buddha who is to return according to the teachings of Buddhism, the True Man who is awaited in the Chinese religious tradition, and the Chongdoryong for whom many Koreans yearn. He is the central figure whose advent is expected in other religions as well.

Consequently, at the Second Coming of Christ, all spirits who believed in religions other than Christianity during their lifetime will, like the spirits in Paradise, also return to earth to be resurrected, even though the timing of their return will vary depending upon their spiritual position. These spirits must guide the earthly believers of their respective religions to Christ at the Second Advent and assist them to believe in him and attend him in his work to fulfil God's Will. We can find a parallel example of this at the First Advent: the three wise men from the East, who were Zoroastrians, came in search of Jesus and worshipped him at his birth.³³(Matt. 2:1-12) Accordingly, all religions will eventually be united around a revived Christianity.

3.3 The Unification of Non-Religious People through Returning Resurrection

Spirits who, in their lifetime, led a conscientious life but did not believe in any religion will also return to earth at the granted time to receive the benefit of returning resurrection. They will guide conscientious earthly people to seek out Christ at the Second Advent, attend him, and assist him in fulfilling God's Will.

The ultimate purpose of God's providence of restoration is to save all of humanity. Therefore, God intends to abolish hell completely after the passage of time necessary for each individual to make restitution for his sin. If hell were to remain eternally in the world where God's purpose of goodness is fulfilled, it would contradict the perfection of God, His ideal, and His providence of restoration.

Even fallen parents cannot feel joyful when one of their children is unhappy. Is this not even more true for God, our Heavenly Parent? It is written, "The Lord . . . is forbearing toward you, not wishing that any should perish, but that all should reach repentance."³⁴(II Pet. 3:9) Accordingly, hell cannot remain forever. No trace of hell will remain in the ideal world, which is the fulfilment of God's deepest desire. In the Last Days, when the time is ripe, evil spirits will descend to evil people on earth of the same spiritual level and assist them to

accomplish God's Will. Indeed, even the demons testified that Jesus was the Son of God.^{35(Matt. 8:29)}

By participating in these various dispensations over a long course of time, all people will gradually converge toward the goal of God's ideal world.

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3.1 Will Christ Return among the Jewish People?

Some Christians expect that Christ will come again among the Jewish people, based on several passages from the Bible: "And I heard the number of the sealed, a 144,000 sealed, out of every tribe of the sons of Israel,"^{64(Rev. 7:4)} and "Truly, I say to you, you will not have gone through all the towns of Israel, before the Son of man comes."^{65(Matt. 10:23); (cf. Matt. 16:28)} However, to interpret these verses in this way is to misunderstand God's providence.

On this matter, Jesus uttered the parable of the vineyard:

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

In this parable, the householder represents God, the vineyard represents God's work, the tenants entrusted with the work represent the Jewish people, the servants represent the prophets, the son of the householder represents Jesus, and the other tenants who harvest the fruits represent some other nation which can receive Christ at the Second Advent and realize God's Will. By this parable, Jesus conveyed that he will not come again to the people who persecuted him. God will take away the mission previously entrusted to them and give it to another people who can produce its fruits upon Christ's return.

Why, then, does the Bible seem to portray Christ as returning to Israel? To answer this question, we must first inquire as to the meaning of Israel. "Israel" means the one who has prevailed. Jacob received this name upon defeating the angel who wrestled with him at the ford of Jabbok.^{66(Gen. 32:28)} Jacob wrestled with the angel to secure the position of Abel for the foundation of substance. By successfully securing the position of Abel and making the substantial offering, Jacob established the family foundation for the Messiah. His descendants, who inherited the responsibility for God's providence upon this foundation, are called Israel or the chosen people. The term "Israel" thus signifies the people of God who have triumphed through their faith and does not necessarily apply to everyone who comes out

of Jacob's lineage. Thus, John the Baptist said to the Jews, "Do not presume to say to yourselves, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham."^{67(Matt. 3:9)} Moreover, St. Paul said, "For he is not a real Jew who is one outwardly, nor is true circumcision something external and physical. He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal,"^{68(Rom. 2:28-29)} and "not all who are descended from Israel belong to Israel."^{69(Rom. 9:6)} They reproached those Jews who boasted that they were the chosen people based only on their lineal connection to Abraham, even though they were not in fact living according to the Will of God.

It can be said that the descendants of Jacob were Israel at the time of their departure from Egypt under Moses' leadership, but they no longer were when they turned against God in the wilderness. Therefore, God swept them away in the wilderness and led only the younger generation into Canaan; these God regarded as the true Israel. Of the descendants of Abraham who entered the land of Canaan, the ten tribes of the northern kingdom of Israel, who transgressed against God, perished because they lost their qualification as God's chosen people. Only the two tribes of the southern kingdom of Judah, who continued to uphold the Will of God, remained the chosen people who could eventually receive Jesus. Nevertheless, when they led Jesus to the cross, they also lost their qualification to be the people centrally responsible for God's providence.

Who became the chosen people after Jesus' crucifixion? They were none other than the Christians who inherited the faith of Abraham and took on the mission which Abraham's descendants did not complete. St. Paul wrote, "Through their trespass salvation has come to the Gentiles, so as to make Israel jealous,"^{70(Rom. 11:11)} testifying that the centre of God's providence of restoration had shifted from the Jews to the Gentiles.^{71(Acts 13:46)} Therefore, the chosen people who should lay the foundation for Christ at the Second Advent are not the descendants of Abraham, but rather the Christians who have inherited the faith of Abraham.

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2.2 Christ Will Return as a Child on the Earth

Jesus made a number of predictions foretelling what would happen to the Lord at his return:

But first he must suffer many things and be rejected by this generation. -Luke 17:25

If Jesus were to return literally on the clouds of heaven with power and great glory and with the trumpets of angels,^{18(Matt. 24:30-31)} would he not readily be accepted and honoured, even by this sin-ridden world? Returning in such a manner, there is no way he would ever suffer persecution or rejection.

Why, then, did Jesus foretell that he would face such a miserable situation upon his return? The Jews of his day were eagerly looking forward to the day when Elijah would come down from heaven. He was supposed to come before the Messiah as his herald, as Malachi had prophesied.^{19(Mal. 4:5)} Instead, before the people had heard any news of Elijah's return, Jesus, a man of lowly birth, came like a thief, claiming to be the Messiah. Therefore, they despised Jesus and persecuted him.^{20(cf. Messiah 2.2)} As Jesus reflected upon his situation, he foresaw that

at the Second Advent, the Christians awaiting his return would once more fix their gaze upon the sky. Hence, they would be likely to persecute Christ at the Second Advent when he is born in the flesh and appears unexpectedly, like a thief. They would condemn him as a heretic, just as Jesus was condemned. That is why he foretold that the Lord would suffer and be rejected by his generation. This prophecy can be fulfilled only if Christ returns in the flesh; it cannot possibly come true if he comes on the clouds.

Jesus said:

< in it the be christ cannot on clouds. comes he if true come possibly flesh; returns only fulfilled can prophecy s>I tell you, he will vindicate them speedily. Nevertheless, when the Son of man comes, will he find faith on earth? *-Luke 18:8*

As the world enters the Last Days, increasing numbers of Christians are striving to develop stronger faith. How can they all fall into faithlessness at the Second Advent of the Lord if he literally comes on the clouds of heaven amidst the sounds of angels' trumpets and the glory of God? This prophecy also cannot be fulfilled if Christ returns in a supernatural manner.

In Jesus' day, many Jews thought the Messiah would be born in Bethlehem and emerge as their king, ^{21(Matt. 2:6)} but only after Elijah had returned from heaven. Contrary to this expectation, before Elijah had appeared, a carpenter's son from Nazareth stepped forward and presented himself as the Messiah. It is thus understandable that Jesus could not find any believer among the Jews faithful and zealous enough to follow him even to the point of death. Jesus grieved over this situation and lamented that something similar might happen upon his return. He foresaw that at the Second Advent, the believers would be looking only toward heaven, thinking that Christ will return on the clouds in glory. Therefore, when Christ does in fact return to the earth as a man of humble origins, he may not find any faith, as was the case in Jesus' day. This prophecy in Luke can never be fulfilled unless the returning Christ is born on the earth.

Some scholars interpret this verse to mean that the tribulations in the Last Days will be so severe as to cause all believers to become faithless. Yet in the course of the providence, no tribulation, no matter how bitter, has effectively blocked the way of the faithful. How much less so in the Last Days, when faithful Christians are eager to pass through the last gate to Heaven! It is the universal nature of faith that the greater our trials and tribulations, the more zealously we seek God's salvation.

Jesus once said:

On that day many will say to me, "Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?" And then will I declare to them, "I never knew you; depart from me, you evildoers." *-Matt. 7:22-23*

If a Christian is so faithful as to perform miracles in the name of the Lord, then how much more ardently would he believe in and serve the Lord when he comes on the clouds in great glory? Wouldn't Jesus then receive him warmly? Why, then, did Jesus speak as if he would reject such faithful Christians upon his return? If the returning Christ rejects such devout believers, who in the Last Days can possibly be saved? This prophecy also cannot be fulfilled if Jesus comes on the clouds.

In Jesus' day, there must have been many Jews whose faith was so ardent that they could perform miracles in God's name. Yet, since they believed that Elijah himself would descend from heaven before the Messiah came, it was hard for them to accept that Elijah was present among them as John the Baptist - all the more so because of John's denial.^{22(John 1:1-21)} Hence, they did not accept Jesus as the Messiah and ostracized him from the community.

Consequently, Jesus had to abandon them in tears. In like manner, at the Second Advent of Christ, those Christians who expect his miraculous and glorious appearance will almost certainly reject him if he comes in the flesh of humble birth. No matter how faithful they may be, the Lord will be left with no choice but to abandon them because they will have transgressed against God.

The series of prophecies concerning the Last Days in Luke, Chapter 17, cannot possibly be fulfilled if Christ returns in a supernatural manner. These verses can be explained only on the premise that Christ will return by being born on the earth. Let us examine each of them closely.

[The kingdom of God is not coming with signs to be observed. -Luke 17:20](#)

If the Lord comes on the clouds or in some miraculous way, the Kingdom of God will arrive in a manner conspicuous to everyone. Even at the First Advent, the Kingdom of God had already arrived on the earth with the birth of Jesus. Yet the Jewish people could not see it, for since they were still waiting for the return of Elijah from heaven, they could not believe in Jesus. Likewise, at the Second Advent, although the Kingdom of God will dawn upon the earth with the birth of Christ, Christians who believe that he will come on the clouds accompanied by supernatural events will disbelieve in the Lord and thus not see the Kingdom of God.

[Behold, the kingdom of God is within you. -Luke 17:21²³](#)

In Jesus' day, those who believed in and followed him had already partaken of the Kingdom of Heaven in their hearts. Likewise, at Christ's Second Advent, because he will be born on the earth, the Kingdom of Heaven will be realized first in the hearts of those who believe in him and follow him. When these individuals increase in number to form societies and nations, the Kingdom of Heaven within will gradually be manifested in the world as an outward, visible reality. Accordingly, Jesus meant that the promised Kingdom of Heaven will not be realized in an instant, as it would if Christ were to return on the clouds.

[You will desire to see one of the days of the Son of man, and you will not see it. -Luke 17:22](#)

If the Lord comes on the clouds with the sounds of angels' trumpets, everyone will be able to see him. Who, then, would desire to see the day of the Son of man and not see it? Yet Jesus foretold that the people will not see the day. At Jesus' First Advent, the day of the Son of man dawned upon the earth with his birth, yet the disbelieving Jews could not see the day. Likewise, at the Second Advent of Christ, the day of the Son of man will have dawned with his birth on earth. Yet many Christians will not be able to see the day because, convinced as

they are that he will come in a miraculous way, they will not believe in him or follow him even after encountering him. Even though the day of the Son of man will have already come, they will not be able to see it.

And they will say to you, "Lo, there!" or "Lo, here!" Do not go, do not follow them. *-Luke 17:23*

As was discussed earlier,²⁴(cf. Ressurrection 2.2.6) in the Last Days Christians who have attained a certain spiritual level may receive the revelation that they are the Lord. Not understanding the basis in the Principle for such a revelation, they are likely to proclaim themselves to be the Messiah and thus become antichrists before the Lord to come. Therefore, Jesus spoke these words as a warning not to be misled or confused by such people.

As the lightning flashes and lights up the sky from one side to the other, so will the Son of man be in his day. *-Luke 17:24*

When Jesus was born, the news of the birth of the King of the Jews reached King Herod and troubled all of Jerusalem.²⁵(Matt. 2:2-3) At the Second Advent, advances in transportation and communication will allow the news of the Second Advent to travel to the far-flung corners of the globe, East and West, with lightning speed.

As it was in the days of Noah, so will it be in the days of the Son of man. *-Luke 17:26*

When Noah knew that the flood judgment was imminent, he called the people to enter his ark.²⁷(II Pet. 2:5) Yet they did not heed his words, and all were drowned. Similarly in the Last Days, Christ will return in the flesh and call to the people to enter the ark of truth. Yet Christians who stubbornly fix their gaze upon the sky, expecting to see miraculous signs of the Lord's appearance, will not heed the words of truth proclaimed from the earth. Instead, they will reject the Lord as a heretic. Heedless as the people of Noah's day, they will have failed to serve God's providential Will.

Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it. *-Luke 17:33*

Would anyone have to risk his life to follow the Lord if he comes on the clouds with the sounds of angels' trumpets? Because Jesus returns through a physical birth, he will appear to be a heretic to Christians who expect him to come in a miraculous way. Hence, those who follow him must be ready to face even death. The verse means that if the people believe in and follow him at the risk of their lives, they will live. If on the other hand, swayed by worldly circumstances, they turn against him and retreat from him to save their own skins, death will befall them.

(PLEASE MAKE NOTE HERE OF THE PLACE) CHEONG PYEONG, KOREA)

Where the body is, there the eagles will be gathered together. *-Luke 17:37*

Thus Jesus answered a query about the place of the Second Advent. We recall that birds of prey descended upon the dove and pigeon which had not been properly divided

on Abraham's altar.²⁸(Gen. 15:11) **This taught us that Satan is always looking for an opportunity to claim what is not sanctified. We can thus understand the meaning of Jesus' enigmatic reply: just as vultures gather around a carcass to eat it, and devils gather around those who are spiritually dead to claim them, the Lord, who is the source of life, will come to a place of abundant spiritual life. Jesus meant by these words that the Lord will appear among the faithful believers. At Christ's Second Advent, people of ardent faith will gather together in one place with the assistance of many spirits.²⁹(cf. [Resurrection 2.3.2.2](#); 3.1; 3.2)** This will be the place of life where the Lord will appear. Jesus was born among the chosen people, who worshipped God most faithfully. In particular, he revealed himself as the Messiah to those who had the faith to follow him and become his disciples.

Since Christ will be born on the earth at his Second Advent, it is written: "She brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne."³⁰(Rev. 12:5) The rod of iron here signifies the Word of God, with which the Lord will judge the sinful world and restore the Kingdom of Heaven on earth. It was earlier explained in detail³¹(cf. [Eschatology 3.2.2](#)) that judgment by fire is judgment by the Word.³²(Jer. 23:29) Hence, the Word of Jesus, which will be our judge on the Last Day,³³(John 12:48) is the same Word by which heaven and earth will be cast into the fire of judgment,³⁴(II Pet. 3:7) and is the very breath of the Lord's mouth by which he will slay the lawless one.³⁵(II Thess. 2:8) The Word Jesus speaks is also called "the breath of his lips" and "the rod of his mouth."³⁶(Isa. 11:4) It is symbolized by the rod of iron, as it is written, "He shall rule them with a rod of iron, as when earthen pots are broken in pieces."³⁷(Rev. 2:27)

The verse speaks of a male child, who is born of a woman and is caught up to God and to His throne. Who, then, is born of a woman as someone worthy to sit on God's throne and rule all the nations with the Word of God? He can be none other than Christ at the Second Advent, who will be born on the earth with a new name known only to himself.³⁸(Rev. 2:17); (Rev. 19:12) He will rule as the King of Kings and build the Kingdom of Heaven on earth. At the beginning of the Gospel of Matthew, there is a record of the four adulterous or gentile women in Jesus' lineage.³⁹(Matt. 1:3, 5, 6) This shows that the Savior of humankind is to be born as a sinless man out of a sinful lineage to save all the descendants of sinful lineages. Many Christians have interpreted the woman in the above verse as the Church.⁴⁰ They drew this interpretation based on the premise that Christ at the Second Advent would come on the clouds.

Some Christians believe that the Second Advent of Christ occurs whenever Jesus comes to dwell within the hearts of people⁴¹(John 14:20) through the descent of the Holy Spirit.⁴²(Acts 8:15-17) Jesus has been dwelling within the hearts of faithful believers ever since his resurrection and the Holy Spirit's descent at Pentecost.⁴³(Acts 2:4) If this were truly the Second Advent, then it already took place two thousand years ago.

Moreover, some denominations teach that Jesus will return as a spirit. However, immediately after his resurrection from the tomb on the third day, Jesus appeared before his disciples with the same appearance as he had during his earthly life. Ever since that time, he has freely visited and taught many Christians who have attained a high spiritual level. Thus, this sort of Second Coming also first took place two thousand years ago. If these were correct understandings, then we would have no reason to anticipate the historical Second Advent and look forward to it as the day which will fulfill our most cherished hopes.

Even though Jesus' disciples had frequent encounters with the resurrected Jesus who appeared to them in spirit, they still awaited his Second Advent. We can deduce that they were not anticipating the Second Advent to be Jesus' return as a spirit. For example, when Jesus appeared in a vision to the apostle John, he said to him, "Surely I am coming soon," to which John replied, "Amen. Come, Lord Jesus!"^{44(Rev. 22:20)} Here, Jesus and John both clearly distinguished Jesus' spiritual appearances from the Second Advent. This shows that Christ at his Second Advent will not come as a spirit. He will be born as a child on the earth, just as at the First Advent.

There are several reasons in the Principle why Christ must return as an earthly man. God created both the incorporeal world and the corporeal world. Then God created human beings with the aspects of both spirit and flesh, intending for them to rule over the two worlds in fulfillment of His blessings.^{45(cf. Creation 6.3)} Due to Adam's Fall, human beings lost the qualification to be lords of the two worlds. Consequently, the creation was deprived of its true masters and has been lamenting and longing for the appearance of the children of God who can truly rule it.^{46(Rom. 8:19-22)} Jesus, the perfected Adam, came as the perfect Lord of the two worlds.^{47(1 Cor. 15:27)} By engrafting all believers with himself^{48(Rom. 11:17)} and bringing them into oneness with him, he intended to make them qualified to be the lords of the universe.

Nevertheless, when the Jews turned against Jesus, God had to commit his body to the cross as a ransom for the redemption of humanity. Since Jesus' physical body was delivered into the hands of Satan, physical salvation was left unaccomplished. Jesus ascended from this earthly world with the promise that he would return and complete the salvation which he had realized only spiritually.^{49(cf. Messiah 1.4)} In the meantime, there has not been even one person on the earth who has attained perfection both spiritually and physically, ruled the spiritual and physical worlds, and brought them into harmony. This is the reason Christ cannot return only in a spiritual body. As at the First Advent, he must come as a human being and grow to perfection in both spirit and flesh. Then, by engrafting all humanity with himself both spiritually and physically, he is to guide them to perfection both in spirit and flesh and make them qualified to be the lords of both the spiritual and physical worlds.

Jesus was originally supposed to restore the Kingdom of Heaven on earth. He was to become the True Parent of restored humanity and the king of God's earthly kingdom.^{50(Isa. 9:6); (Luke 1:31-33)} However, due to the people's disbelief, he could not accomplish this original Will of God, but went to the cross promising to return at a later time and surely fulfill it. Accordingly, at the Second Advent, Christ is again responsible to build the Kingdom of Heaven on earth and there become the True Parent and king of all humanity. This is another reason why, as at his First Coming, Christ at his Second Coming must be born on the earth.

The redemption of sins is possible only through an earthly life.^{51(cf. Creation 6.3.2)} To redeem our sins on the earth, Christ must come as a man on the earth. The salvation which Jesus provided through his crucifixion, however, is limited to the spiritual dimension. It does not resolve the original sin, which is transmitted through our physical bodies and remains active within us. Therefore, Christ must come again to provide complete salvation to humanity, including physical salvation. He certainly cannot achieve this if he comes only as a spirit. He must come in a physical body, as at his First Coming.

We have thus clarified that Christ's Second Coming will not be a spiritual coming, but a physical coming similar to the First Coming. Even supposing that Christ were to come back in spirit, it would be perplexing that the spirit, transcendent of time and space and perceptible

only to the spiritual senses, would ride on clouds composed of matter. On the other hand, if the Second Advent were to occur through Christ's sudden appearance in the flesh, riding on the clouds, how could he stay aloft? Where would he reside prior to his appearance? Some people may object to such questions, arguing that for the omnipotent God nothing is impossible. However, God cannot ignore His own laws and principles. God does not and need not work His providence in violation of His own Principle by having Christ, who should return in flesh no different from our own, reside in outer space and then return borne on clouds. In conclusion, we have demonstrated beyond any doubt that the Second Advent of Christ will take place through his physical birth on the earth.

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The dove, when it was sent out the third time, symbolized Christ at the Second Advent, who is to come as the third Adam. This foreshadowed that when Christ comes again, he will surely be able to realize God's ideal of creation, which will never again be withdrawn from the earth. When the dove did not return, Noah finally disembarked from the ark and walked upon the earth, which had been purged of sin and made new. This foreshadowed that when the ideal of creation is realized on the earth through the work of the third Adam, the new Jerusalem will descend from Heaven and the dwelling of God will be with men.^{37(Rev. 21)}

Foundadtion 2.1.2 Page 202

We learned through our study of the progress of cultural spheres^{82(cf. Eschatology 4.2)} that all religions are converging toward one religion. God's desire is for Christianity of the Last Days to become this final religion which can assume the responsibility of completing the goals of the many religions in history. The returning Christ, who comes as the center of Christianity, will attain the purposes which the founders of religions strove to accomplish. Therefore, with respect to his mission, Christ at his return may be regarded as the second coming of the founder of every religion.^{83(cf. Ressurrection 2.4)} When the second comings of the founders of the various religions appear in Korea in fulfillment of the diverse revelations, they will not come as different individuals. One person, Christ at the Second Advent, will come as the fulfillment of all these revelations. The Lord whose coming has been revealed to believers in various religions, including the Maitreya Buddha in Buddhism, the True Man in Confucianism, the returning Ch'oe Su-un who founded the religion of Ch'ondogyo, and the coming of Chongdoryong in the *Chonggamnok*, will be none other than Christ at the Second Advent.

Finally, we witness revelations and signs being given to spiritually attuned Christians testifying to the Second Coming of Christ in Korea; they are sprouting in profusion like mushrooms after a rain. God's promise that He will pour out His spirit upon all flesh^{84(Acts 2:17)} is being fulfilled among the Korean people. As devout Christians make contact with spirits from various levels of the spirit world, from the lower realms to Paradise, many are receiving clear revelations that the Lord will come to Korea. However, the current leadership of the Korean Christian churches is fast asleep. Spiritually ignorant, they go about their ministries oblivious to these signs of the times. This is similar to what happened in Jesus' time. The priests, rabbis and scribes, who should have been the first to recognize the birth of the

Messiah, remained entirely ignorant of it because they were spiritually blind. The astrologers and shepherds who received revelations were the ones who knew of Jesus' birth.

Jesus said, "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding, and revealed them to babes."^{85(Matt. 11:25)} He was lamenting

over the spiritual ignorance of the Jewish leadership of his time, while on the other hand, he was grateful that God bestowed grace upon pure and uneducated believers by revealing His providence to them. In today's Korean Christianity, at a time parallel to Jesus' day, similar

phenomena are taking place, albeit in more complex ways. Through pure and

innocent lay believers, God has been revealing many heavenly secrets concerning the Last Days.

However, because they would be chastised as heretics if they were to proclaim them in public,

they are keeping these truths to themselves. Meanwhile,

like the priests, rabbis and scribes of Jesus' time, many Christian clergy take pride in their knowledge of the Bible and their ability to interpret it. They take pleasure in the reverence they receive from their followers; they are content to carry on the imposing duties of their offices; yet, to God's grief, they are entirely ignorant of God's providence in the Last Days.

Second Advent 3.3.4. Page 404, 405

While Moses could enter Canaan only in spirit, Joshua walked the national course as a substantial course and actually conquered the promised land. Likewise, while Jesus has been restoring Canaan as a worldwide spiritual realm, Christ at the Second Advent is to complete this third worldwide course as a substantial course and build the actual Kingdom of Heaven on earth. Christ at the Second Advent must realize, on earth, God's ideal which was left unfulfilled at the First Coming. For this reason, he must be born on earth in the flesh.^{223(cf. Second Advent 2.2)}

Since Christ at the Second Advent must restore through indemnity the course of the providence of restoration left unfinished at Jesus' coming, he may have to follow a similar course. Jesus encountered disbelief among the Jewish people and had to walk a course of bitter suffering. Likewise, if Christians, the Second Israel, reject Christ at the Second Advent, he will have to go through tribulations comparable to those Jesus suffered. He will have to repeat Jesus' painful course and restore it through indemnity, but this time during his earthly life. For this reason, Jesus said, "But first he must suffer many things and be rejected by this generation."^{224(Luke 17:25)}

At the First Coming, Jesus at the end had to forsake the First Israel, which had been called for his sake, and elect the Christians as the Second Israel to commence the new spiritual providence. Similarly, at Christ's Second Coming, if the Christians reject him in disbelief, he will have to abandon them, raise up a Third Israel, and work with them to bring the providence to its fulfillment on the earth. If the Lord's forerunners, who are entrusted with

missions like that of John the Baptist, do not complete their responsibilities, then he will have to lower himself to assume the role of John the Baptist and establish the foundation of faith for the substantial course in the third worldwide course to restore Canaan. In such an eventuality, he will walk a path of suffering.

However arduous the path he may walk, Christ at the Second Advent will not die without fulfilling the providence of restoration. **This is because God's providence to raise up the True Parents of humankind²²⁵(cf. Christology 4.1.1) and fulfill the purpose of creation through them will be successful on the third attempt.** This providence began with Adam, was prolonged through Jesus, and will bear its fruit without fail at the Second Advent. Moreover, as will be discussed below,²²⁶(cf. Parallels 7.2.6) God's spiritual providence of restoration during the two thousand years since Jesus' day has prepared a democratic social and legal environment which will protect Christ at the Second Advent. Jesus was killed after being branded a heretic by the Jews and a rebel by the Roman Empire. **In contrast, even if Christ at the Second Advent is persecuted as a heretic, in the democratic society to which he will come, such accusations will not be sufficient grounds for him to be condemned to death.**

Therefore, no matter how bitter his tribulations may be, Christ at the Second Advent will be able to lay the foundation of faith on the earth. Standing upon it, he will gather disciples of indomitable faith. He will guide these followers to fulfill the indemnity condition to remove the fallen nature and establish the foundation of substance. The foundation for the Messiah for the substantial course in the third worldwide course will be established without fail.

Moses and Jesus 3.3.2 Page 282, 283

4.3 Signs of the Restoration of the Third Blessing

Once Adam and Eve had attained perfection, they were to fulfill God's third blessing by gaining dominion over the natural world. Dominion over the natural world has two aspects: internal and external. Both these aspects of dominion were lost to humankind at the Fall, but we witness their restoration in the present era. This also suggests that the present era is the Last Days.

Internal dominion denotes dominion of the heart. A person who reaches perfection and comes fully to resonate with God in heart will experience God's Heart as his own reality. Hence, he will be able to love the creation with the same love as that which emanates from God's Heart

and appreciate its beauty with the same delight as God. This is the meaning of dominion of the heart. However, when human beings fell and could no longer experience God's Heart as a reality, they also could no longer relate to the creation with the same love as that which flows from God's Heart. God's providence of restoration through religion, philosophy, ethics and so forth, has gradually elevated the spirituality of fallen people toward God. In the modern world, there is evidence that people are regaining the worthiness to govern the creation through heart.

External dominion denotes proper mastery of the creation through science and technology. Had our first ancestors reached perfection and attained internal dominion over the creation, able to love it with the same heart as God, then their sensibility to the spiritual dimension of creation would have developed to the highest degree. This would have stimulated the rapid advancement of science, giving them external dominion over everything in the natural world. Humankind would have reached the stars long ago and harnessed the full potential of the universe. Economic progress would have accompanied the development of science and technology, creating a comfortable and pleasant living environment.

However, due to the Fall, people's spirituality declined, and they lost internal dominion over the natural world. Their spiritual sensibility became as dull as those of animals, and they descended to the level of primitive man. Consequently, they also lost external dominion over the natural world. Through God's providence of restoration, people's spirituality is being elevated and their internal dominion over the creation is being restored. As a result, their external dominion is also being renewed, leading to today's highly advanced science. Modern people have built an extremely comfortable and pleasant living environment through the economic progress that has accompanied scientific development. Fallen people have thus been restoring their dominion over the universe, advancing toward the re-establishment of God's third blessing. Observing this, we are assured that the present era is the Last Days.

To summarize, the world's cultural spheres are converging toward one global cultural sphere based on one religion. Concurrently, nations are moving toward forming an apparatus for international governance, having progressed from the League of Nations to the United Nations. Today, people are envisioning plans for a world government. In the sphere of economics, the world is moving in the direction of establishing one international market. Highly developed transportation and communication technology have overcome the separation of time and space. People today can travel and communicate with each other almost as if they were all living in the same village. People of all races, from East and West, can meet with one another as easily as if they were members of a large family. People on all six continents are crossing the oceans seeking friendship and brotherly love. However, a family can be formed only when there is a father and a mother; only then can true brotherly love arise. Only when Christ comes again as the Parent of humanity will all people join together in one great family and live harmoniously in the global village.

As these events unfold, we may know that today is surely the Last Days. **There is yet one final gift that history must present to humanity: it is the cosmic teaching which can bind**

together all the strangers of the global village into one family through the love and guidance of the same parents.

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We sincerely hope that these small sections fill you with hope and inspiration

Love,

Douglas, Mary and Carlos