

Jacob's Course And Our Life In Faith

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Restoration through indemnity is the principle which guides our course in the life of faith. We have learned that we need an offering to make indemnity or restitution. The offering is a conditional object given to God in place of ourselves. In other words, the offering is an object external to ourselves, and we are the internal counterpart of the object. The offering and ourselves must be united into one for us to advance in our life of faith.

Due to the fall, we cannot immediately reach the stage of perfection in the course of restoration through indemnity. We have to go through the three stages of formation, growth, and perfection before going beyond the level of perfection. In order for us to reach the final level, we have to offer sacrifices as indemnity conditions representing the growth stage and the perfection stage. To do this we must learn in what manner Jacob went through the three stages of formation, growth and perfection in his mission. This is an immediate question in our life of faith. Jacob's course is the same as the course as Moses, and Moses' course is parallel to the course of Jesus. Therefore, Jacob's course shows us the formula, or pattern, for the entire course of the providence of restoration.

The providential history of restoration under God is made up of the Old Testament Age, the New Testament Age, and the Completed Testament Age. The Old Testament Age was the time in which people offered sacrifices by using the things of creation as objects, while in the New Testament Age, this was done through the children, with Jesus in the central position as the Son of, God, and in the Completed Testament this is done through the Parents. This means that first the things of creation, next the children, and finally the parents are put in the position of sacrifice in the providential history of restoration. Jacob's possessions, his children, and he together with his wife, were put in the position of sacrifice centering on Jacob.

In order for Jacob to become a central personage responsible for offering a sacrifice of providential significance, he had to go through a course of struggle to subjugate Esau. Esau was in the position representing the satanic world. Jacob represented God's side. Did Jacob as Abel become really one with Esau as his Cain, thus subjugating Satan completely? Not originally. Jacob should have won the blessing in his native home in total harmony with Esau and not have had to go to Haran. However, he had to escape from the danger brought about by Esau's intention to kill him. Thus, the condition of indemnity was not completed. Due to Esau's opposition, Jacob could not create the condition of harmony between Esau and himself before their parents. Therefore, he had to go to Haran and place his life on trial. At first, Jacob did not have anything to offer before God as sacrifice in Haran. His possessions, after all, were Laban's and not his own. Jacob escaped from Esau, but there was still Laban who was another Esau in a position more external than Esau's. Laban always acted as an obstacle to Jacob in the course of indemnity. Because Jacob had to go through these situations, his course is the model course which a man of faith must follow.

You are not in the position of having become one with your physical parents; you are now in the land of Haran, living in Laban's home. You can only hope to become really one with your parents when you have earned your own possessions to offer God. This is similar to Jacob's course of restoration. Since Jacob had nothing at all in his possession, he had to get things to offer to God from the satanic world; that is, from Laban. To do that Jacob had to get help from God.

Then, how can we get help from God? Before wanting to be loved by God, we must prepare an offering of sacrifice for Him; then God will help us according to the condition we make. You are now in the position of having come to Haran after leaving your own homes. You have to have cooperation from God. What is the purpose of having cooperation from God? We must not make it our purpose to receive God's love, but we must get conditional objects to offer God to receive His cooperation. We are exactly in the same position as Jacob, but the age in which we live is different from that in which Jacob lived. Jacob was the central figure who was blessed with the heavenly heritage and he did his very best in preparing an acceptable offering of sacrifice, with the hope that his mission on the national level would commence in accordance with God's will, centering on his family. In this age, we are situated not in the age of the family level providence. but in the national level.

Then, where and in what manner did Jacob have to set up a tradition of belief enabling him to receive God's blessing and protection? It may appear simple, but Jacob and the offering were not enough; there was something else needed. The offering was not for the sake of Jacob himself; he had to offer it for the sake of the Israelites and their nation which was the nation of God's choice. In other words, the sacrifice is something to be offered in order to make things of higher and wider dimension and more public nature, such as the family and the nation, reach God and connect with Him. Whether or not you are strong in this idea can determine whether or not you receive God's blessing and cooperation. The more opposition and persecution Jacob received from Laban, the more he thought of his native home where he had to bring back what he would get from Laban. He did not want to merely enjoy his life in Haran with the blessings God had allowed him to have, but he desired to share his blessing with his brothers and parents back in his native home. This desire to share with his own family was the basis or beginning of his idea to love his own people and then the nation.

Jacob's primary desire should have been to share all the blessings he had with his brothers and parents, and thus to become harmonized in oneness with them. Jacob led the lonely life of a shepherd, but all during this time his ultimate purpose was not to gain money or the material blessing. He missed his native home, for he was highly blessed by God, being born into the family of Isaac, in the lineage of Abraham. He felt sorry for what he had done to his elder brother. He thought it was understandable for Esau to want to kill him when he had taken away the birthright by cheating; and he was sympathetic with his brother. But what Jacob had that was acceptable as an offering to God was that the more difficult and lonely his situation became due to the aggravating persecution from Laban, the deeper attachment he felt towards his parents and brothers. This made him always wonder what he could do for their sake; this was the primary question. He thought that he could readily share with everybody at home what he had acquired by spending 21 long years of drudgery. If he felt the least bit self-centered, thinking that all the things he acquired belonged to him alone, Jacob ,could have ended his course in failure. This was the case because God blessed Jacob not for his own welfare and prosperity, but to have him lay the foundation on which all the Israelites could enjoy the blessing after he had organized the people by his own efforts. In other words, Jacob had to think in terms of public benefit in order to succeed. When he completed his 21 year course successfully, God blessed him with all the material wealth and all the other things necessary for his mission.

You know the details of the prolongation of his course from 7 years to 21 years. God blessed Jacob in his 21-year course to such an extent that even Laban became fearful of him, and wanted to prevent him from growing wealthier. As you well know, during his 3 day course Jacob stole all the things he needed. You know also that when Jacob was well on, his way, Laban caught up with him and quarreled with him over the idol which he had stolen. If Leah, in sympathy with her father, had told him the truth about the idol, Jacobs 21-year course would have come to nothing. But Leah deceived her father, Laban. What is interesting here is that Leah cheated her father, and Jacob also cheated his father. If Leah and Jacob had both deceived their fathers for their own benefit, it would have been wrong. However, they did this for God and His people, and we know that this is a necessary condition in the course of restoration. Leah was strictly on the side of Jacob. If Leah had cheated her own father, this would mean that she had become completely one with Jacob. In terms of becoming a God's side family, we can define Jacob's family as one which history had never before seen. Leah was one with Jacob without becoming one with her father, Laban, and this made it possible for Jacob to remain the owner of all his possessions.

In Adam's family, Adam and Eve deceived their Father, God, for an evil purpose; in Jacob's course of restoration, Jacob and Leah deceived their satanic-side father, which was right in God's sight. If Leah had become one with Laban against God's will, all could have been nullified. Not only his possessions, but also his children could have become questionable as whole offerings to God. If Jacob and his wife had been separated, where would the children have gone? Surely, there would have been division among the children, too, some wanting to follow their father while others, their mother. If so, could the restoration of Cain and Abel have been completed on the family level at that time? No! Their possessions also, being not solely on God's side, could not have been acceptable to God. Therefore, the fact that Jacob and Leah had become one with each other was an historical event in the providence of God. By their becoming one, parents, children, and all things naturally became one, all three in complete unity before God. At this point, Jacob was able to offer the three great offerings, all in unity and harmony, making them acceptable to God.

In Jacob's offering of the sacrifice, another condition was necessary; that is, he had to excel Cain many ways in order to offer an acceptable sacrifice to God. This is the fundamental principle in offering the sacrifice. In other words, Jacob had to offer the sacrifice in a way which would make it invulnerable to Satan's accusation. Satan is always accusing, so God can only accept the sacrifice of Abel if and when it excels that of Cain. Then, who is in the position of Cain? Esau was in the position of Cain to Jacob as Abel. Jacob and Esau are now struggling on the horizontal level, while God and Satan are doing the same on the vertical level. At this moment, Jacob's main thought should be so thorough as to think that he and his wife, his children, and all his possessions belonged to God and not to him. All these things are in the position of sacrifices for the realization of God's will. Jacob was on the way home, but the question was how to solve the problem with Esau. At this moment, God was on the side of Jacob, while Satan was on the side of Esau. God and Satan were both anxious to find whether or not Jacob, as the central figure, would stand firmly with the central view of the providence of restoration, centered strictly on God, that is to say, whether Jacob would stand firmly in the position of successful Abel, or become trapped under satanic conditions. Both God and Satan concentrated their attention on that.

In offering the sacrifice, Jacob had to excel Esau, not only on the physical level, but on the spiritual level also; in other words he had to subjugate Satan. On the way back home he would pray at the ford of Jabbok desperately that God should help Esau to welcome him without being hostile to him, because he knew that if Esau was going to kill him his mission would be a failure and dissipate. He knew that his way was not for himself as an individual, but for the restoration through indemnity for Adam's failure of being subjugated by the archangel. Therefore, Jacob had to first subjugate the archangel, who was in the position of Esau on the spiritual level, before being able to actually subjugate Esau on the physical level. Since Adam fell by being subjugated by the archangel, then the physical Esau was in the position of fallen Adam. In order to restore all the particulars through indemnity, Jacob had to restore on both levels, first subjugating the archangel. Therefore, he wrestled with the archangel at the ford of Jabbok all through the night for success on the spiritual level. In wrestling with the archangel, he had to risk all his possessions and his children, including himself and his wife.

What was the motivation and significance of the wrestling? If Jacob should be defeated in wrestling by the archangel, all his possessions, all his children, including himself and his wife, which should have all been unified in wholesome oneness, could have been taken away or torn into pieces by satanic hands. However, if he should win, all those things would belong to him and God. They fought all through the night until they were both exhausted, but the wrestling was not over yet. How do you think the match went? They were not evenly matched all the way. There were times when Jacob was almost defeated. What do you think? Was it Jacob who fell more times or the archangel? It is understandable that Jacob fell more times, but he would not give up even though he faced death; he fought desperately to win over the archangel. He would cling to the archangel again and again at the risk of his life. That's what made him fierce. That's exactly what happens in our course of life in faith. You are desperate to win over Satan, but Satan is so fierce that you stumble over and over again. No matter how many times you may be on the verge of defeat, you will attack him again and again. The archangel, too, was in a difficult situation. He may have beaten Jacob, but he could not kill him, since he would be liable to judgment if he did. So, the archangel too was in a most difficult situation.

In the meantime dawn was breaking and the archangel knew that he had to leave Jacob at daybreak because the archangel belonged to darkness. So, just before the dawn, he became desperate and he broke Jacob's thigh. How do you think the archangel broke Jacob's thigh? He must have done this in a moment when Jacob was weak. If, at that moment, Jacob was not being defeated, he could not have done that. Still, Jacob could not give up. Even though his thigh was broken, Jacob would not give up. At the thought of loss he became even more furious, and attacked the archangel again and again. He would rather lose his life in attacking than lose the battle.

At last the archangel had to give in. At last he could not but say to Jacob, "You have won the battle, you are the victor." He had to bless Jacob with the name "Israel", which meant "victor." All, through human history, Jacob was the only one who wrestled with the archangel and was victorious over him. He well deserved the name of "the victor." That is how the word "Israel" – which means "victor" – came into being. You must know that in being victorious over the archangel, he battled at the risk of his life, and that you, too, in your life in faith, must fight against Satan at the risk of your lives. Jacob's subjugation of the angel on the spiritual level signified Jacob's reversal of the situation that occurred in the Garden of Eden, where our first human Ancestors were subjugated by the archangel. However, Esau still remained to be subjugated. Adam fell by being subjugated by the archangel in the Garden of Eden. He himself fell into the position of the archangel [Satan] in substance. Now Jacob had to subjugate Esau who was in this position of the archangel in substance. In the Garden of Eden Adam was in the position of having to think of God alone without a thought for himself. Jacob was in the position of Adam, and had to go beyond the level where Adam failed and fell. In what manner could Jacob carry this out? Jacob had to think only of God, His will, and His words, trusting that God, who had blessed him, would never betray him. Even though his brother, Esau, may have wanted to take revenge on him, he would have to have such strong faith as to never be defeated so he could stop his brother from taking his revenge.

Now Jacob was on his way home to meet his brother, Esau. He could have gone somewhere else to enjoy his wealth if he did not think of God's will. He could have said, "Esau is Esau, and I am I; what have I to do with his life?" But his mind was so occupied by God's will that he wanted to meet his brother and reconcile the past and soothe his heart until his resentment vanished. What did he have to do in meeting his elder brother, Esau? First of all, he was ready to give up all his possessions, all his servants and his children, telling his brother that all these belonged to him. His attitude was: "All that I have is yours except God's will and God's blessing which is eternally mine." Adam, who ignored God's will, was self-centered, minding only himself, and lost his children and all things of God's blessing. On the contrary, Jacob was so God-centered that he would give away all things for the will of God. This is what made Jacob different from Esau. On the family level, Jacob would wrestle with Esau and risk all that he had in his possession. Jacob would think to himself, "Esau, you cannot have all this wealth if you don't excel me in exalting God's will." He would challenge and deal with his brother with this attitude. He thought, "As long as you take these possessions of mine, it means that you are one with me and exalting God's will."

After receiving Jacob's gifts, Esau's heart was melted. It was by receiving these gifts that the conditions were met and Esau as the archangel in substance was subjugated in the same way that the archangel was subjugated spiritually by Jacob. By Esau's welcoming Jacob, the conditions of indemnity under God's will were fulfilled on the spot. If Jacob had not fought with the archangel and won over him beforehand, and had to fight against both Esau and the archangel at the same time, what would have happened? If he had to fight with both Esau and the archangel at the same time, wouldn't his wife and children and his servants have joined in the battle? Then the battle would have been fought on a larger scale. It was a great advantage for Jacob to have fought the two battles separately.

Thus the two brothers who had hitherto felt resentment and hostility toward one another, embraced each other, shedding tears and blessing each other. A new era of Israeli history opened at this time in a higher dimension. There, Esau also shared in the blessing of being Israel, the victor. Jacob's course may look simple, but there is an historical meaning in it since all the things which had to be carried out under the providence of God were condensed in his course.

When we see Jacob's course and our course in the life of faith, there is a great similarity between the two. You are

in the position of Jacob; you knew that God's blessing was yours and with faith in the Divine Principle movement, you left your own homes when you were faced with opposition and persecutions from your parents and brothers. Those of you here whose parents and brothers oppose our movement, please hold up your hands. Almost all. Where will you go now? In fact, you cannot directly come here. That is, you are not entitled to be in this place. Could Jacob come directly to Father, God, after leaving his home? No! He had to go to Haran. You have to go to your own "Haran", namely, the world where you must experience drudgery and restore people and possessions. In Haran, Jacob was in the position of slave or servant to Laban, wasn't he? Laban would awaken him even in the middle of the night to go on an errand for him. He would say "Come here!" and he had to come, or "Go there!" and he would have to go. Laban would call him names, kick him and do anything to him for the 21 years in which he was under such drudgery. Would Laban have let him sleep when he was drowsy? When he was awakened from sleep, could Jacob retort to Laban and say, "I am sleepy, how dare you wake me up!" That could never happen. Awake or asleep, he had to comply with whatever he wanted. As a servant he was not allowed to eat at the table, but he had to eat in the kitchen. At Laban's call, he would have to stop eating right in the middle of his meal.

We can well imagine what a difficult situation he was in during the 7 years of drudgery. But just think, it was prolonged, for one reason and then another, until it finally became 21 years. From this point the 2,000 years of providential history after Jacob came about; that is, Jesus came 2,000 years later, inheriting what was accomplished by Jacob. Two thousand years after the fall of Adam, Jacob came as the Second Adam. By this course through 21 years of drudgery, he could restore through indemnity the lost 2,000 years of misery by lifting himself to the standard of Adam before the fall. Laban would promise to Jacob something good, but he would break his promise to him as often as 10 times. Laban's cheating Jacob 10 times has something to do with the significant number 10 which covers 3 levels each in the 3 stages of the formation, growth and perfection stages; and going beyond that, one more level to the number 10. The 3 major stages represent God's indirect dominion during which Satan can dominate, permitting Laban to cheat Jacob who was on God's side. If at that time Jacob had attacked Laban, he would not have paid indemnity to the end; he had to obey Laban despite all the hardships persevering to the end. If Jacob had done something to Laban in wrath, his whole mission would have been nullified. The more Laban persecuted Jacob, the more his fortune would be diminished, and the more Jacob would be blessed with abundance.

Jacob strongly believed that God was on his side, and that Laban could never win over him. His strong faith was his life, and the secret with which he persevered. That was his main thought which made it possible for him to go through the 21 years of drudgery with success. This statement shows the extent of Jacob's confidence: "However hard you may oppose me, you are doomed to surrender and I will be the victor". We, too, must have this kind of faith, because God is on our side. By your joining the Divine Principle movement, this means that you have the promising blessing from God to possess the whole world under the condition of indemnity. That which belonged to Esau is now yours. The world is in the position of Esau to you as Jacob, because the world existed before you. You are blessed with the birthright by God. Then how would you obtain these things? Just as in the case of Jacob, the blessing is already yours. Since the things of the world belong to you, why don't you go and get them yourselves? Frankly, speaking, do you now possess material wealth and position? [No!] Do you have your brothers with you? [No!] You do not have these things because you left your home, and you are on, your way to Haran, or you are already in the land of Haran. Then, do you have your own parents? [No!] You are in the same shoes as Jacob.

Suppose you say, "I want to, go to God." But can you go directly to Him? You are empty-handed with nothing in your possession, That's, not the, way. The man with the responsibility of restoration should be with God, our Father. Everything in the world and is waiting there in grief for you to restore the world to Him. You, cannot go straight to Him empty handed. You can go only after having restored things. So, you are compelled to go into the satanic world and to fight against Satan to restore the people and material out of his hands to be returned to God., Without doing this you will have nothing to offer to God, will you? Again, where are you, destined to go? Yes, to the, satanic world, like Haran. Then, are you willing to go there? You are reluctant, I know, but you have to go! You are sort of forced, to go. Would you want to have material wealth? [Yes!] Then, go out! Would you want a wife — or would you want a heavenly husband? Then go to Haran. Do you think you can find your spouse by going to God? No, you, must go to

Haran to find your spouse. Before joining your spouse, without your parents, without your children, you have practically nothing.

If you follow your Master empty handed, would that do? You cannot do that. I will kick you back. [Laughter] It is out of my love that I do this. I cannot leave you alone, because I know that if I do, you are going to die, in the, spiritual sense. I must push you hard to make you go to Haran and get what is due to you, because only in the way are you going to have eternal life in God. It is the formula in the Unification Church that each and every member should go through the seven year course. When it is prolonged you are apt to have to fulfill a 21 year course. If our members cannot fulfill that, the providential history may have to be prolonged another 2,000 years. If we cannot carry it out, it means that no one else can. do it, and then it can never be done. We who know this must be very serious.

There is one thing we must be really fearful of. What could this be? To be told not to witness to the people is the most horrible fate. Isn't, that true? [Yes!] Then are you willing to go out? [Yes!] You are going to Haran and it is the land of abundance, but in the beginning you will have to be servants to the people there. That's how restoration starts. In the course of restoration, you have to go through the stage of being a servant, the stage of adopted sonship, and then the stage of sonship to the True Parents. These are the 3 stages you must go through. Then you can put yourself in the position of the True Parents to your own descendants. Do you want to go through these stages step by step or do you want to go by leaps going over the 3 stages and into the 4th one all at once? [By leaps!] You are greedy! Then, you have to work four times as hard. Can you do that? [Yes!]

Jacob went to Haran where he went through drudgery and untold misery and persecution; and on the way home, he had to fight the archangel and then he had to fight against his brother, Esau, to be really entitled to the blessing. Under Laban he suffered in agony on the physical level, while at home he suffered in agony with Esau, on the spiritual level. In his battle at the ford of Jabbok with the archangel he suffered both spiritually and physically. If Jacob had not been so well trained in Haran under the drudgery of Laban, he could not have won over the archangel at the ford of Jabbok. He knew that the resentment he accumulated during his 21 years of bitter life in Haran would only be dissolved by his being victorious over the archangel. That's what made him so strong as to not give in before the archangel, and to finally win over him. Only after subjugating the archangel could he share his blessing with his parents. Now Jacob was in the position to be able to say to his parents, who are symbolically in the position of God, "Here are your Cain (Esau) and Abel (Jacob) completely restored. I have restored all the things lost by Cain and Abel in the beginning; here is the lost, family of Adam restored for you." Then God's resentment will be dissolved by the spoils brought by Jacob from the long struggles in Haran. He and his wife in the position of restored Adam and Eve could be dedicated to God.

This is exactly what we have to do in the course of restoration. This is what Moses had to go through as well as Jesus, after the pattern of Jacob. We say that Jacob's course is Moses' course, and Moses' course is Jesus' course. That means that Jesus' course is equal to Jacob's course. Now, do you have a clear picture of 'what your course is? When, you go out to the land of Haran, you will be faced with opposition: opposition from children and descents, from young people, the middle-aged, and from aged persons. In the five types of people there are male and female in each group signifying 10 types of opposition, which corresponds to Laban's 10 times of cheating Jacob. So, you must be ready to be persecuted and cheated at least 10 times by the people of Haran.

By how many people was Jesus opposed? The basic number was 12 his 12 disciples opposed him in the end. The number 12 corresponds to the number 10 in the course of restoration, because in an event of providential significance, God and the Holy Spirit are always involved. In the song "Arirong", Korean people sing that in love there are twelve hills to cross over. "I will cross over the hills to meet my lover." That's very symbolic; it's like a revelation. That means that in order to perfect our love, we have to go through at least 12 difficult situations. In order to complete your love in God, you must be able to placate 10 to 12 people opposing you. If this is our standard, we need people opposing us; and in this sense, Laban has done a good deed for Jacob. Even though it was out of jealousy that he persecuted Jacob, Laban's misconduct ultimately had the effect of helping Jacob to win the victory, even though Laban himself was unconscious of it. You must take rebuffs as a challenge, saying "Come what may,

this will make me the victor.” When the second trial comes, you should do the same until you overcome it, even 10 times or more. Your record will show 10 victories in the final analysis. Satan’s opposition would result in helping God’s will to be accomplished, if the opposition is overcome by God’s people. For this reason, God allows Satan to oppose His people. We must know that when we closely examine the course of restoration, Satan, too, is being used by God in such a way that Satan will finally help God’s man to be victorious by Satan’s failure. Otherwise, God Himself has to give you a rebuff.

But according to the Principle, God cannot tempt you or put you into trial deliberately. To be tested is, in a way, a good thing. In school, the teacher would give you a test after teaching you certain material, wouldn’t he? As I see it, the teachers play the role of both God and Satan. Is persecution good or bad? Success will be yours only when you know this exactly. Without knowing that, you cannot win over Satan in the trial. Then, would you rather have big trials or small ones? [Big!] In case there is no trial coming to you, what would you do? Then, you must arouse trials, that is, you must work so vigorously as to arouse persecution. For instance, you visit a village, it may be quiet, but once you go there, the whole village will be stirred up. Then, division is apt to be created in that village, with some coming to persecute you while some come to support you. When do you think the persecution will end? When you will have won over the last one.

Your Master is ready to go through persecution even now. Even though the whole of the United States may oppose me, they cannot kill me; I will survive all the trials, and the United States will be ours. It’s something like Jacob fighting against the archangel at the risk of his life. If the United States should kill me, she is liable to judgment. So, we must have Jacob’s steadfastness and perseverance. We must have the attitude of, “You cannot go without blessing me”. We are exactly in the position of Jacob, aren’t we? We have nothing to be afraid of. Since we are going to do things for the sake of God and the United States, we can do just about anything, and everything will come to us. Are you like that? These are not words fabricated by man; it is the word of God. I am conveying this to you since, I have put it into practice myself. After the Korean liberation from the Japanese regime, it took me twenty years to indemnify the 2, 000 years history from Adam to Jacob. If it had not been for the persecution from the Christian people, the same thing could have been done much earlier without having to go through three seven-year courses. My twenty year course is from 1960 to 1980. By the year 1980 we will have won the Christian world. Entering the year 2,000 it is going to be the Unification Church Age. That is, our movement will have to cover the whole world.

We must know that by the year 1980 we must win the whole Christian world and influence the democratic world. We are now in preparation for that. We have only 7 years left. By uniting the democratic world with our ideology we have to fight against the communist world in the final battle. By that time, the Abel on the world-wide level will have to conquer Cain on the world-wide level. Here, again our mission is exactly like Jacob’s. Who is in the position of Cain to the Unification Church? The whole Christian world is Cain to us because it is in the position of the archangel on the spiritual level, while the communist world is in the position of the archangel or Satan, on the substantial level. When we win the Christian world, the problem of the communist world will be of no consequence.

We are now at the ford of Jabbok fighting against the archangel. We have to inherit the blessing of God from the Christian world. Those who are in the position of the archangel have got to bless us as the victors. The democratic world is based on the Christian cultural sphere. So, if we, by winning the victory in the Christian cultural sphere, should inherit the blessing from that, then we can start our mission to fight against the satanic world. If the Christian world will become entirely one with us, just as Esau came to a willing surrender before Jacob, then the communist world will be no problem at all. Master must be able to say before God, “I have restored the lost wife, the lost family, the lost nation, and I have restored the lost world.” Only after having restored all these things can the kingdom of God be started. Isn’t that true? It’s exactly what should be done.

You, as my disciples must follow my way; that is, you too must follow the way of Jacob on the individual level, on the family level national level and the world-wide level. You are now going into the land of Haran in order to witness to the people and to do many other things. What are you going to get there? You must get your wife, your children and

material wealth. Would you want to have all those things? [Yes!] If you are going to be frustrated in persecution, there will be nothing left. Would it be difficult for you to persevere for 7 years while Jacob persevered 21 years? What about 21 years? There should be no question about it. That's nothing compared to the difficulties I had to go through. If you don't survive these difficulties, you are going to be like dead people even though you are alive. If you have to die in the spiritual sense, then what will be left there? Nothing will be left.

Knowing all this, you must be desperate. You may think, "After three years in the Unification Church, I am going to be entitled to the blessing of marriage." Originally you are going to be restored only after restoring yourself, your children, and your nation with its material wealth. Only by Cain and Abel becoming one can you be in the position of the restored Adam and Eve, enabling both brothers and sisters to come before parents. God is in the position of parents. Due to the human fall, He lost all wealth, which was to have been under the children's dominion. Their relationship with their parents was cut off. Only when Cain and Abel become one, can they return to their parents and be blessed in marriage by them. That's the Principle.

Have you done that much? You have still a long way to go. But after joining the Unification Church, you set your eyes on each other looking for a mate, but that is not right. Only after having brought in three spiritual children can you be blessed. Only after having returned three times as many material possessions as you used to enjoy in the world, can you enjoy your possessions in the movement. But as soon as you join the Unification Family you feel you are free to choose your mate and free to have food, clothing and shelter. That's the wrong idea; it is against the Principle. Isn't that true? When you live in the church, if you don't witness to the people, and restore the material for the church you are parasites; if you don't bring in spiritual children and want to get blessed in marriage, you are thieves. After you have returned all these things to God, God will, give them back to you, saying, "These are your children, this material belongs to you so enjoy it all. If you don't return these things to God, though He would want to give you everything, He would be empty handed. But if you have gained these things, then you, too, will have something to give your children. That is the Principle. Jesus should also have fulfilled this, since it was part of his mission.

After you restore three spiritual children and material wealth, God will bless you, and later your spiritual children will receive the blessing after you have raised them wholesomely to meet the standard. Your spiritual children, in turn, must fulfill their portion of the responsibility and bring 3 spiritual children, each having restored their material possessions. Have you done your part? If not, are you ready to fulfill your part? [Yes!] For whom are you going to fulfill your responsibility? [For you.] No, not for me; you are going to do that for your own sakes. You may say, "I am doing this because I am told to do it by Master; so I am doing this for him." Or you may say, "I am doing this because it is God's will; then, am I not doing this for God's sake?" Not at all. You are doing all this for your own sake. You are taking advantage of what I have accomplished and enjoy it as yours. You are working on the foundation I have laid with hard labor, and you are greatly indebted to me; so, can you say you are working for my sake?

You are indebted to God for His 6,000 years toil. Can you say you are doing things for the sake of God? Knowing this, your Master would pray before God even in untold difficulty "Father don't worry about me, I can take care of myself. I will carry out my mission." Then, can you complain to God for seemingly not helping you? Out in the front line, can you complain against me saying, "Oh Master, why have you sent me to such a remote place, where I have to meet with such difficulty?" Can you say that? What I have gained in 10 years battle in Korea is going to be inherited to you, just as a new branch is engrafted to the tree rooted in this soil of the United States. Can you still complain? Witnessing is, after all, for your own sake! It is your mission to restore the nation; it is your mission to restore the world. Because of the human fall, all humanity has to go through the same way. So, it is also your way.

You are supposed to go through the stages step by step, but you are now already standing on the level of the nation-wide foundation which I have laid for you. One more step and you will reach the world-wide level of restoration. Still, can you complain? The ten year old wholesome true olive tree is here in the American soil for you to be engrafted to as he branches. Can the branches grow without the trunk and root? My branches can have life because of the trunk and its roots. You are indebted to the wholesome tree; you must be grateful for that. When you go to the spirit world

you will know everything clearly and you will be eternally grateful to God and your Master. Wouldn't that be true? This is not my fabricated words I am telling you, but it is the truth. Here in the United States, I want to give out my life power to you as the branches, so that you will grow wholesomely and thrive to cover the whole world. Are you willing to become branches of world-wide value or not? Then you must be positive in carrying out your mission. Isn't that true? Then, you must go through hardships more than any nations in the world in order to make our mission a success in the nearest possible future.

Now that you know this theory, I am sure that it is clear to you that our Principle and our course in the life of faith really conform with each other, although it may have been vague to you until now. We must clearly understand that Master has been treading on the road step by step. Do you know what I mean? Again, I must remind you of the fact that Jacob restored his family's material wealth in Haran, and on the way back home he wrestled the archangel and won over him; then back at home he could subjugate Esau. Seen from our viewpoint, Haran is the world whereas the archangel is Christianity and Esau the communist world. In subjugating all these things, we must restore the whole world back to God. Can you imagine how impatient and busy your Master must have been during the 21 year course? Now you must feel the same and do the same. We must be united into a strong oneness in the joint effort. If there is a division here, how sad our Heavenly Father will be.

Suppose your father is in Haran under persecution by the people around him; his children, too, are hated by the people. They must be strongly united into one in face of such difficulties. If the children are divided among each other, their power will be weakened. Isn't that true? You, children of God, must be one with each other; then you must become one with me. You must go through the hardships in Haran and, having subjugated Christianity on the spiritual level, you must be able to establish the earthly kingdom of God. What is left before us is the great world wide task of consistently connecting all the success you've gotten stage by stage with the course of 21 years. By that time, no power in the whole world will oppose us.

The world is now rapidly declining into ruin. It will so happen that we are going to rise, while the Christian world will fall, rapidly declining; ultimately, the communist world will collapse. By the year 1980 there will be radical changes in the whole world. Why? The changes have the significance of making the world go in accordance with God's will and ours.

This is something similar to the course of the Israelites for the restoration of Canaan. The existing Christian world is the firstborn, and is in the position of the first Israelites in the wilderness, while our group is the second born, and in the position of the second Israelites. We are in the position of Jacob's descendants entering the land of Canaan with all the blessings inherited from their fathers.

The more actively we work, the more swiftly the Christian world will collapse in corruption. What they have achieved, if anything, will be inherited to us., We have many young members in our church; the majority of them are under 30 years of age. Each of you is like Jesus or Jacob in resurrection; you are trying to fulfill what was left unfulfilled by them. You are in the position of Jesus before the age of 30, inheriting his mission at that point to make it a total success. That's why we must have many young members. Most of our members are under 30 — in their twenties. In recent letters from Japan, we have learned that many teenagers are coming into our church; this is in accordance with the Principle. What's happening in our movement is totally opposite from that which is taking place in the established churches. We don't have many old people here, while in other churches the contrary is true, since the Christian people have not been able to carry out their mission in the providential history of restoration. Do you understand?

We are going to fulfill all these things, but we have the seven tribes of the Canaanites to fight against. These signify the Communist satellite nations. How many satellite nations are there? About twelve now aren't there? The number has multiplied. If the number of the satellite nations becomes more than 12, they are doomed to decline. The Communist leaders in Russia have been Marx, Lenin, Stalin, Malenkov, Bulganin, Krushchev, and Brezhnev. They are now on the very highest peak; they cannot go beyond this level. From the eighth leader, or possibly up to the tenth, they are doomed to decline. However, since the number eight is the number of restart on God's side, our side

will go upward, fighting a significant battle from 1960 to 1977. Beyond 1980 we will reach a certain peak. From this time, our road will be smooth. When it is examined closely, world history goes in accordance with God's will and the Principle. That is the proof that God exists, and that He loves humanity. Communism started in the year 1917. So, 1977 will be their 60th year. Since the number 60 signifies satanic fulfillment, from this year on, the satanic sovereignty over the world will be taken away. However, they will not fall away easily but will desperately fight in a last ditch attempt to keep their power. So, the year 1977 will be the most crucial year in the history of the United States, and we must be well prepared for that.

Now, let us come to the conclusion. Jacob's course has a historical significance which is connected to us and inherited by us on the world-wide level. We must be ready to pay the toll of indemnity for the restoration of the whole world. Then, our mission is greater than his or Jesus'. Jesus' course was 3 years of public ministry so, centered on this, in order for us to indemnify those years, each of us must have at least 3 years of service before being blessed. Jesus left unaccomplished the restoration of the family, the nation, and the world on the physical level, so we, as his heirs, must fulfill those things both on the physical and spiritual levels. Jacob's seven year course was the fundamental number of providential significance which Jesus would have gone through if he hadn't died. So, it is desirable for us to be ready to go through a seven year course, but if we have not fulfilled our mission within that time, we should be ready to go through a second or even a third seven years.

As for Master, during my first three years of public ministry, just as Jesus did, I had to go through severe hardships culminating in the torture of prison life, which was more for me than Jesus' cross. There in prison I was prepared for the seven year course, indemnifying Jacob's course. I experienced untold difficulties during those 10 years, but by going over the number 10, I entered my second seven year course and then the third, during which time I paved the way for you to go through. In other words, I have laid the foundation for you after having gone through both Jesus' and Jacob's courses, both on the spiritual and physical levels; otherwise, you can never go through the way by your efforts. Your way is going to be much easier and smoother than mine. By your becoming one with me, you can go through the way very easily.

We as the third Israelites are now on the nation wide foundation trying to go over to the next stage; the world wide level. With this mission ahead of us, we are now training ourselves to be strong warriors to win the victory in the frontline. Jacob met his parents and brother whom he had missed for so long, and enjoyed his blessing in peace and harmony only after going through drudgery in Haran. We, too, who are in search of the ideal world must go through the same course by restoring the Cains or Esaus in Haran with ourselves in the position of Abel or Jacob. Men we can meet our True Parents and God, entering life in the world wide level under God's sovereignty. Whether you are still in Haran or at the ford of Jabbok fighting against the archangel, or in the position of trying to subjugate Esau, you must actually experience the agony and pain Jacob had to go through. You must have fiery desire in order to go over the national level, to enter the final stage of the world wide level within 21 years time, or else it will be too late. Something deadly serious might happen.

I am desperate to make our mission a success in due time. Until recent years, the top level people in the Christian churches attacked me in every possible way, while the Communists did the same. But now I am going to counter attack them again. That's why from October I am going to make another public appearance, giving speeches in 21 major cities of the United States. When I wield the sword of words and meet with no counter attack from the satanic side, then victory will be ours. In my third public appearance, I will cover the fifty states. On that foundation you people are going to have public rallies continuously in each of the fifty states. Our Heavenly Father will give you power, and you are going to be more than Billy Graham.

From the year 1977 to 1978 we have got to plant the message of the Divine Principle deep in the hearts of the people all over the country, rooting it deeply into the American soil. Then, the leaders in the Christian world will become so serious as to have to make research on the Divine Principle and our movement, finally becoming one with us. With all Christian denominations united, we will march forward in a joint effort at the time of the end of the world. Then we will have restored the whole nation of the United States. In other words, we have to revitalize

Christianity in a joint effort to defend the world from the threat of Communism. These two questions are, of immediate need and have crucial importance. This is Master's view, and I am quite sure that it is right. With this done by us in the United States, this nation will have to use us or put us in the vanguard to conquer the communist power; this is what I see in light of the Divine Principle. It was only after winning over the archangel, that Jacob could come to subjugate Esau. Likewise, for you too it will be only after you win the battle in the Christian democratic world, that you will be able to combat Communism on the world wide level. Let us advance, well armed with the Divine Principle and the Victory Over Communism ideology. Do you understand? [Yes!]

So, whatever opposition you may meet with in the Christian world, or however hard persecution may come from the Communist world, you must feel a great challenge and with a high morale, overcome and conquer the power without difficulty. We must put ourselves in the position of Jacob, thinking that God, who blessed us with the whole world, is now on our side, and we deserve, to enjoy the blessing when we have fulfilled our mission. That is, even though God blessed us, it is not until we complete the mission assigned to us that the blessing will be ours in the truest sense. When you are blessed and cannot fulfill the blessing, you must be fearful of the curse that might fall on you. It would be better for you to die on the way than to end your mission in failure. If you die on the way, still struggling hard to attain the goal, your mission with your blessing will be inherited to your descendants.

However, if your mission ends in failure, you will lose the blessing, with the possibility of a curse coming on you and your descendants. If you find it impossible to realize your mission, you had better die. Would you prefer that? [No!] If you prefer that, don't even think of dying after the failure — why don't you die now? If you die struggling on the way, that much will be your victory, and your success will be enjoyed by your descendants on the earth plane, and by you in the spirit world. That is our way.

So, we have to make up our minds now! Fight through the satanic world! Are you ready to do that? [Yes!] Hold up your hands in pledge, before God.

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