

Introduction to the Original Substance of the Divine Principle

Presenter's Script¹

This introduction to the Original Substance of the Divine Principle is based on the lectures of Rev. Jeong Og Yu. It was drafted by Lovin' Life Ministries Education Office and the American Clergy Leadership Conference, to accompany the Power Point presentation by the same title, with the numbering corresponding with the slides.

It consists of five sessions. Each is designed for a 45-minute presentation, which is the time it takes to read the script verbatim and add brief comments or emphases. Each session concludes with discussion questions.

1

Introduction to the Original Substance of the Divine Principle

2

Session 1 Preparation for Study and Principle of Creation

3

Two thousand years ago, Jesus spoke in proverbs and figurative language.

John 16:25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

4

John 16:12 -13 I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Jesus told his followers that there was much he could not tell them at that time. He promised that the Spirit of Truth would come in the future and guide us into ALL truth. That day is today. Jesus guided Reverend Moon to discover the Divine Principle teachings that we will explore today.

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Mark 2:22 (NIV) And no one pours new wine into old wineskins. If he does, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, he pours new wine into new wineskins.

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The Divine Principle is part of the new wine promised for our times. It begins with the **Principle of Creation**.

7

What is the Principle of Creation?

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It is **God's blueprint** for the creation of man, the purpose of human life and the universe. It's a blueprint for how to live well. Just as a machine has a blueprint and operating instructions, we as God's children find the blueprint and operating instructions for life revealed through the Principle of Creation.

9

It is observed in the natural world. The creation itself bears witness to the handiwork of God.

10

It is revealed in the Bible, directly by the Creator of all things.

11

To live well, we must know our purpose. When is the purpose decided? With machines, the purpose is decided by the designer. For all creation including humankind, the designer is God. God instilled into us His purposes. To know our purpose, we must know God. The laws of nature support the person who knows God.

The Unification Principle is not intended as doctrine, but as the true, scriptural guide for all humanity

12

Let us explore how the Apostle Paul told us we can perceive God: through the creation.

13

By natural law, the effect reflects the cause. The character of the artist is revealed in the artwork. So too the nature of God is revealed in creation.

Rom. 1:20 For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.

God's power and divine nature are self-evident in the creation.

Since God is present everywhere, we will look for characteristics common to all the creation.

14

In Genesis 1:27, the Bible states, "So God created man in his own image, in the image of God created he him; male and female created he them."

Human beings are male and female, which is a reflection of God's masculinity and femininity. Also humankind is composed of an outer form, the body, and an inner quality, the mind.

Similarly, all created beings, regardless of their level of complexity, possess an intangible internal nature, which corresponds to the human mind, and a tangible external form, which corresponds to the human body.

15

Animals are directed by an internal faculty, the instinct, corresponding to the human mind, which endows them with a certain purpose, and they have a physical body. Likewise, animals also are male and female.

16

Plants maintain their organic functions by virtue of their internal nature, which biologists call the plant mind, and they reproduce through pistil and stamen.

17

Likewise, positive ions and negative ions come together to form molecules, because within them exists a rudimentary internal nature, a mind that guides them to do so.

Electrons (-) assemble around nuclei composed of protons (+) to form atoms. According to modern science, particles that constitute atoms are made up of energy. For energy to form particles, it, too, must possess an internal nature that directs it to assume specific forms, based on positivity and negativity.

Probing deeper still, we search for the Ultimate Cause, which brought this plus and minus energy into existence.

18

This being would be the First Cause of all the myriad things in the universe. As the First Cause, it must possess the dual characteristics of internal nature and external form and original masculinity and femininity.

We call this First Cause of the universe, God.

19

In summary, God is the harmonious union of the dual characteristics of original internal nature (God's *shimjung*, true love and character) and original external form (Universal Prime Force, principle, order, law, infinite energy).

At the same time, God is the harmonious union of masculinity and femininity.

Shimjung is a new expression of the truth that reveals **God's heart**. *Shimjung* is "the irrepressible emotional impulse of the heart that desires to feel joy through loving the object partner." This is the nature we see in a mother nursing her baby, or children attending their parents. The ideal relationship between God and us is one of *shimjung*.

Because of the disobedience of Adam and Eve, we have only a shadow of *shimjung* in us, because our hearts are inconsistent. We can love our spouse or family, but because we are not perfected in love, we can change. God doesn't change; his heart is always giving and seeking joy by loving us, regardless of our attitude.

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To summarize, God is the first cause, the one absolute and unique original being.

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God is the harmonious union of original internal nature and original external form.

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God is the harmonious union of original masculinity and original femininity.

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In relation to the universe and human beings, God is the masculine subject partner to His feminine object partner.

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Made in His image, we reflect the nature of God fully. God's internal nature is *shimjung*, true love and character. God's external form is order, law and principle.

God's internal nature and external form possess original male and female attributes, which are reflected in (see blue circles below the GOD circle) man and woman.

Union, both in God and in human beings, is when the male and female achieve oneness in one body. This is fulfilled through absolute sexual ethics. Here, man and woman are faithful to each other in a marriage covenant with God and society to remain together in love, each living completely for the other. God designed the sexual union of man and woman to happen only where the love is absolute, signified by the complete self-giving act of marriage.

In 1 Corinthians 7:4, Paul wrote of this God-centered oneness of husband and wife: "The wife hath not power of her own body, but the husband, and likewise the husband hath not power of his own body, but the wife."

When man and woman come together in true love, the vertical, internal God of the night and horizontal, external God of the day unite in oneness.

Without this union, God's masculine and feminine natures do not combine. As it is written in the Bible: "If we love one another, God dwelleth in us, and his love is perfected in us." (1 John 4:12)

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Adam and Eve were God's children. Adam was created to be God's son and God's own body. Eve was created as God's daughter and God's bride or partner.

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Adam and Eve's marriage was to have been God's marriage. God would have been embodied in them, as the appearance of the substantial God.

27

If Adam and Eve had matured through obedience to God's commandment and perfected love, Adam and Eve's first love would have been God's first love.

Once there was disobedience to God, and Adam and Eve followed the words of the angel Lucifer and came together without God's *shimjung*, they broke away from God's lineage. The lineage they created was born in sin, outside of God's realm of love.

28

Until now, therefore, God's couldn't give love substantially in a body.

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Human history has been the long journey of God's seed and lineage, from Abraham to Moses, to David, to Jesus, to today.

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From this perspective of physical as well as spiritual love, it was not until the appearance of True Parents that God was finally liberated to love.

31

Because God is love, we can see that the origin of the universe is rooted in love. And like all parents, God's parental love is fulfilled by the marriage of His male and female children.

32

This is why God is the origin of male and female...

33

...and God made human beings to multiply through physical love. Physical love is consummated in one place...

34

This is the purpose of sexuality, to continue and multiply the lineage and to complete our hearts in true love.

35

We love our spouse through the sexual organ. This is where man and woman become one in spirit and flesh.

36

Therefore, God declared that man would leave his parents and become one flesh with his wife, through love. **(Gen 2:24)**

37

Let us summarize God's purpose for creating his and her children.

38

The first purpose is to give God a body. True love becomes substantial through embodiment.

39

The second purpose is to perfect God's experience of absolute true love. Adam was to be the son of God and at the same time the substantial body of God Himself. Eve was to be the daughter of God, and also, as a bride she was to perfect substantially the ideal of the horizontal love of God. God created so that Adam and Eve could perfect the ideal of horizontal love, which is marital love. God's ideal of absolute love descends vertically and joins where the ideal of marital love between Adam and Eve is realized horizontally.

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Here is where new children of God, man and woman, are created. This is the third purpose: the multiplication of God's image in eternal sons and daughters.

41

Relationship of Parent and Child

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All beings exist because they have parents.

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Parents need children to become parents.

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So the greatest desire of man and woman is to become true parents and grandparents. How do we achieve this?

45

To achieve this, parents give their *shimjung* heart, love and character to their children. They love their children more than they love themselves and more than the children love themselves. Children naturally inherit this and in return offer loyalty, filial piety and fidelity in attendance to their parents.

A son grows to become a bridegroom, husband, and father. A daughter grows to become a bride, wife and mother.

By doing so, the parents arrive at their Sabbath, their resting place in oneness with God. As the Heavenly Parent of all, God himself reaches "safe settlement," the seventh day, in which God can rest.

46

Give and Take Action and the Four Position Foundation

How does God enable life to exist, act and multiply? God contains universal prime energy, the invisible energy that brings the subject and object elements of every entity to interact.

Thus, God is the cause, subject and internal power of all created entities.

The interaction generating these forces of creation is called **give and take action**.

This give and take action produces the forces necessary for existence, action and multiplication in the creation.

47

Jesus was talking about give and take action in verses such as:

Mt 7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Mt 7:1-2 For with what judgment ye judge, ye shall be judged...

48

Therefore, God created all things in pairs.

49

God created everything in relationship with others for give and take action to bring development.

50

In relationship they exchange love and beauty, resulting in joy and happiness.

51

For example, the give and take action between mind and body enables an individual to live. The give and take actions between husband and wife in a family, among teachers and students, superiors and subordinates, employers and employees, people and the government (civil servants) in a society, and among the nations of the world are essential for them to live together in harmony and peace.

Animal and plant life co-exist through the exchange of oxygen and carbon dioxide. The human body maintains its life through the arteries and veins, inhalation and exhalation, sympathetic and parasympathetic nerves, and so forth. We can look at atoms, molecules, and positive and negative electrical charges, the circulation of elements between stamen and pistil and between male and female. The solar system exists based on the stars, planets and moons.

52

The Four-Position Foundation

When the four positions—God, subject, object and union—have give and take, a foundation is formed.

This comes about through three stages, called origin (God) – division (subject-object) – and union. We call this, “origin-division-union action.”

The origin is God; the “division” is the subject partner and object partner projected from the origin, and their union is the third stage.

53

The Four-Position Foundation is the fingerprints of God in the creation,

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the foundation for existence...

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the foundation for love...

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the foundation for the family...

57

and the foundation for the universal three-stage process through time...

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Therefore, it is the foundation to realize God’s purpose of creation.

59

God’s Motivation and Purpose of Creation

As we said before, *shimjung* is God’s essential attribute. It is the irrepressible impulse of the heart that desires to feel joy through loving the object partner.

God’s purpose is to share joy with human beings and all creation, His object partner.

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When our object partner is an idea, we have partial, temporary joy.

61

When the idea becomes substantial, our joy is complete. Therefore, we seek substantial love with real people, through our physical and spiritual senses.

62

Through substantial love, we become God's object partner in four respects:

...partner of resemblance (Gen 1:27—God created male and female in God's image)

63

...partner of goodness (Jn 14:20—I am in the Father, you are in me and I am in you)

64

...partner of perfection (Mt 5:48—be ye therefore perfect as your Father is perfect)

65

...partner of *Shimjung*

We inherit this from God through three blessings given in Gen 1:28—to be fruitful, multiply and have dominion.

66

The Three Great Blessings: What did Jesus mean when he said we should be perfect? He meant that we are fruitful, as a mature tree that bears the fruit of righteousness. This is to fulfill the **first blessing**. The key to God's **first blessing** is the maturation of individual character. An individual's mind and body become one with God as their center.

Such individuals become the temples of God and acquire divinity. They experience God's *shimjung*.

The true purpose of education is to nurture such heavenly people.

67

The 2nd Great Blessing

God's second blessing was to be fulfilled by Adam and Eve after they had achieved individual maturity. Adam and Eve should have joined in loving oneness as husband and wife and raised children. The greatest blessing is marriage, by which we inherit God's true love, true life and true lineage through fulfilling our portion of responsibility, ultimately, absolute sexual ethics.

68

The 3rd Great Blessing

Ideal human beings receive stimulation from the world of nature. Through the creation, they feel immense joy and God also delights.

Had God's purpose of creation been realized, the Kingdom of Heaven on earth would have been established. This is called *Cheon Il Guk*, the nation of oneness through love.

After life in the Kingdom of Heaven on earth, people enter the spirit world and enjoy eternal life in the Kingdom of Heaven there.

69

The Four Realms of *Shimjung* Heart

The deepest explanation of God's purpose of creation is revealed in *terms* of relationships of heart. As our invisible, internal Parent, God created human beings as His substantial children.

As God's first substantial object partners, Adam and Eve were meant to be the Parents of humankind. They were meant to become husband and wife, bear and raise children, and form a family intertwining the heart of parents, the heart of husband and wife, the heart of brothers and sisters, and the heart of children.

Created as newborn infants, Adam and Eve were to grow and perfect themselves gradually. This is why the family is so valuable. The daily experience of the heart of True Children, True Brothers and Sisters, True Spouses, and True Parents cannot be acquired in any other place.

In this manner, God intended to build the Kingdom of Heaven on earth through His own children, born of His heavenly lineage.

70

The three great kingships. God created us to rule the cosmos through...

71

Grandparents' kingship. Grandparents represent God and the past. They embody the eternal tradition and wisdom of God. They lead and care for their lineage with God's love.

72

Parents's kingship. Parents represent humankind and the present. They are responsible to lead, govern and care for the present world.

73

Children's kingship. Children represent the future, over which they will have dominion later as parents and grandparents.

74

All three generations are harmonized in the realm of God. They possess regal nobility, ownership and responsibility. Within the realm of the royal family, wisdom and love develop through the generations.

75

Why do we marry?

76

First, we marry to become complete: Before marriage, we are only half. By marriage, we join with another in love, to resemble God, who is complete (male and female).

77

To possess God's True Love

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To perfect love as individuals

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Your partner is the publicly recognized owner of your sexual organ.

80

Second, we marry to complete God and liberate love. The marriage of Adam and Eve is God's marriage.

81

God becomes visible; this is the substantial appearance of God.

82

Third, we marry to multiply God's True Love, True Life and True Lineage. Had Adam and Eve perfected themselves in True Love, they would have fulfilled God's desire to wear a substantial body. They would have become God's body.

83

As the object partner of love, able to love substantially, they would have

84

...multiplied children, the image of God would expand to fill the universe.

This leads us to understand the principled view of marriage.

85

The Principled View of Marriage

Marriage is for the sake of one's partner.

86

Human beings are conceived, born and grow for the sake of others, marry for the sake of others, and reach perfection through living for the sake of others.

87

The way of our life is to build a world where we live for the sake of others.

88

The world where we live for the sake of others is the ideal world and the kingdom of Heaven.

89

Thus, the basic unit of the kingdom of Heaven is the family.

90

The Growing Period and our Portion of Responsibility:

In Genesis 1:5, the Bible states, "...And there was evening, and there was morning, the first day." This shows that creation is a process that takes time. We call it the growing period.

The **growing period** the realm of **God's indirect dominion**. All beings grow by virtue of the autonomy and governance given by God's Principle. God governs all things indirectly.

All things reach perfection automatically. Our perfection as human beings, however, requires the fulfillment of a portion of responsibility, which is to obey God's Word or Principle. It is not automatic.

We can deduce from God's commandment to Adam and Eve that the first human ancestors were responsible to believe in the Word of God and not eat of the fruit. Their decision depended not on God, but on themselves.

Because God Himself created human beings in this way, He does not interfere with human responsibility.

91

When we fulfill our responsibility through the growing period, we come to abide in the realm of **direct dominion**. Only a perfected person can always have the heart of God and God's thinking without any lapse. Jesus fulfilled this and this is the goal that he gave us, to "be ye therefore perfect as your heavenly Father is perfect." (Matthew 5:48)

92

We can see that human responsibility is the most important factor in the fulfillment of God's purposes.

93

Our outcome depends upon our choices. As God said, "Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God, which I command you this day: And a curse, if ye will not obey the commandments of the Lord your God,..." (Deut 11:26-28)

God will not force us to obey, but the spiritual law is absolute, just as the law of gravity is absolute, and if we don't respect it, we will suffer and cause others to suffer. Most of all, we cause God to suffer.

94

God always fulfills his "95 percent," giving his Word. However God's will includes our faith and practice. We look at our part as "5 percent."

95

The right to govern comes from being the Creator. So God governs everything. If we are to be qualified to be God's children, we must also be creators. We cannot create all things, so God gave us responsibility to create our own character. By having human beings do this, God makes us qualified to be His children, inherit his and her creative nature, and exercise dominion over all things.

Our character is perfected by believing God's Word and putting it into practice, most importantly to practice absolute sexual morality and self discipline.

Through this creativity, we become second creators and complete God's creative enterprise. Once we fulfill our responsibility, we inherit God's dominion over all things, including the angels.

This is the reason God gave a portion of responsibility to human beings. Only human beings have this freedom and responsibility.

Through this we create our true character and gain our essential rights.

- The right to be God's child
- The right to govern creation as a co-creator with God
- The right to participate in the creation process.

96

Let us look at our position in the creation.

Reflecting God's internal nature, our mind is our internal nature, possessing five spiritual senses by which we relate to the spirit world. Reflecting God's external form, our body is our external form, possessing five physical senses by which we relate to the physical world.

The spirit world is infinite, eternal and transcendent of time and space. It is an incorporeal world we call "heaven." The physical world is finite, temporary and restricted by time and space. It is a corporeal world usually referred to as the earth. The physical world resembles the spirit world, as Heb 8:5 tells us:

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount."

The physical and spirit worlds together constitute the "cosmos."

As we will explain, our physical self provides nutrients to our spirit self, as a tree provides nutrients to its fruit. At the end of our life on earth, our physical body returns to the earth and our spiritual self goes to its eternal reward.

97

Our life has three stages. The first is formation in the womb, from conception to birth. This preparation for life on earth takes place in a world of fluid, a water world.

98

Our second stage of life is on earth, breathing air. Here we have responsibility to learn how to give and take love through our physical body and spirit mind. It is here that we can marry and procreate a lineage.

99

Our third stage is life in spirit world where we live in our spirit body. Life on earth is preparation for the spirit world. We transition to the spirit world through an ascension, or "sung hwa," ceremony, to eternal happiness attending God as families, clans and communities. Here we possess an eternal body and mind—our spirit body and spirit mind.

On the Mount of Transfiguration, Moses and Elijah appeared to Jesus and the disciples as spirit persons. They looked the same as they did while in the flesh. The spirit world is real. Paul said, "And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;" 2 Corinthians 12:3

100

The spirit mind and body grows through give and take action between two types of nourishment: life elements that come from God, and vitality elements that come from the physical self. The spirit self also returns an element to the physical self, the living spirit element.

When people receive the living spirit element, they undergo many positive changes in their physical self; they feel infinite joy and new strength welling up in them that can even drive away illness.

Because it needs vitality elements from physical actions, the spirit can grow only while it abides in the flesh. In Matt 16:19, Jesus said, "and I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

101

The growth of the spirit self progresses through the three orderly stages. A spirit in the formation stage of life is called a form spirit; in the growth stage, a life spirit; and in the completion stage, a divine spirit.

A person who achieves the formation stage on earth will abide in the "form-spirit" level in spirit world. A person who achieves the life spirit level will abide in Paradise, which is where Jesus said he would dwell with the one who confessed faith in him on the cross. A person who achieves the divine spirit level will abide in the Kingdom of Heaven.

102

To be a **perfect person** means to have a perfect spirit body; it has nothing to do with your external physical condition, but is based on your acts of selfless love.

To have a **perfect original mind** means to have a perfect heart, a heart of true love. It has nothing to do with knowledge, fame or power.

These come on the foundation of **perfect absolute sex**, joined to God's lineage based on true love, including all races, nations and religions.

103

Guidance for spiritual growth

104

Physical food and drink is for my physical body. The Principle (God's Word) and acts of service are food for my spirit self. If you listen but forget the Principle or do not act upon it, only satanic thoughts and words will remain.

105

Prayers of repentance are air for the spirit body. If you do not pray every day, you do not have air. Prayer is similar to a conversation with God. God longs to converse with you, based upon your faith and effort to listen and speak to Him.

106

Complaint is poison to the spirit self. Lucifer was the first complainer, complaining in his heart about God's plan; Adam was the second, who complained about Eve and even God; then Eve complained about Lucifer; finally Cain complained about his brother: "am I my brother's keeper?"

Only Jesus complained about no one, as a sheep, the Lamb of God. The world began on a diet of spiritual poison.

107

God has three stages of judgment: of the Word (belief), of character (practice) and of the heart (*shimjung*).

108

And God endows us with three stages of love: love for God (which leads to the first blessing), for people (which leads to the second blessing) and for the creation (which leads to the third blessing).

109

The basic way of life is to live for others. The whole purpose comes first and guarantees the fulfillment of the purpose of the self. Your mind attends God, your body serves your mind, you serve your family, your family serves your clan, your clan the tribe, your tribe the society, your society the nation, your nation the world, the world God, and God comes to you with eternal love.

110

Through prayer and meditation, the study of God's Word, repentance, service and gratitude, we develop godly character and heart, to experience God's love as individuals, spouses, parents and public servants.

This is the blueprint for life with God.

111

(End)

1

Introduction to the Original Substance of Divine Principle

2

The Human Fall

3

The explanation of the human fall will clarify the issues of the Fall

4

...clarify the fundamental question of sin

5

by examining the root of sin (original sin)

6

the identity of Satan, and

7

the motivation and process of the Fall.

8

The Root of Sin (original sin)

9

We have held to a vague belief that Adam and Eve's eating the fruit of the tree of the knowledge of good and evil was the root of sin. To understand this, we look at the fruit of the Tree of Knowledge of Good and Evil.

10

In Gen 2:17, the Bible states "but of the Tree of the Knowledge of Good and Evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die."

11

Was the fruit literal or symbolic?

Some Christians believe that the fruit of the tree of the knowledge of good and evil was the fruit of an actual tree, while others believe that the fruit is a symbol, as much of the Bible is written in symbolic language.

12

Could the fruit be symbolic? Jesus often spoke in symbols: John 16:25, "These things have I spoken unto you in proverbs, but the time cometh when I shall no longer speak to you in proverbs but I shall show you plainly of the Father."

13

Jesus often spoke in symbols or parables. An example of a parable is Luke 8:5, "A sower went out to sow his seed."

14

Jesus explained the meaning of the symbols to his disciples in Luke 8:11, when he told them that the seed is a symbol for the word of God.

Can eating a literal fruit be the source of sin and evil? Jesus also once said, "Not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man." If this is true, literal food that one eats cannot cause one to fall.

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We conclude that the fruit may be symbolic.

16

The Tree of Knowledge appears only once in the Bible, so to learn what the fruit of that tree represents, let us investigate the tree of life, which stood next to it in the Garden of Eden.

17

According to the Bible, the hope of fallen people is to attain the tree of life.

For the Old Testament age (middle figure), "Hope deferred makes the heart sick, but a desire fulfilled is a tree of life." **Prov 13:12**

For the New Testament age (figure on right), this hope is expected to be fulfilled at the Second Coming, "Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates." **Rev 22:14**

Since the ultimate hope of humankind is the tree of life, we can infer that the hope of Adam was also the tree of life. (figure on left)

It is written in **Gen 3:24** that when Adam fell, God blocked his path to the tree of life by stationing the cherubim with a flaming sword. The Tree of Life must represent the hope of Adam, which was blocked by the Fall.

This is why, for fallen people ever since, the tree of life has remained a hope.

What was the hope of Adam? He hoped to become a man who would realize God's ideal of creation by growing to perfection. The tree of life in fact symbolizes a man who has fully realized the ideal of creation, perfected Adam.

18

Jesus is the Tree of Life, because Jesus is the second Adam, who fulfilled the ideal of a perfect Son of God. In **1 Cor 15:21-22**, "By man came death. Also by man came resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

19

Then **1 Cor 15:45** says, "The first Adam was a living soul, and the last Adam was a quickening spirit."

The last Adam is Jesus. So Jesus is the Tree of Life and he also is the last Adam. And therefore, the Tree of Life is not only a symbol of Jesus; it is a symbol of the first Adam if he had attained perfection.

20

Jesus and Paul both used the tree metaphor. Jesus likened himself to a vine (tree), and Paul called Jesus the true olive tree.

21

Jesus said, in **John 15:5**, “I am the vine and you are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”

22

Paul said, in **Romans 11:17**, “But if some of the branches were broken off and you, being a wild olive tree, were grafted in among them and became partaker of them, of the richness of the olive tree.” Paul saw us as branches of a wild olive tree that are to be broken off and grafted into the true olive tree, and that true olive tree, of course, is Jesus.

23

In conclusion, what is the Tree of Life?

24

If Adam had obeyed God, he would have become the Tree of Life. Because he fell, his path to become the Tree of Life was blocked.

25

Jesus is the second Adam

26

He is called the last Adam, the perfected Adam.

27

Jesus is the Tree of Life, the True Olive Tree that we are to be grafted onto.

28

If the Tree of Life is Adam, then what is the Tree of the Knowledge of Good and Evil?

29

Just as there was a tree in the Garden of Eden that symbolized a perfected man, there also should have been a tree that represented a woman who has fully realized the ideal of creation. That woman was Eve.

30

The Tree of Knowledge is a symbol of Eve. But why “good and evil”?

It is because if Eve obeys the God’s commandment, she becomes a Tree of the Knowledge of Goodness.

31

If she disobeys the commandment, Eve becomes the Tree of the Knowledge of Evil.

32

What does the fruit symbolize?

The fruit is that by which a tree multiplies. If the tree symbolizes Eve, the fruit signifies that by which Eve multiplies, Eve’s love.

If that love is used responsibly, with obedience to God, then it becomes good fruit and Eve becomes a Tree of the Knowledge of Good. But if that love is shared in

disobedience to God, irresponsibly, it becomes evil fruit and Eve becomes a Tree of the Knowledge of Evil.

33

What is the identity of the serpent?

34

In **Rev 12:9** we read, "The great dragon, that ancient serpent, the devil or Satan, is cast down and his angels are thrown down with him." Who is that serpent? That's the great dragon, the ancient serpent, who is known as the devil or Satan. So the serpent is Satan.

This verse also says, "his angels," which indicates that this angel is male. "His angels were thrown down with him" indicates that he is the leader of angels.

35

Isaiah 14:12 declares, "O, Lucifer, son of the morning, how you've fallen from heaven. You said in your heart you will rise above the stars of God and set your throne on high, but now you are thrown down to the bottom of Sheol, to the depths of the pit."

So the prophet Isaiah makes it clear that that the serpent is an angel named Lucifer.

36

This is confirmed by the fact that this "serpent" conversed with people. Literal animals don't talk to people.

37

They don't know the will of God, as this serpent did.

38

They do not have a subtle intellect, able to deceive a human being.

39

And animals don't live in Heaven, which is where this "serpent" lived before he was cast down.

40

This "serpent" possessed ability and power that animals don't have.

41

And has remained to tempt the human race ever since, beyond time and space.

42

This "serpent" was not a literal snake, but a spiritual being, an angel called Lucifer.

Lucifer became Satan when he sinned and fell. Let us now investigate what kind of sin the angel committed.

43

"And the angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the

great day. Even as Sodom and Gomorrah and cities about them in like manner, giving themselves over to fornication and going after strange flesh, are set forth as an example of suffering, the vengeance of eternal fire.” (**Jude 6-7**)

44

The fall of the angel.

From this passage we can infer that the angel fell as a result of an illicit sexual relationship, or fornication.

Fornication is a crime that cannot be committed alone. With whom did the angel commit the illicit sexual act in the Garden of Eden? In order to unravel this mystery, let us examine what kind of sin the human beings committed.

45

Gen 2:17 makes it clear that God gave his commandment to save his children from immediate, sudden death, “But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die.”

46

When God gave the commandment, “they were both naked, the man and his wife, and they were not ashamed.” (Gen 2:25) They were innocent and therefore had nothing to be ashamed of. What happened after that?

47

(Read Gen 3:1-4. It’s important to let the pastors read these verses, and not just from the screen. I strongly urge you to let each pastor read from their own Bible; we prefer the King James Version, but other versions are acceptable.)

Gen 3:1-4: “Now the serpent was more subtle than any beast of the field that the Lord God had made, and he said unto the woman, ‘Yea, hath God said, “Ye shall not eat of the tree of the garden”?’ And the woman said unto the serpent, ‘We may eat of the fruit of the trees of the garden...

48

...but of the fruit of the tree which is in the midst of the garden, God hath said, “Ye shall not eat of it, neither shall ye touch it, lest ye die”.’ And the serpent said unto the woman, ‘Ye shall not surely die.’”

God had said, “The day you eat thereof you shall surely die,” but Lucifer gave different words to Eve. He said, “You shall not surely die.”

49

In **Gen 3:5-7**, Lucifer made it more confusing to Eve, twisting the word.

“For God doth know that the day ye eat thereof then your eyes shall be open and ye shall be as gods, knowing good and evil.’ And when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof and did eat,...

50

...and gave also unto her husband and he did eat. And the eyes of both of them were opened and they knew they were naked and they sewed fig leaves together and made themselves aprons.”

If we are ashamed of something, we cover it up. Before they fell, Adam and Eve were both naked, and were not ashamed. After the Fall, however, they felt ashamed of their nakedness and sewed fig leaves together into aprons to cover their lower parts.

51

Why did they hide their lower parts? If they had committed a crime by eating some actual fruit, then they certainly would have covered their hands or mouths.

It is human nature to conceal one's faults. Shame and guilt are what happened "on the day you eat of it." Not just separation from God, but from each other and from their own lower parts, which they couldn't even look at.

52

In **Job 31:33** it is written, "If I have concealed my transgressions like Adam, by hiding my iniquity in my bosom."

They concealed their lower parts after the Fall because those parts were the source of their shame. And this was because they were the instruments of their sinful deed.

53

In the world before the human Fall, what act would one be willing to carry out even at the clear risk of one's life? It could be nothing else but the act of love.

They desired the fruit of love more than they feared death.

54

In conclusion, human beings fell through an act of illicit sexual intercourse.

From the viewpoint of God's purpose of creation, love should be the most precious and sacred act. But because the sexual act was the very cause of the Fall, people often regard it with shame and even contempt. It has caused the downfall of the mighty, and the collapse of civilizations.

Human institutions are powerless to defeat sexual immorality, which grows more prevalent as societies achieve greater comfort. No one can solve this but the Messiah. Therefore, the Messiah must return to solve this problem, which is rampant even among religious leaders.

55

Now let us examine the course and motivation of the Fall. We begin with the motivation of the serpent, the angel named Lucifer.

As Hebrews 1:6,13-14 tells us, God created angels to be His retainers, who would assist Him in creating and sustaining the universe. God assigned Lucifer as the channel of God's love to the angelic world. In this position he virtually monopolized the love of God.

56

We are God's children, the recipients of his complete parental love. This is a much deeper love than the love of a master and servant.

Angels have the mission to minister to human beings. We are meant to rule over the angels.

57

So, after the creation of Adam and Eve, Lucifer felt a lack of love. To deal with this sense of deprivation, he chose selfishness. He determined to grasp the same central position in human society as he enjoyed in the angelic world. This was his motivation in the spiritual fall.

When the angel beheld Eve, she looked beautiful, a source of the love he felt he deserved. He approached her to grasp love from her, for himself. Eve on her part responded to his attention and his promise that he would open her eyes so that she would become like God.

The power generated between them by their selfish desires led them to have an illicit sexual relationship on the spiritual plane. This was the "spiritual fall" between Eve and the archangel.

As a result, Eve received evil elements from Lucifer: guilt and fear. She also received wisdom on an angelic level, and became aware that sexual love was what was intended between her and Adam.

Now we examine the physical Fall. Eve approached Adam to rid herself of the guilt and fear and once again stand before God. Adam now appeared very attractive to her. Adam responded and the power generated in their relationship brought them together in an illicit physical relationship of sexual love.

This was the basic motivation and process of the fall of human beings and the angels.

When Adam united with Eve, he inherited all the elements Eve had received from the Archangel. These elements in turn have been passed down to all subsequent generations without interruption. Humanity has multiplied in sin to the present day, perpetuating the lineage of Satan.

58

Why did God give the commandment?

59

God gave the commandment in order for Adam and Eve to perfect their character through obedience to the word...

60

...and to bind them to God alone, as their Parent of true love...

61

...and to protect them against the possibility of the Fall.

62

God had to work through his Word. He could not govern the immature Adam and Eve directly by his love, because of their inability to receive it. Once they grew to maturity, God could govern by love in perfect freedom.

63

Because love is stronger than Principle, God gave the commandment, telling them to stay away from the power of any love outside the Principle.

We all know that the heart can change when it's not mature or perfected. Until our hearts are perfected, like Jesus, there is still always a possibility that the heart can change and people can fall away from God.

64

Now, during the growing period Adam and Eve were sinless but they were immature. Therefore, God could not relate to them through *shimjung*. He had to relate through words. God's word was the commandment. By holding onto, believing and practicing God's word, they would eventually develop their character, perfect their heart and character, and then come into the direct dominion of God, which is the dominion of heart and love.

Therefore, the commandment was necessary during the growing period only.

65

Consequences of the Human Fall

Satan is the name given to the Archangel Lucifer after he fell. When the first human ancestors fell, they bound themselves in blood ties with Lucifer and thus all humanity became the children of Satan.

Had Adam and Eve reached full maturity and built a four position foundation centering on God, the world of God's sovereignty would have been established at that time. While still immature, however, they fell and formed a four position foundation centering on Satan. Consequently, this world has come under Satan's sovereignty. Hence, the Bible calls Satan "the ruler of this world" and "the god of this world." **(2 Cor 4:4, Jn 12:31)**

Jesus said, "You are of your father the devil," and called them a "brood of vipers." **(John 8:44)**

St. Paul wrote, "Not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons." **(Rom 8:23)**

Once Satan came to dominate human beings, he also achieved domination over everything in the universe. Accordingly, it is written, "the creation waits with eager longing for the revealing of the sons of God. . . . We know that the whole creation has been groaning in travail together until now." **(Rom 8:21)**

66

Three fundamental changes took place as a result of the Fall

67

...change of blood lineage. The false seed corrupted the pure love of God. And so Jesus said, "you are of your father, the devil." (Jn 8:44, cf. Dt 32:31-33)

68

Change of ownership. In Principle, ownership is given by love. Therefore, Satan can claim to be our owner and father, because we inherit his love. God is no longer the sole owner of human beings. Satan has a claim automatically.

69

The change of the realm of *shimjung*. We lost the heart of filial piety, fidelity and parental love. Love was twisted to produce fear, anxiety, regret and hatred.

70

Nevertheless, we possess an original mind untouched by the Fall, urging us to return to God and giving us pain when we violate the Principle.

71

Then what, from this understanding, is the meaning of sin?

Sin is a violation of heavenly law that is committed when a person forms a common base with Satan, thus setting a condition for give and take action with him.

72

Sin can be classified into four kinds.

The first is the original sin. It is like the root.

73

The second is hereditary sin, which is like the trunk.

74

The third is collective sin, which is the branch.

75

The fourth is individual sin, which is the leaf.

76

If we remove the root, original sin, the entire tree will fall. The Messiah comes to remove the original sin. This is the meaning of the grace of the marriage Blessing.

77

The appearance of fallen nature.

Fallen nature is original nature twisted into evil by the introduction of selfishness from Satan. We identify four key aspects of fallen nature.

78

Failure to take God's viewpoint, and putting yourself at the center. This began with Lucifer's viewpoint, caring about his own welfare and not God or God's children.

79

Departure from one's natural position, as when Lucifer, Adam and Eve related as spouses, not Lord and servant, brother and sister.

80

Reversal of dominion, or ownership. We are created to live in the dominion of love. Lucifer, Adam and Eve established a corrupt dominion through selfish, malicious love rather than true love.

81

Multiplication of evil. Lucifer manipulated Eve's hope to return to God into a multiplication of evil by inducing her to seduce Adam, expanding the fall from a spiritual sin to a physical sin.

82

Based on this, we see that in restoration there are three liberations.

83

Three liberations

84

First is liberation from original sin. The Messiah has to liberate us from Satan's blood lineage, eradicate of the claim of Satan on us. This is the Blessing that changes the blood lineage.

85

Second is liberation from fallen nature. From within Satan's dominion, fallen nature has to be restored through a principled life.

86

Third is liberation from Satan's lifestyle by creating a heavenly social environment.

87

The first result is that Satan has no claim on the children based on original sin. This is the foundation to build true families and an ideal world.

88

The second result is to establish God's homeland.

89

The Korean term for God's homeland is *Cheonju Pyeonghwa Tongil Geuk*, or "nation of cosmic peace and unity." It is the dwelling place of God, what we can call God's homeland. The shortened term is *Cheon Il Guk*. It is what the Bible calls the Kingdom of Heaven on earth.

90

The third result is the restoration of love.

91

God loves His enemy. Through the fall Satan violated God's heart, but God's heart of love can never change. His heart is that he loves Lucifer, whom He created. God's heart endures to love the children of the enemy of love. True love means that God loves His enemy's children more than his own children.

92

Satan is the accuser. So Satan accuses us before God, as we see he accused Job, saying that the only reason that Job loved God was because God was good to Job. We see in Job 1, that God had to endure Satan's mockery and be merciful to him.

Satan even accuses God that by the Principle you must love your enemy, Satan himself.

Further, Satan has mocked God all throughout history, saying that no man could ever perfect himself.

93

Jesus liberated God from accusation. So therefore, Jesus liberated God. When Jesus forgave his enemies from the cross, he triumphed over Satan and vindicated God's love. He fulfilled the human responsibility for the first time.

94

We must do the same. We must understand God's deep heart of suffering and liberate him from this anguish by carrying this cross with Him.

We must love our enemy. God cannot strike his enemy. If you hit the enemy, it means you acknowledge evil's existence. There's no concept of enemy in God's ideal of creation, so God cannot strike his enemy. If God were to strike Satan, it would mean he recognized Satan as the enemy and that his ideal of creation was lost.

95

Restoration comes through natural surrender. This is the reason God has conducted the providence to subjugate Satan through Satan changing his own heart. Jesus brought Satan to natural surrender, not by striking him but by perfecting himself. Satan was disarmed; he had to bow down to Jesus.

Why doesn't Jesus make Satan bow down to everybody? Because it is our responsibility.

96

The unfinished restoration.

Nonetheless, because Jesus' own family rejected Jesus, Satan continued to mock God, saying there will never be any family of God's lineage.

That's why True Parents liberate God, because now a family has fulfilled its responsibility to become the embodiment of God, not just as an individual, but as a family.

97

How fallen nature works in us

98

It arises when we fail to love as God loves. We then feel resentment over being excluded and unloved.

99

It arises when we complain and are dissatisfied with who we are, from a selfish vantage point.

100

It gains strength when we dominate or control others based on our own desires and issues.

101

It solidifies when we persuade, force or seduce others to go along with us.

102

God's call to us today.

Liberate yourself by living a life of absolute faith, absolute love and absolute obedience. By doing this, you separate from Satan and return to God.

103

Liberate God by being a person whom God can trust. Understand and console God's heart.

104

(End)

1

Introduction to the Original Substance of the Divine Principle

2

Session 3: the Mission of the Messiah and the Purpose of His Second Advent

3

The word "Messiah"

4

In Hebrew, "messiah" means the "anointed one," signifying a king.

5

"Christ" is the Greek word for Messiah. God sent this Messiah in the person of Jesus Christ.

6

The purpose of Jesus' coming as the Messiah was to bring salvation by restoring the world away from Satan's dominion into God's dominion.

So Christ comes to restore that, which means to recreate the ideal of creation. Re-creation, restoration and salvation mean to restore the world and all humankind back to God. It is to turn hell on earth and in spirit world into the Kingdom of Heaven on earth and in heaven.

This is why Jesus came, declaring that the Kingdom of Heaven is at hand, and that we should be perfect as our Father in Heaven is perfect.

7

Salvation came through the cross, because the people disbelieved Jesus. As the top arrow indicates, this placed them under the dominion of Satan, in hell on earth.

As the arrow below indicates, through the cross, the people could be forgiven this terrible sin of rejecting the Messiah and adopted as children of God through Jesus and the Holy Spirit.

8

Salvation through the cross was the outcome of Jesus' ministry, because the people disbelieved Jesus.

Adam and Eve exemplify the importance of belief and obedience. If they had obeyed God's commandment, God's family would have been realized. But they disobeyed and Satan became the false father. (John 8:44)

9

Similarly, if the people had received and believed in Jesus, the restoration and recreation of God's family would have been completed.

But because of the rejection of Jesus, he walked the redemptive path of the cross. He forgave and redeemed them, and us, through the cross.

10

Was Jesus' Path to the Cross the only Possibility?

God prepared Jesus' family to receive him as Messiah. Mother Mary had a revelation from the angel. Joseph had revelation as well, telling him to protect Mary and Jesus.

In Zechariah's family, Elizabeth and Zechariah knew who the son of Mary was.

On the level of the religion of Judaism, the priests knew the Messiah was expected—Zechariah himself was a priest serving in the Temple.

On the national level, King Herod knew of the Messiah's birth from wise men who came from the East to honor him.

Why would God make such extensive preparations for him to be received if he wanted Jesus to be rejected? Does this not tell us that there was another possibility besides the path to the cross?

11

God prepared Jesus' family, Judaism and Israel to receive and believe in Jesus. If this is true, then the path of the cross was against the providence of God.

12

When we look at Jesus' own words, we see that he wanted to be believed in and accepted. Jesus testified that God's will was that Israel believe in him.

God's will was that Israel believe in Jesus.

13

For example, in **John 6:28-29**, we read, "Then said they unto him, 'What shall we do that we might work the works of God?' And Jesus answered and said unto them, 'This is the work of God, that ye believe on him whom he has sent'."

14

The people's blindness and arrogance caused Jesus anguish.

15

Matthew 23:37: "O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not."

Jesus was so sad that they would not gather.

16

Luke 19:41-44, "When he was come near the city, he beheld the city and wept over it, saying, 'If thou hadst known, even thou, at least in this day, the things which belong unto thy peace, but now they are hid from thine eyes, for the day shall come upon thee that thine enemies shall cast a trench about thee, encompass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon the other because thou knewest not the time of thy visitation'."

Why did Jesus weep over the city if they were doing God's will? He wept because they were not doing what God wanted. God wanted them to believe on him whom he has sent.

17

Jesus' prayer at Gethsemane, after the Last Supper, represented his filial piety to God. He cried, "let this cup pass from me!" Let us read the passage in detail.

18

Matthew 26:38-45, "Then sayest he unto them, 'My soul is exceeding sorrowful, even unto death. Tarry ye here and watch with me.' And he went a little further and fell on his face and prayed, saying, 'Oh, my father, if it be possible, let this cup pass from me. Nevertheless, not as I will but as thou wilt.'"

19

And he cometh unto the disciples and findeth them asleep and said unto Peter, 'What? Couldst thou not watch with me one hour? Watch and pray that ye not enter into temptation. The spirit indeed is willing but the flesh is weak. He went away again and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.'"

20

"And he went away again and prayed the second time and prayed, saying, 'Oh, my father, if this cup may not pass from me except I drink it, thy will be done.' And he came and found them asleep again for their eyes were heavy. And he left them and went away again and prayed the third time, saying the same words. Then cometh he unto his disciples and sayeth unto them, 'Sleep on now, and take your rest. Behold, the hour is at hand and the Son of Man is betrayed into the hands of sinners'."

21

Why did Jesus pray, "let this cup pass"?

22

He was sorrowful to death because they were rejecting God.

23

He prayed not out of weakness; he had no personal fear of suffering or death. If God had originally predestined Jesus to die on the cross, Jesus would have expected to go that path as his due course.

24

He prayed because God's original plan was that he would end all sin and evil and build the Kingdom of God.

Jesus offered those desperate prayers because his goal was to end all sin and evil and build the Kingdom of God. His untimely death would be a tragic disappointment to God, who had worked so laboriously to realize this hope through the long ages since the Fall. Furthermore, Jesus knew that humanity's afflictions would continue unrelieved until the time of his Second Coming.

25

It was God's Will that he be accepted, but when the disciples slept and there was no faith in the people, he was betrayed into the hands of sinners.

26

The first martyr's testimony

27

Stephen, the first martyr, **Acts 7:51-52**, cried out, "You stiff-necked and uncircumcised in heart and ears, you do always resist the Holy Ghost. As your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them, which shewed before of the coming of the just one, of whom ye have been now betrayers and murderers."

So the traditional Christian belief that Jesus had to die is actually very true. However, we're looking deeper. **Yes, he had to die, but why? Because there was faithlessness.** If there was faith then there could have been another way. Jesus had power over all sin. He could forgive anyone of sin. Jesus had power over all sin without the crucifixion, if there was faith. But there was no faith.

28

The completion of the providence of salvation: what will people be like once they have been restored as those who have become perfect as Heavenly Father is perfect?

Such people...

29

are fully attuned to God and experience God's Heart within their innermost self.

30

possess a divine nature and live their life with God

31

do not have the original sin

32

are not in need of redemption or a savior

33

do not need to pray arduously or practice religious ritual and offerings

34

naturally have good and sinless children

35

Was the ultimate purpose of the providence of salvation fulfilled?

36

Original sin is still passed on to the children to be saved. As we see in **Psalms 51:5**, "Behold, I was shaped in iniquity and in sin did my mother conceive me." And that is still true for saved believers' children. All generations are in need of baptism.

37

Also, we see that sin exists in saved people, such as St. Paul. In **Romans 7:19-23**, Paul says there is a war between the law of his mind and that his body. So sin still exists in the flesh.

38

Romans 8:23 makes it clear we await the redemption of our body. According to the word of God, “Not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” The New International Version clarifies that it is, “We await adoption as sons...”

39

1 John 1:8-10 talks about the fact that anyone who claims they have not sinned is not telling the truth.

40

Did God’s work end there, or is there a further redemption? The redemption of the body is yet to come. (Romans 8:23)

41

When Jesus returns, the ultimate purpose of the providence of salvation will be fulfilled. He returns to complete God’s work and save those who are waiting for him with a salvation waiting to be revealed in the last times. (Heb 9:28, 1 Peter 1:5)

42

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” (Heb 9:28)

NIV: “he will appear a second time, **not to bear sin, but to bring salvation** to those who are waiting for him.”

“Who are kept by the power of God through faith unto **salvation ready to be revealed in the last time.**” (1 Peter 1:5)

43

From this evidence, the ultimate purpose for Jesus’ primary course, to end all sin and bring all into the Kingdom, was not fulfilled.

44

This is why Jesus must come again. He will return to wipe away every tear and bring evil to an end.

45

So then how will the ultimate purpose be fulfilled?

46

Again, we go to the fact that because the people to whom the Messiah came did not recognize that Jesus was the Christ, the one for whom they—and all humankind—were waiting.

47

The outcome depended upon faith in Jesus. Here is the vision for the providence with complete faith in Jesus.

Satan’s claim over human beings is over our flesh and spirit. But then God sends Jesus, who is one with God, as John 14:20 indicates, “I am in my father.” By belief in him, the people would have cut off from Satan in the flesh and spirit. They would have been saved in flesh and spirit, and God would have come to dwell on the earth.

The prophecy in **Isaiah 9:6** that he would become a wonderful counselor, mighty God, everlasting Father, Prince of Peace, the Lord of glory, would have been fulfilled.

48

But God's secondary course was also a possibility: if the people fail to believe in Jesus, Jesus has to offer his body as a ransom.

And that is what happened.

49

He allowed Satan to attack as he entered into Judas. Jesus gave his body over to death on the cross. Therefore, all humankind's body remains under Satan's dominion. The flesh is not saved.

Satan believed he would destroy Jesus' spirit too. But when we read Jesus' word from the cross, even though God had abandoned him and he felt forsaken – "My God, my God, why hast thou forsaken me?" – still in that moment Jesus said, "Father, forgive them, for they know not what they do."

So Jesus' victory on the cross was of the spirit, when he said, "Father, forgive them, for they know not what they do." He continued to love the people. The thief on the right turned to him and believed, and therefore, Jesus could say to him, "You will be with me in paradise." Through faith, he could resurrect with Jesus, as can all who profess faith.

50

After Jesus' resurrection, people who believe can spiritually be born again and they can go with Jesus into the realm of paradise when they die, free of satanic claim. But their flesh body, like Paul's, is still captive to sin.

For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then I of myself serve the law of God with my mind, but with my flesh I serve the law of sin. —**Rom. 7:22-25**

If we say we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say we have not sinned, we make him a liar, and his word is not in us. —**1 John 1:8, 10**

51

Romans 8:19-23 confirms that we still need the second coming of Christ for complete redemption.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

52

Salvation through the redemption by the cross and the purpose of Jesus' Second Advent.

53

In Jesus' course, they didn't believe in him, and the prophecy of **Isaiah 53** was fulfilled, that he would be a suffering servant, bruised for our iniquities, wounded for our healing, bearing the sins of many.

54

Jesus' physical body was given as a ransom and he paid the full price for spiritual salvation.

55

Salvation of the spirit is offered to all who believe.

56

But Jesus came to save the body as well as the soul. So Christ must return to bring physical and spiritual salvation, to deliver us from this body of death. (Rom 8:23, Heb 9:28)

So why does it appear that Jesus fulfilled the Old Testament prophecies?

He did fulfill the Lord of Suffering prophecies, but that was not predestined to happen. Prophecy is not predestination. To believe this is to remove from humanity our authentic freedom to receive the living Messiah. God's predestination always leaves room for human freedom and responsibility.

To understand, we need to look into the nature of biblical prophecy.

57

In Scripture there are always two kinds of prophecies, because God gives human beings responsibility.

58

If we look at **Deut 11:26-28**, "Behold, I set before you this day a blessing and a curse. The blessing if you obey the commandments of the Lord, which I command you this day, and a curse if you do not obey the commandments of the Lord your God..."

59

Therefore, we must believe the word of God. Then if we do, blessing comes. If we don't believe, a curse comes. The decision is in our hands. It is the God-given human responsibility to decide which way to go.

60

Biblical tradition of dual prophecies: Three examples

With no faith on earth, the suffering servant prophecies would be fulfilled—the curse. With faith, the Lord of glory prophecies would be fulfilled—the blessing.

It was the same with Adam. When Adam didn't believe then death came. If he had believed, life would have come.

When Moses and the Israelites didn't obey God, they died in the wilderness. Those who had faith, led by Joshua, went on to the Promised Land.

61

Jesus said, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." **John 3:14** Moses lifted up the serpent for one reason: to save a people **who were unfaithful**. "And the people spake against God, and against Moses..." (Num 21:5–9) If they had believed in Moses, there would have been no serpent raised up.

Jesus foresaw that due to the chosen people's failure to believe in him, humankind would be consigned to hell. He foresaw that he would then be nailed to the cross like the bronze serpent, granting salvation to all who look to him. Foreseeing this eventuality, Jesus uttered this foreboding prophecy with a mournful heart.

Then were the "Lord of Glory" prophecies in the Hebrew Scriptures, such as Isaiah 9:6, meant to apply to the Second Coming? Not according to Jesus, who told us "all the law and the prophets were until John [the Baptist]." (Mt 11:13) The Hebrew prophets never envisioned a Second Coming. All prophecies pertained to one coming, and they were of blessing or curse because of the human freedom and responsibility to choose the good. In other words, the outcome was not predestined.

62

The story of John the Baptist reveals much about the course of Jesus. To understand, we need to know the prophecy that Elijah comes before the Messiah.

63

The people of Israel, including the Pharisees and scribes, understood that Elijah had to appear before the coming of the Lord. This is based on the last words of the Hebrew Scriptures.

Malachi 4:5, "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord."

64

Who was Elijah? He was a prophet who was expected to return. Did he return literally? Not according to Jesus.

65

Jesus said that John the Baptist was Elijah.

66

Matthew 17:10-13, the disciples asked Jesus who was Elijah, and Jesus went on to say that Elijah has already come and they did to him whatever they pleased. And finally, "And the disciples understood that he spoke to them of John the Baptist."

And then again in **Matthew 11:14**, Jesus speaks, "If you are willing to receive it, this [referring to John the Baptist] is Elijah which was to come."

So Jesus himself says very clearly that John the Baptist was Elijah.

67

John, on the other hand, said that he was not Elijah.

68

In **John 1:19-21**, we find that the Jews sent priests and Levites to talk to John about who he was and he denied that he was the Christ, which meant that they were considering he might be the Christ. And they asked him, "What then? Art thou Elijah?" And he said, "I am not."

We have a situation here where Jesus said John is Elijah and John said he's not Elijah.

(Note to people the New International Version, the Revised Standard Version and the New King James Version say Elijah, E-l-i-j-a-h, whereas the old King James Version will say Elias, E-l-i-a-s, which is the same. Elijah and Elias are the same. But sometimes it causes a little bit of hesitation in the people, so it's good to clarify that.)

69

What direction would the people choose? Who appeared more believable to them? Would they believe John's testimony or Jesus' testimony? That choice was a matter of human responsibility. Let's examine in detail.

70

The direction the people would choose.

When you look at John the Baptist...

71

He was born in the high priest Zechariah's family, with a miraculous birth. An angel appeared to John's father and told him of John's coming. He was born of a mother who was too old to bear children.

72

He was famous for his ascetic life.

73

He had a powerful ministry, and people even thought he might be the messiah. (**John 1:19-21**) In **Luke 3:15**, "The people mused in their hearts whether John was the Messiah."

74

But when you look at Jesus...

75

Jesus came from a lowly carpenter's family.

76

He was stated to be an unlearned youth.

77

He seemed to violate the Law when he healed a man on the Sabbath.

78

He befriended tax collectors, prostitutes and sinners.

79

He put himself in the same position as God, referring to himself as “the Son of God” who had come down from Heaven.

80

He told people that they should love him more than their own family. He forgave people of sin. And his birth was suspect.

It was really difficult for the people to believe Jesus saying John was Elijah when John the Baptist, who was so trusted, denied it.

81

So the people followed John, and this made them doubt Jesus' words not just about John, but everything he said and did. He seemed to be just another man claiming to be the Messiah, with no one supporting his claim.

82

So why should John have known that he was Elijah? He should have believed the revelation he received at the river Jordan, and understood that prophecy is a mission, a mission he inherited from Elijah. We can call this, “mission succession.”

What was the mission of John the Baptist?

83

John knew his mission at the beginning, when he declared that his mission was to “make straight the way of the Lord” and “turn the hearts of the fathers to the children and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared.” (**John 1:23, Lk 1:17**)

84

Prior to John's birth, as recorded in Luke 1:17, an angel told John's father, Zechariah, that he would have a son, that he would name him John, and that that son would go before him in the spirit and power of Elijah.

So Zechariah prophesied that John was the return of Elijah.

85

But it didn't mean that Elijah was reincarnated in John. It was the **shared mission** that made John the Baptist “Elijah.” Elijah from the spirit world cooperated with John.

86

Here we see the biblical meaning of a second coming. It's such a strong connection that Jesus called John, Elijah.

John the Baptist served as the one through whom Elijah worked to complete his mission. Therefore, in terms of their common mission, John may be seen as the same person as Elijah.

Elijah in fact returned in spirit and was trying to help John the Baptist accomplish the mission of preparing the people to receive the Messiah.

If you look at **Matthew 11:13**, Jesus said, "For all the law and the prophets prophesied until John." And **verse 14**, "If you will receive it, this was Elijah which was to come."

87

John was to have testified to Jesus and then followed him as the Messiah. Jesus therefore continued his discourse on John by saying, "wisdom is justified by her deeds." (**verse 19**)

Wisdom alone is not enough; you need results, your deeds. Jesus was saying that John should be assessed based not on the wisdom of his testimony at the river, but on his deeds putting that testimony into action in his life.

88

So, Jesus said John was Elijah.

89

But John the Baptist denied Jesus' testimony!

In **John 1** they asked John, "Are you Elijah?" He said he was not. They asked him, "are you the prophet?," and he said, "No."

(Now we should have one of the pastors read Matthew 11:1-14, and make sure it's a very good reader.) "And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities, and now when John had heard in the prison the works of Christ, he sent two of his disciples and he said unto him, 'Art thou he that should come, or do we look for another?'

Jesus answered and said unto them, 'Go and show John again those things which you do hear and see. The blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear and the dead are raised up and the poor have the gospel preached unto them. Blessed is he who is not offended in me.'

Remember, through the power of the Holy Spirit John saw the dove landing on Jesus, and he heard the voice of God directly, telling him, "Behold, this is my son, with whom I am well pleased." And John in the beginning did fulfill his mission. He testified to Jesus. He said, "Behold, there goes the Lamb of God who comes to take away the sins of the earth."

But John didn't stay with Jesus. He kept his own disciples. This practical unbelief of John the Baptist led to the unbelief of the entire Jewish people and led to Jesus being crucified.

So then the question is, why didn't John follow?

90

The disbelief of John the Baptist (Matthew 11:1-12)

91

John was ignorant of God's will and providence. He disbelieved in Jesus' words when Jesus said John was Elijah.

92

He failed to inherit Jesus' vision and spirit. We have to remember, John was Jesus' older cousin, so he courted the feelings that Cain had toward Abel. It was hard for him to humble himself.

93

He didn't understand Jesus' words and deeds, such as, "When the Lord comes and you're on your housetop, don't go back into your house to get your things." John was a visionary, but Jesus was far more powerful.

94

John was worried about his social authority and reputation. When John got apart from Jesus he started to get caught up with his own baptizing and his own disciples and his own ministry. He did not want to lose his prestige.

95

He had a conventional expectation of the Messiah. He believed in the Old Testament literally. Jesus always said to put new wine into new wineskins (**Mark 2:22**).

We need to learn from John the Baptist's huge mistake. To receive the Messiah, **who makes all things new**, we need to look at the Bible with a new perspective.

96

A new perspective on the Bible.

97

We have been reading the Bible through an old lens, based on a "given" that John the Baptist fulfilled God's will as a great prophet.

98

We should examine our inherited attitude of faith—our old wineskins.

99

We should constantly make effort to stand in the light of faith by searching in both spirit and truth.

100

New Light from Scripture

Rev. Moon was guided not by professors or ministers, but by Jesus directly, to discover what no one had seen before in the Bible.

101

Jesus revealed John's true mission and the meaning of the Second Advent.

102

Let us open our hearts in prayer, so God can guide our lives.

103

(End)

1

Introduction to the Original Substance of the Divine Principle

2

The Principle of Restoration

3

The providence of restoration refers to God's work to restore human beings to our original, unfallen state so that we may fulfill the purpose of creation.

This session will cover God's providence in Adam's family, Noah's family and Abraham's family, as recorded in the Bible.

This same providence continued from these families to Jesus and the Second Coming. It is the providence through which fallen man and woman can be restored to realize the purpose of creation.

4

We begin by explaining the process of restoration, which happens through indemnity.

5

Adam and Eve fell at the top of the growth stage, into the dominion of Satan. Their path to oneness with God, inheriting God's divine nature and becoming the temples of God, was blocked and they relate with Satan as well as God.

So the first thing we need to do is go through a course to separate Satan from ourselves. We do this in order to restore ourselves to the spiritual level that Adam and Eve reached before the Fall—the top of the growth stage. This is the path of indemnity. It is a process of seeking the original path.

On this foundation, we are to receive the Messiah and be reborn. We are fully restored to the state of original human beings at the point at which they fell.

From there, by following the Messiah, we continue our growth to maturity on the path of Principle and *shimjung*, to fulfill the perfection of true love. We become once again God's eternal sons and daughters, living with altruism, compassion and internal and external excellence.

6

Definition: When someone has lost their original position or status, they must make some condition to be restored to it. The making of such conditions of restitution is called indemnity.

7

We must next understand in what position, due to the Fall, human beings came to stand. If the first human ancestors had not fallen, they would have lived relating only with God. However, due to their Fall, they joined in a kinship of blood with Satan. So we are in a midway position, relating to God through our original mind and to Satan through our evil mind.

We go to God's side if we make good conditions and to Satan's side if we make evil conditions.

8

We cannot remain in the midway position forever. Jesus said, Mt 6:24: “No one can serve two masters” (Mt 6:24), and God told a church, “you are lukewarm... I am about to spit you out.” (Rev. 3:16)

To free ourselves from Satan’s claim, we carry out acts of faith and love called conditions of indemnity.

9

Types of conditions of indemnity

10

Condition of equal indemnity. In this case, restoration is achieved by making a condition of indemnity at a price equal to the value of what was lost when one departed from the original position or state. The verse “life for life, eye for eye, tooth for tooth,” refers to this type of indemnity condition.

11

Condition of lesser indemnity. In this case, restoration is achieved by making a condition of indemnity at a price less than the value of what was lost. Examples:

- redemption through the cross
- baptism by water
- Holy Communion
- Forgiveness of a debt

12

Condition of greater indemnity. When a person has failed to meet a condition, he must make another at a price greater than the first. Examples:

- Abraham’s offering of Isaac
- Israel’s 40 year wilderness course under Moses

13

Indemnity conditions reverse the course of the fall. Indemnity releases us from Satan’s claim by reversing the course of the Fall, renouncing Satan’s love.

Examples of indemnity as reversal.

14

Adam forsook God: God forsook Jesus and nonetheless Jesus attended God. **(Mt 27:46)**

15

Humankind rejected Jesus: Humankind should love Jesus and bear the cross.

16

Adam violated the Will and grieved God: Humankind should love the Will and comfort God.

17

Here’s one common example of indemnity. We tend to cast blame on others when adversity strikes. Let us learn from Jesus on the cross. We pay indemnity when we **Do Not Blame God and Do Not Blame Anyone**. Instead, take responsibility, beginning with forgiveness, and take the debt on oneself.

18

We begin with the conditions Adam and Eve should have made, and then the course of the Fall by which they failed to set those conditions. The essential indemnity conditions are those that reverse the course of the Fall and create oneness with God and others.

19

The conditions Adam and Eve should have made were two in number:

First, faith in God's word. This is "vertical" and is called the Foundation of Faith.

Second, dominion over the creation—the angels in the spirit world and all things. This is "horizontal" and is called the Foundation of Substance.

This brings us to the point at which we can cross the line to the status of Adam and Eve before the Fall. But we cannot cross the line by ourselves. We need God's grace, given through the Messiah.

20

And so for fallen people to be restored to the point before Adam and Eve fell, which is their original state, we must receive the Messiah. But this requires a foundation to receive the Messiah.

21

The indemnity conditions that are required are the two conditions Adam and Eve were to have done: the **foundation of faith** and **foundation of substance**. This reverses the course of the fall, in which they lost the foundations of faith and substance.

22

What are the foundation of faith and foundation of substance? Jesus taught these in Matt 22:36-40, when he answered the question about the great commandment. He answered to love the Lord thy God, and to love your neighbor as yourself.

23

Thus he told us to set the foundation of faith, loving God (vertical), and the foundation of substance, loving our neighbor (horizontal).

24

Together these are the foundation to receive the Messiah.

The foundation of faith is a vertical condition between human beings and God.

25

The foundation of substance is a horizontal condition of unity between neighbors, with the most important one being the unity of the younger and the elder.

26

Together, the foundations of faith and substance are the foundation to receive the Messiah.

27

To move to the next level of detail, we will look at how this principle applies to the biblical account of Adam's family after the Fall.

The foundation of faith requires a central figure. It should have been Adam himself, but by the Fall, he failed to make the foundation of faith. It passed to his younger son, Abel, for reasons we will explain shortly.

The object of faith, or “object for the condition,” was God’s Word. But Adam lost God’s Word, and so obedience to God’s Word turned into offering a symbol of God’s Word. The symbol of God’s Word was the firstborn of Abel’s flock of sheep.

The foundation of faith has to cover a period of time, representing the period through which Adam should have grown to maturity in faith. This time period in the Bible usually is based on the numbers 4, 12, 21 or 40.

28

The substance of love should have been fulfilled by Adam and Eve, but they fell, and so the foundation of substance had to be restored by “neighbors,” their two sons, Cain and Abel. Abel, the younger son, represented Adam and Eve, and Cain represented the archangel. Why was this? We will explain below.

29

So the foundation of faith and foundation of substance together would have brought about the foundation to receive the Messiah in Adam’s family. The Messiah could have been born within a short number of generations, because human society was on the family level.

30

So let us see what happened in the providence of restoration in Adam’s family...

31

First of all, Adam could not make the offering; he could not be the central figure.

32

He was the responsible person in the fall, who broke the heart of God. There was a deep wound and no way for Adam to heal it.

33

His position, serving two masters, was unprincipled.

34

He embodied both good and evil and Satan could claim anything he offered.

35

He had blamed others and could not take responsibility.

So nowhere in the biblical record do we find Adam offering a sacrifice.

36

Adam was a confused person, conflicted between good and evil, claimed by both God and Satan. Somehow, God had to find a way to divide good from evil.

37

God worked through the sons, Cain and Abel. Each of them made an offering to God.

Which one of them was to represent goodness and relate with God, and which was to represent evil and interact with Satan? That would determine which offering God could accept.

Cain and Abel both were the fruits of the Fall; hence, their relative positions were determined according to its course.

The fall was consummated through Eve's illicit love relationships, one with Lucifer and one with Adam. Between the two, the second was more in line with the Principle and more forgivable than the first, because Eve was motivated by her heartfelt longing to return to God's bosom.

Since Cain was the first fruit of Eve's love, he was chosen to relate with Satan. Since Abel was the fruit of Eve's second love, he was chosen to relate with God.

Also, for his part, Satan had seized control of the world. In the original world, God intended to have the eldest son inherit the birthright. Therefore, Satan felt a stronger attachment to the elder son and God chose to deal with Abel.

38

The Bible attests to the different missions of first and second-born sons.

39

When the Israelites fled Egypt, God struck the firstborn sons and firstborn of the livestock (Ex 12:29)

40

In the wilderness course, only the younger sons were allowed to carry the Ark of the Covenant (Num 31:25)

41

God hated the elder, Esau, and loved the younger, Jacob, when they were in the womb (Gen 25:23)

42

When Ephraim and Manasseh were blessed, Jacob crossed his hands to place his right hand on the younger son. (Gen 48:14)

43

This is why when they each made an offering. Cain and Abel were in a position where each could deal with only one master, and they offered separate sacrifices. Cain offered crops and Abel offered a lamb.

Abel's offering was accepted. Cain's was not.

44

Indemnity Condition to Remove the Fallen Nature

God accepted the second son's offering. In this way, Abel, the central figure, offered the object for the condition fulfilling a time period. He laid the foundation of faith.

At the same time, Cain's offering was rejected and he felt just like the archangel. God loved Cain, but God could not accept Cain's offering unless he

first separated himself from Satan by his own choice. God told this to Cain, when he said, "sin is couching at your door, and you must master it."

45

The Bible records the offerings of Cain and Abel.

Genesis 4:5-8

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect.

When Cain and Abel offered their sacrifices, "The Lord had regard for Abel and his offering, but for Cain and his offering he had no regard."

This set up the foundation of substance, which required Cain to love his younger brother, Abel and make his offering through Abel.

Abel should have loved Cain and Cain should have seen Abel from God's point of view and made his offering through Abel. The foundation of substance would then have been laid in Adam's family, and Adam's family would have established the foundation for the Messiah.

46

And it records the results of the offering... the first murder in human history.

And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Cain killed Abel. In murdering Abel, Cain repeated the sin of the Archangel.

Adam's family thus failed to lay the foundation of substance. Consequently, God's providence of restoration through Adam's family could not be fulfilled.

47

We learn lessons from the ethics of Cain and Abel. There are many instances in human life that correspond to the situation of Cain and Abel.

48

When you are in the Abel position, avoid the tendency to arrogance, pride and boastfulness about how God loves you and has blessed you.

49

Be obedient and modest. Don't take credit; give credit to others and to God.

50

Work hard to win the heart of those less fortunate, sacrificing with blood, sweat and tears.

51

Realize that your blessings ultimately come through the people who are less blessed and fortunate than you, and that God blessed you so that He can reach them through you.

52

When you are in the Cain position, avoid anger, dissatisfaction and self-pity. Maintain a heart of gratitude and hope.

53

Be humble to those who are blessed more than you, absolutely out of your own free will.

54

Realize that God wants to bless you abundantly, based on your love for others, even those who you find difficult to love, such as your younger brother, Abel.

55

The Principle of Cain and Abel is universal in the quest of humankind to receive the Messiah.

56

If you are in Abel's position, commit all you have to be one with God.

57

Love those less fortunate than you, even your enemy, with the love God has given you plus your own love.

58

Realize you are others' pathway to Heaven, even though you are unworthy, so take responsibility.

59

Pray incessantly, because God can intervene with the position of Cain only through you.

60

If you are in the position of Cain, you will contend with the desire to kill.

61

God wants to teach you *shimjung*, living for others and loving your enemy, through the position of Abel.

The providence God worked to accomplish through Adam's family has been repeated over and over again. Consequently, this course remains as the indemnity course we ourselves must walk.

62

The providence of restoration in Noah's family

63

Noah stood upon the foundation of Abel's loyal and faithful heart. Furthermore, he was a righteous man in the sight of God. For these reasons, he was qualified to make the symbolic offering to God by building the ark.

The object for the condition was the ark.

The growing period was represented by the forty-day flood.

Through these conditions, Noah set the foundation of faith.

64

The foundation of substance had to be carried out by Noah's first and second sons, standing in the position of Abel (Ham, the younger) and Cain (Shem, the older).

65

With the foundation of faith and foundation of substance fulfilled by these individuals in Noah's family, they would have set the foundation to receive the Messiah.

66

So Ham was to have loved and served Shem, his older brother, to win him to go to his father, Noah, through him as his younger brother. By voluntarily uniting with Ham, centering on Ham's oneness with Noah, Shem would have removed his fallen nature.

67

To fulfill the responsibility of Abel, Ham, Noah's second son, first had to inherit the position of Abel, which his father Noah had restored, and create the foundation of substance with his elder brother, Shem.

For Ham to stand in the position of Abel, he had to be inseparably one in heart with Noah. God worked to help Ham do this, and the story is recorded in **Gen 9:20-26**.

Noah had saved his family, settled in the new world and planted a vineyard. One day, he drank wine and fell asleep naked in his tent. Ham entered the tent. He could have respectfully, out of gratitude to the father who had built the ark and saved the family, covered him and let him rest.

But instead, he felt shame, took offense and judged his father. He then stirred up the same feelings in his brothers, Shem and Japheth. Swayed by Ham to feel ashamed of their father's nakedness and turning their faces so as not to behold the sight, they walked backwards and covered their father's body with a garment.

Ham's mission for the foundation of substance was based on his oneness with his father, Noah. When he looked at Noah in the tent, did he look at him without shame, as an unfallen man, or with shame, as a fallen man, tainted by Satan? He looked at Noah with shame and took a position to judge him. The shame over nakedness re-entered the world. This act constituted a sin, so much so that Noah rebuked Ham, cursing his son to be a slave to his brothers.

68

The reason Ham's shame constituted a sin.

69

To understand this, let us first recall what constitutes sin. Sin means to form a common base with Satan and provide him with a condition enabling him to act, thereby violating Heavenly Law.

70

Noah's position after the flood was like that of Adam after the creation of heaven and earth, naked and not ashamed.

71

God expected that the members of Noah's family would react to Noah's nakedness without any feelings of shame. God wanted to recover the joyful heart He had felt when looking at Adam and Eve in their innocence before the Fall.

Had Ham been one in heart with Noah, regarding him with the same heart and from the same standpoint as God, he would have looked upon his father's nakedness without any sense of shame. He thus would have fulfilled the indemnity condition to restore Adam and Eve's innocence before the Fall.

We can thus understand that when Noah's sons felt ashamed of their father's nakedness, they formed a bond of kinship with Satan. He made a condition for Satan to enter; hence Ham's feeling and action constituted a sin.

Is it always sinful to regard nakedness with a sense of shame? No. Noah's was a special case. This was an indemnity condition which only Noah's family was required to fulfill.

72

Ham failed to become the central figure for the Foundation of Substance, and so the Foundation of Substance failed and Foundation for the Messiah failed. As a consequence, languages and races divided.

73

The providence of restoration in Abraham's family

God chose Abraham to inherit Noah's mission and thus the mission of Adam. As God had blessed Adam and Noah, God also blessed Abraham. **Gen. 12:2-3** "I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing."

74

Before making the foundation of faith, Abraham was required to make a symbolic indemnity condition to restore the position of Adam's family.

In **Gen 12:10-20**, the Bible gives an account of a trip Abraham made to Egypt. When they entered Egypt, Abraham instructed his wife Sarah to pose as his sister because he was afraid that the Pharaoh might desire her. Abraham feared that the Pharaoh would have him killed if he found out that he was Sarah's husband. Indeed, at the Pharaoh's command, Abraham handed Sarah over to him while she posed as his sister. Thereupon, God chastised the Pharaoh, Abraham took back his wife along with his nephew Lot and the abundant wealth that the Pharaoh had given him, and they left Egypt.

75

Abraham walked this providential course to make an indemnity condition to restore Adam's family. When the Archangel took Eve, Adam and Eve were still brother and sister. For Abraham to make the indemnity condition to restore this, he was deprived of Sarah, who was playing the role of his sister, by the Pharaoh, who represented Satan. He then had to take her back from the Pharaoh as his

wife, together with Lot as the representative of all humanity, and wealth symbolizing the natural world.

76

Once he had fulfilled this indemnity condition, Abraham was deemed ready to make the symbolic offering for the Foundation of Faith.

Abraham offered three types of objects as the condition for his offering. The heifer, ram and doves in Abraham's symbolic offering, which the Principle explains in detail, reveals God's Will to fulfill the entire providence of restoration once and for all.

77

God's plan was for Abraham's sons, Isaac and Ishmael, to stand in the positions of Abel and Cain for the foundation of substance.

78

And for Abraham's family to set the foundation for the Messiah.

79

Abraham did not succeed in the symbolic offering (**Gen. 15:9-13**) He failed to cut the birds in half.

80

Because he did not divide the dove and pigeon as he should have, birds of prey came down and defiled the sacrifices.

81

As a result of his mistake...

82

...the Israelites were destined to enter Egypt and suffer hardships for four hundred years. (**Gen 15:13**) "Then he said to Abram, "know certainly that your descendants will be strangers in a land that is not theirs... and they will afflict them four hundred years."

83

The foundation of faith had to be repeated.

84

If it had been successful, Isaac and Ishmael would have been the central figures for the foundation of substance.

85

Abraham once again had to demonstrate right faith by repeating the symbolic indemnity condition for the restoration of Adam's family.

86

This is the reason Abraham once again put Sarah in the position of his sister and let her be taken by a king, this time Abimelech of Gerar. (**Gen 20:1-14**) After she became the king's wife, Abraham took her back. It was a repeat of the episode in Egypt.

87

God then set up Isaac in the position of Abraham. But to allow Isaac to inherit Abraham's faith, God commanded him to sacrifice him as a burnt offering. (**Gen. 22:9-12**) Through Abraham's absolute faith and Isaac's absolute obedience, the position of Abel for the foundation of faith went to Isaac.

88

Isaac's eldest son Esau assumed the role of Cain, while Jacob stood in the position of Abel. Esau and Jacob began fighting inside their mother's womb because they were in these opposing positions.

Again, we see the same principle of foundation of faith and foundation of substance to build the foundation of Messiah.

89

Jacob first had to fulfill the indemnity condition to restore the position of Abel.

First, Jacob restored the **birthright** of the eldest son. Jacob bought the birthright from Esau in exchange for bread and a pottage of lentils. God had Isaac **ble**ss Jacob and not Esau, because Jacob valued the birthright, and Esau thought so little of it that he traded it for a meal. Esau, like Cain, grew hateful. He vowed to kill Jacob.

Second, Jacob went to Haran to suffer through twenty-one years of drudgery. He restored a family and wealth, not for himself, but to restore oneness with his brother Esau.

Third, on his way back to Esau, Jacob triumphed by wrestling with an angel at the ford of Jabbok, thereby restoring **dominion over the angel**.

Through these three victories, Jacob restored through indemnity the position of Abel and became the central figure of the substantial offering.

90

Jacob offered his family and wealth to win Esau's heart (**Gen 32:1-20**)

91

Jacob won over Esau to love, respect and receive God's blessings through him. When Esau opened his arms and affectionately welcomed Jacob, they fulfilled the foundation of substance for the first time in God's providence.

92

This established the foundation for the Messiah in Abraham's family. Jesus came to this lineage, to the God of Abraham, Isaac and Jacob. (**Gen 33:1-12**)

93

Lessons

The human portion of responsibility, our 5 percent, is necessary for the fulfillment of God's will.

94

Even small mistakes, such as the failure in Abraham's symbolic offering, can lead to greater indemnity conditions, in that case, 400 years of slavery in Egypt.

We each have to divide good and evil within ourselves.

Rebekah, Jacob's mother, helped him in his course. The cooperation of mother and son is vital to God's providence.

95

The path to Heaven requires the investment of blood, sweat and tears for your enemy, and obedient submission to God through the one who is sacrificing for you.

96

Everything in one's course of life hinges on the decisions we make in one moment.

97

A moment can have lifelong and eternal impact. Each moment relates to your lifetime. Always be awake.

98

(End)

1

Introduction to the Original Substance of the Divine Principle

2

The Second Advent

3

In his autobiography, *As a Peace Loving Global Citizen*, Father Moon shared how he met Jesus and received his mission.

4

It was the night before Easter in the year I turned sixteen. I was praying all night and begging God in tears for answers. Why had He created a world so filled with sorrow and despair?

Why was the all-knowing and all-powerful God leaving the world in such pain? I wept as I asked these questions. Early that morning, Jesus appeared before me. He appeared in an instant, like a gust of wind, and said to me, "God is in great sorrow because of the pain of humankind. You must take on a special mission on earth having to do with Heaven's work."

5

That day, I saw clearly the sorrowful face of Jesus. I heard his voice clearly. The experience of witnessing the manifestation of Jesus caused my body to shake violently.

I was simultaneously overcome with fear so great I felt I might die and gratitude so profound I felt I might explode. Jesus spoke clearly about the work I would have to do. My initial response was, "I can't do this. How can I do this?" I was truly afraid. I wanted somehow to avoid this mission, and I clung to the hem of his clothing and wept.

6

My encounter with Jesus changed my life completely. His sorrowful expression was etched into my heart as if it had been branded there, and I could not think of anything else. From that day on, I immersed myself completely in the Word of God.

At times, I was surrounded by endless darkness and filled with such pain that it was difficult to breathe. At other times, my heart was filled with joy, as though I were watching the morning sun rise above the horizon. I embraced new words of truth that Jesus was giving me directly and let myself be completely captivated by God.

7

If I was earnest in my desire to know something, Jesus would appear with a gentle expression and give me answers of truth.

His words were always on the mark, and they struck deep into my bosom like sharp arrows. These were not mere words; they were revelations about the creation of the universe that opened the door to a new world.

8

Among the first questions Sun Myung Moon naturally asked were:

9

Why would you anoint a physical man?

10

Why now in history?

11

Why would you choose someone from this hidden corner of the world?

12

The Second Advent presentation shares the answers he received, and introduces the fruit of Rev. Moon's lifelong ministry.

13

Why call a person on earth?

To find the answer, he studied the predictions for the first coming of Jesus.

14

Some predictions said he would come on the clouds: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven." (Dan 7:13)

15

Other predictions said that he will come on the earth: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14)

16

He saw that the clouds prophecy turned out to be symbolic.

17

He saw the same dual prophecies for the Second Coming.

18

Dual prophecies for the Second Coming.

19

Predictions that he will return on the clouds: Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. (Rev 1:7)

20

Predictions that he will return on the earth: Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. (Rev 3:3)

He found **Jesus' prophecies** that can **refer only to a Messiah coming in the flesh** and **cannot** be fulfilled by a coming in the sky.

21

"But first must he suffer many things, and be rejected of this generation." Luke 17:25

22

"The kingdom of God cometh not with observation" Luke 17:20

23

"When the Son of man cometh, shall he find faith on the earth?" Luke 18:8

24

Then he examined the biblical precedent of a second coming.

Elijah's second coming and Jesus' second coming.

In terms of his mission, John was the second coming of Elijah. Therefore, in terms of their common mission, John may be seen as the same person as Elijah.

Elijah ascended to the sky in a chariot of fire, but returned as a man born of a woman. (2 Kings 2:11)

We can apply the same biblical pattern to Jesus and the Second Advent. He ascended to the sky (Acts 1:11), but could return as a man born of a woman. Just as Jesus fulfilled the "born of a woman" prophecy (Is 7:14, not Dan 7:13), the Second Advent also could fulfill the "born of a woman" prophecy (Rev 12:5, not Rev 1:7).

He saw in 2 Jn 7 how Christians did not accept it that Jesus came in the flesh, even after his death and resurrection. As John the Baptist exemplified, it is not easy to deal with a Messiah who looks like any other person. We tend to cast the Messiah as a superman who flies through the sky.

25

He concluded that the popular expectation about Jesus' coming was wrong.

Popular expectation	Reality of Jesus' Advent
In the clouds Daniel 7:13	No; by a woman. Isaiah 7:14
Elijah's name Malachi 4:5	No; Elijah's mission . Luke 1:17
	But a new name Matt 11:14
Prophecy literal	No; symbolic .

26

This taught him about Jesus' return.

Popular expectation	Reality of Second Advent
In the clouds Rev. 1:7	No; by a woman . Rev. 12:5

Jesus' name
Rev 22:20

No; Jesus' **mission**.
Matt 5:17

But a **new** name
Rev 2:17, 3:12

Prophecy literal

No; **symbolic**.

27

Then he looked at the Messiah's mission in light of the Principle and New Testament

God created both the invisible and visible worlds. Adam fell both spiritually and physically, so both spirit and flesh need to return to God.

When the people turned against Jesus, Jesus' physical body was delivered up as a ransom. Jesus ascended from this earthly world with the promise that he would return and complete the salvation he had established through the cross.

This is the reason Christ must come as a physical man. By engrafting all humanity with himself both spiritually and physically, he is to guide them to perfection both in spirit and flesh. Therefore, Paul wrote:

"We ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our **body**" (Rom 8:23) and he **must** come in the flesh. So Revelation prophesies, "she brought forth a man child." Rev 12:5

28

What can be the meaning of the biblical prophecies, such as Rev. 1:7, that he will come on the clouds?

Behold, he is coming with the clouds, and every eye will see him. —**Rev. 1:7**

We must investigate what clouds represent in the Bible. Clouds are formed by the evaporation of water from the earth. In the Bible, water often symbolizes fallen people. (**Rev. 12:1,15**) When water vaporizes it leaves behind impurities and becomes pure clouds. As sinful people meet the Lord, their impurities fall away.

We may deduce that clouds symbolize devout Christians whose hearts dwell in heaven because they have been reborn and raised from their fallen state, becoming "a cloud of witnesses." (**Heb 12:1**)

The Bible and other sacred scriptures use the symbolism of clouds to indicate the multitudes. We can conclude that Jesus' coming on the clouds signifies that he will emerge from among a group of reborn believers.

At his First Coming, Jesus said he came down from Heaven. "The first man was from the earth, a man of dust; the second man is from heaven," and "No one has ascended into heaven but he who descended from heaven, the Son of man." Jesus was born on the earth. With regard to his true value, he indeed came from Heaven, but not the literal sky. Coming in the clouds applied to Jesus born on the earth and it applies to his Second Advent, born on the earth in the same way.

29

The young man asked, why now in history?

It has been commonly thought unwise to speculate about the date, place and manner of the Second Advent. And yet, he had to ask, can we know when Christ will return?

30

Some Bible verses say no one can know the time: 1 Thess 5:4, Mt 25:1-13, Rev 3:3

31

Others tell us that the time is knowable,

We can deduce from the words of Jesus, "But of that day and hour no one knows . . . but the Father only," (**Mt 24:36**) and the verse, "Surely the Lord God does nothing, without revealing his secret to his servants the prophets," (**Amos 3:7**) that God will reveal all secrets about the Second Advent to His prophets.

So he looked further into the Bible. He saw that the major providential events were made known. The time of Noah's flood was known.

32

The time of Sodom's destruction was known.

33

God sent Jonah to warn Nineveh.

34

The birth of Jesus was known, even by the king.

Jesus came like a thief to those who were in darkness, but to those in the light, God plainly revealed Jesus' birth beforehand. Jesus said:

But take heed to yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a snare.... But watch at all times, praying that you may have strength to escape all these things that will take place, and to stand before the Son of man. —**Luke 21:34-36**

Thus, Jesus' return will be revealed to the faithful people who are vigilant, that they may prepare for the day of the Second Advent.

How we can know?

1. Spiritual illumination
2. Humble faith and sincere seeking
3. Ardent prayer

35

He studied the biblical pattern of God's work in Israel through dispensations. He saw periods of 400 years of slavery, 400 years of rule by the Judges, 120 years of a united Kingdom under Saul, David and Solomon, 400 years of the divided nation of Judah and Israel, 210 years of exile in Babylon and return, and then 400 years between Malachi, Nehemiah, Ezra and the reformation of Judaism leading to the advent of Christ.

36

Then he saw the same pattern with God's work in the church. Four hundred years of oppression in Rome 400 years of rule by the Patriarchs, 120 years of a united Christian empire under Charlemagne and his descendants, 400 years of division between France and the Holy Roman Empire, 210 years of Papal exile and return, and then the rise of Martin Luther and the reformation of Christianity.

37

He saw that history repeated itself in exact parallels.

He asked, why?

38

God told him, it repeats because the purpose is the same: to receive the Messiah. From God's viewpoint, this is the purpose of restoration history. So God showed Rev. Moon the big picture of how God looks at history.

39

The pattern ends between 1917 and 1930. Four hundred years after Malachi, Jesus appeared. By this pattern, 400 years after the onset of Luther's reforms in 1517 has the period ending in 1917. If you add up all the periods, you arrive at 1930. If the pattern holds, that is when the Messiah was born.

40

He asked, why would you call me, from this hidden corner of the world? Why not someone from Israel?

Doesn't Israel mean Abraham's physical lineage, as in verses like **Rev 7:4**: The 144,000 are of the tribes of Israel.

41

He found the biblical meaning of "Israel." It is not achieved through physical lineage, but through faith.

The term "Israel" signifies the people of God who have triumphed through their faith and does not necessarily apply to everyone of Jacob's lineage.

- The faithless generation died in the wilderness
- the ten tribes of the northern kingdom perished
- the two tribes of the southern kingdom of Judah lost their qualification by rejecting Jesus

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."

42

"If you are Christ's then you are Abraham's offspring, heirs according to promise." (**Gal 3:29**)

St. Paul wrote, "Through their trespass salvation has come to the Gentiles, so as to make Israel jealous," (Rom 11:11) testifying that the center of God's providence of restoration had shifted from the Jews to the Christians who have inherited the faith of Abraham.

43

Jesus explained through the parable of the vineyard that Jesus' own people, like the tenants in the parable who killed the son of their master, lost their providential mission.

"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**

By this parable, Jesus conveyed that he will not come again to the people who persecuted him. God will give that mission to another people who can produce its fruits upon Christ's return.

44

Which nation, then, will inherit the work of God and bear its fruits? The Bible suggests that this nation is in the East.

And I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals; and I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, and I wept much that no one was found worthy to open the scroll or to look into it. Then one of the elders said to me, "Weep not; lo, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals." —**Rev. 5:1-5**

The Lion of the tribe of Judah signifies Christ; it is he who will open the seven seals in the Last Days.

Returning to Revelation, after six of the seals are opened:

Then I saw another angel ascend from the rising of the sun, with the seal of the living God, and he called with a loud voice . . . saying, "Do not harm the earth or the sea or the trees, till we have sealed the servants of our God upon their foreheads." And I heard the number of the sealed, a hundred and forty-four thousand. —**Rev. 7:2-4**

This indicates that the seal of the living God will be placed on the foreheads of the 144,000 in the East, where the sun rises.

We can thus infer that the nation that will inherit the work of God is in the East.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." **Mt 24:27**

45

Which among the nations of the East is chosen to receive the Lord?

The nations in the East have traditionally been considered to be Korea, Japan and China.

46

China at the time of the Second Advent was a hotbed of communism and would become a communist nation. Historically China has been aggressive and persecuted religions.

47

Japan entered the period of the Second Advent as a fascist nation and through its history severely persecuted Christianity.

Thus, both nations belonged to Satan's side.

48

Korea, however, is a largely Christian nation. The Korean people rarely invaded other nations. Even when they boasted impressive military might, they used their power only to protect themselves.

49

For Korea to become a nation fit to receive the Messiah, it had to fulfill a national dispensation of forty for the separation of Satan. Events following Rev. Moon's call confirmed the historical pattern.

50

Israel suffered four hundred years in Egypt.

51

Christianity had to prevail over the four hundred years of persecution in the Roman Empire.

52

The Korean people had also to suffer under a nation on Satan's side for a period of forty. This was the forty-year period, 1905-1945, during which Korea suffered untold hardships as a colony of Japan.

The Korean people's suffering paralleled the hardships of Israel in Egypt and Christianity in the Roman Empire.

53

In the Last Days, the world is divided into the democratic world and the communist world.

Underlying this we have the divisions between atheism against faith, Darwinism against intelligent design, and materialism and consumerism against spirituality.

When Christ returns to restore this fallen world to its original state as created by God, he will work to save the communist world. Korea is a place where the forces of democracy and the forces of communism collide.

At the point of confrontation between God and Satan, a sacrifice must be offered. The Korean people were this sacrifice. Therefore, God divided the Korean nation

into two nations: one Cain-type and the other Abel-type. When these two worlds came into global conflict, it was centered on the Korean peninsula.

The Korean War was a conflict between the democratic world and the communist world. Moreover, it was a conflict between God and Satan. Because this war had worldwide significance for the accomplishment of the providence, armed forces under the banner of the United Nations were mobilized for the first time.

It was in this country that Sun Myung Moon was born in 1920 and called by Jesus in 1935.

54

At age 15, Sun Myung Moon accepted Jesus' call.

In prayer, we now consider who he is.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Rom. 8:29

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. 3:21

55

Wherefore by their fruits ye shall know them. Matt 7:20

But if I do them, even though you do not believe me, believe the works... John 10:38

The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. John 5:19

56

After Jesus' call in 1935, he discovered and shared the Divine Principle. He pioneered his church in North Korea, survived three years in the communist Gulag, was liberated miraculously, and went on to build his church throughout the world.

His ministry was of prayer, teaching, and loving people at the cost of his life to build the kingdom of Heaven on the earth.

57

Heaven on earth is where God dwells in each home through the true love of husband and wife, parents and children, brothers and sisters.

The marriage Blessing Rev. and Mrs. Moon bestow upon people of all races, nations and religions removes Satan's claim on the family and brings God complete ownership of our love, life and lineage.

58

Heaven on earth is a world of freedom, and so Rev. Moon stands against atheism, materialism and communism, and promotes individual responsibility and family integrity.

It is a world of justice and prosperity, so Rev. Moon led the multiplication of technology, developed oceanic resources to feed the world and guided scientists to pursue absolute values.

59

Heaven on earth is the culture of heart, and so Rev. Moon created schools and universities based on God-centered values, to educate young men and women of all religions, races and nations in God-centered public service, marriage and parenthood.

He created models in media and the arts reflecting a universal vision of peace and harmony.

60

Jesus came to save the world, and so Rev. Moon partners with Christian clergy and leaders of all religious traditions to restore one family and one world under God, in which each person is the eternal son or daughter of our Heavenly Parent, living with altruism, compassion and internal and external excellence.

61

Rev. Moon calls us to build the world that Jesus proclaimed, fulfilling the Genesis 1:28 blessings, to be fruitful, multiply and have loving dominion over the creation.

This is the vision of Lovin' Life Ministries. It begins with your love for the people around you, as brothers and sisters, as families, in your home, your neighborhood and your community.

62

"Testimony to the truth is a painful task. Yet it is a mission that it is my duty to fulfill. I am not saying you must believe me—not at all. You must verify this truth with God.

"I hope that you will consider these ideas seriously, and pray to God. He will answer you."

Rev. Moon, 21-City Speaking Tour of America, 1973

63

God will answer you as Jesus did Peter:

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.
Matt 16:17

64

(End)