

## THE PRINCIPLE OF RESTORATION THROUGH INDEMNITY Adam to Jacob

**O**ne day the angels came to present themselves before the LORD, and Satan also came with them. The LORD said to Satan, "Where have you come from?" Satan answered the LORD, "From roaming through the earth and going back and forth in it."

Then the LORD said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil." "Does Job fear God for nothing?" Satan replied. "Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land. But stretch out your hand and strike everything he has, and he will surely curse you to your face." The LORD said to Satan, "Very well, then, everything he has is in your hands, but on the man himself do not lay a finger." Then Satan went out from the presence of the LORD. **Job 1:6-12**

### FALLEN MAN IS IN THE MIDWAY POSITION

The story of Job illustrates man's fallen position. Fallen man must contend with two competing sovereignties, each with a legitimate claim, each attempting to establish an exclusive claim over man.

Notice the difference between God and Satan's viewpoint of Job. God is proud of Job and expresses faith in him. God sees Job's goodness and exalts it.

Satan, on the other hand, has a very pessimistic opinion of Job. Satan questions Job's sincerity. He tells God that Job's devotion is merely a result of Job pursuing his own interest. Satan is not a big booster of Job. Satan wants to tear down Job in the eyes of God.

Both God and Satan can legitimately see themselves in Job. This is the meaning of the idea of fallen man in the "mid-way posi-

tion” between God and Satan. Both God and Satan have a legitimate claim. Both God and Satan can, likewise, see themselves in each fallen person. How did this come to be? See Father’s words:

*One major result of the fall is that we came under two lords, or two subjects. If we had only one subject and one lord, it would not be such a problem to restore everything and return to the original state. If God were still the only subject, every creature could become harmonized with Him and there would be nothing to oppose such harmony. But there is another subject, whose direction is totally the opposite of God’s. That being took the subjective position by rejecting God. As a result of the fall, the opposing power of love that pulls man away from God became much stronger than the power that leads man back to his original source. Thus, the power of love came to be divided into opposing camps of internal and external. Satan is connected to the world of love centering upon external power and God is connected to love centering on internal power. So two subjects came to stand over one object, man. Satan became the external subject, while God became the internal subject. **Total Indemnity, April 3, 1983***

God maintains a claim over man. Even though man fell, this does not negate God’s status as the true Creator of man. However, Satan also has a claim over man. Even though God created man, this does not negate Satan’s status as “god.” Satan’s status as “god” was established by the conditions of the fall.

*“No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money. **Matthew 6:23–25***

This is fallen man’s plight: We have two masters, each with a legitimate claim. However, we are dwelling in a Principle-driven universe that allows for only one master and exclusive dominion. Remember God’s efforts to “not recognize Satan as creator”? This is the area where it will bear fruit.

This means that, although God has a claim over man, because that claim is not an exclusive claim, God will not exercise, at will, His dominion over man. The benefit for man, in terms of restoration, is that Satan, likewise without exclusive claim, cannot exercise, at will, his dominion over man.

The Book of Job goes on to show us that, ultimately, Job would have to walk a course in order to demonstrate which sovereignty would be validated. Job, himself, would have to negate the claim of

### Comments:

This is an area of our teaching often misunderstood by Christians. As you explain indemnity, Christians will tend to think that you are proposing a "salvation by works" code. We must allay these concerns by affirming, early in the presentation, that the "capstone" of the Principle of Restoration is the appearance of Christ and the regeneration of humanity. As noted earlier, our methodology is following a chronological progression from the fall to the Second Coming. The Principle of Restoration through Indemnity dictates that man must be saved through a savior, i.e. a new Adam. However, before Christ appears, 4000 years of biblical history unfolds. We examine this history because it is a series of events bound for one ultimate event: the coming of Christ! Christians will relax and listen if they can see that the train is headed for Jesus station and that we are picking up saints and prophets along the route.

the one and affirm, by action, the claim of the other. By Job's conditions, exclusive dominion is established. This is the essence of understanding the course of restoration.

### BELIEVE THE WORD AND ACT

Thus, God and Satan need to set up a condition by which exclusive dominion can be established. In order to accomplish this, God sends His word. If fallen man, in the mid-way position, makes the condition to receive the word, believe it and put that word into action, he will have then set up the condition for God to exercise His will to exclusively claim man.

*Isn't "to indemnify" another way of saying "salvation by works?"* **Rev. H.M.**

#### **Answer:**

*No, the Principle of Restoration through Indemnity is not salvation by works. I think I clearly stated in the presentations that salvation comes only one-way: rebirth through the Living Adam. The course of indemnity makes the foundation upon which salvation can be received.*

The Principle is the same in operation; however, over time we see an elevation in the quality and magnitude of salvation. As we know, history, generally, is following the major ages of: Pre-Old

Testament, Old Testament, New Testament and Completed Testament.

In the Old Testament Age, God would send his word, i.e. the laws, decrees and commandments of God. If the chosen people would make the condition of receiving the word, believing in it and putting it into practice, then God could lead them with "a pillar of cloud by day and a pillar of fire by night." Again, stress to Christians that this was not "salvation" however, it clearly foreshadows the process by which salvation will be accomplished.

This pattern is the same for salvation through Christ. Christ comes as "the word made flesh." If we make the condition of faith in Christ, receive Christ as the living word, and believe and put his words into practice, we will be "judged" and brought to God's side.

*There is a **judge** for the one who rejects me and does not accept my words; that very word that I spoke will condemn him at the last day.*

**John 12:47-49**

*Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock.*

**Matthew 7:24-25**

## **BAD CONDITIONS**

It would be nice if we could conclude at this point and say, "Henceforth, make only good conditions centering on God's word." That would be very good advice, however, it would not be the whole story.

The rest of the story involves the reality of another "god" who, likewise, is seeking exclusive claim. This other god follows the same principle in attempting to set up an exclusive dominion. He sends his word. Satan's word is a counterproposal to the word of God. For example, in the Garden of Eden (**Genesis 3:1**), God instructs Adam and Eve not to eat the fruit for on the very day they eat, "they will surely die." Satan, in contrast, tells Eve, "you will not surely die." Before Eve can accept the word of Satan, she must, first, make the conscious decision to *reject the word of God*. This is the beginning of the loss of freedom and, therefore, the rise of inordinate, uncontrollable desire. Man maintaining faith in God's word is the condition by which God controls growing, imperfect beings in the growing period.

Satan is clever in sending his word. He knows that his first objective is for man to reject the basis of his own freedom and authority. This is how Satan gains authority and control over man. Without man's own voluntary submission and cooperation, Satan could never exert his claim as god. Therefore, if man receives Satan's word, believes it, and acts upon it, then Satan can exert his will to have exclusive dominion over man. Such a person goes to "Satan's side." This commission of a "bad condition" is what we refer to as sin. Therefore, sin is any thought or action in violation of God's word that makes a base for Satan to have give and take with me.

What are the characteristics of being on "Satan's side?" or on "God's side? I remember once having one church elder describe for me what life would be like in "the kingdom of heaven." He told me we would sing hymns, attend prayer meetings and listen to speeches all day and night. I told him that sounded to me an awful lot like how I would describe the other place! (He put me on a 21-day prayer and repentance condition.)

I like Father's description of heaven instead. He once said that heaven is the place where, if you want to drink beer, you can drink as much as you want. In fact, he said if you want to connect a beer-hose directly to your mouth, feel free to do so. I remember when Father gave that speech. I was thinking that Father must be in direct communication with my Irish spirit world because he surely described Irish heaven perfectly!

Father's point is that Heaven is the place of perfect freedom. You will not have a desire for anything that will sever your relationship with God. No desire will emerge that will destroy our primary relations of love because all desire will be one with the universal value of living for others. Therefore, in Heaven, our deepest and strongest desires will always adhere to the path of the Principle. In Heaven, as a result, we don't need "faith" any longer. Desire and action are one. Therefore fulfillment is constant in Heaven. That means we will always be joyful and stimulated there. Subject and object will always engage, interact and produce joy. The realm of perfect freedom is the realm where my desire can be realized.

*Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. 2 Corinthians 3:17*

Freedom without purpose is licentiousness. Paul describes the purpose of freedom. It is not so that we can do as we please, but rather, that we may live in love.

*You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. The entire law is summed up in a single command: 'Love your neighbor as yourself'.*

**Galatians 5:13-14**

Conversely, to be on "Satan's side" is characterized by the loss of freedom. Jesus describes sinners as "slaves."

*They answered him, 'we are Abraham's descendants and have never been slaves of anyone. How can you say that we shall be set free?' Jesus replied, 'I tell you the truth, everyone who sins is a slave to sin.' **John 8:33-34***

All sin has the nature of habit. I can't stop committing the sin. I do it over and over and each time I do it, a little more of my freedom is taken away. As I lose more freedom, the desire to sin grows stronger in direct proportion to the loss of freedom. Again, Paul describes this nature perfectly:

*And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. I know that nothing good lives in me, that is, in my sinful nature.*

*For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do, this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.*

*So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members.*

*What a wretched man I am! Who will rescue me from this body of death? **Romans 7:16-24***

If the purpose of freedom is so that we may "live in love and live in God," it stands to reason that the consequence of sin is the hardening of our hearts. We lose the God-given ability to love and feel joy in our life. This is death as a result of sin. Paul affirms this consequence:

*They are darkened in their understanding and **separated from the life of God** because of the ignorance that is in them due to the hardening of their hearts. **Ephesians 4:18***



As does James, the brother of Jesus:

*When tempted, no one should say, 'God is tempting me.' For God cannot be tempted by evil, nor does he tempt anyone; but each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death. James 1:13-15*

Through the condition of sin we lose our position and status on God's side. Satan invades our life and gains dominion over us. Our hearts harden and we lose the motive of life: to live in love. Because of the loss of motive we lose the joy of life and finally, because of this growing void in our souls, we seek, ever increasingly, more sin to replace the real experience of God's love. Once the cycle is complete, sin produces more sin, more death, more habit, more emptiness, more desire for cheap replacements for true love. Indeed, who will save us from this body of death?

## CONFESSION

Once a condition of sin is made and Satan gains dominion, he begins the process to expand that base of sin. Satan begins to accuse us for the very sin only moments before he was enticing us to commit. The very same Satan! Is he schizoid or what? Think about that.

Satan is extolling us toward commission of a particular sinful act. He assures you it is okay to do it. He reminds you of all the others that have done the same. "I know how you feel," he says, "I've felt the same way myself, but I have found that it was okay to do it as much as you like." Satan perfected the "feel, felt, found" technique of sales. Has anyone noticed, before the condition of sin, Satan is so sympathetic and understanding?

Once the condition is made, however, then how the tables turn. Now he is shocked and amazed that you would do such a heinous thing. He questions your right to continue to think of yourself as a child of God. He reminds you, repeatedly, that your sin is the most shameful act he has witnessed in quite sometime. Now he is wringing his hands over the terrible crime committed by you.

If you try to pray, he'll try to stop you. He will point out how ludicrous it would be for a pure God to relate to you, especially after what you did to him. You remember what you did, don't you? If you continue to listen to Satan, he'll keep talking until you're thoroughly

convinced that you have irrevocably damaged your relationship with God. Isn't Satan considerate to be so concerned about our relationship with God? Yeah, right!

Why does he do this? Why does Satan accuse the sinner?

The reason has to do with Satan's need for secrecy. For example, Father had to go through untold sufferings in order to unlock the nature of Satan's secret crime in Eden. Why the need for secrecy?

It is because Satan's sovereignty is conditional. As long as a condition has been laid, Satan can claim man. However, if man begins to understand the nature of those conditions and moves toward taking responsibility by reversing those conditions, he will remove the basis of Satan's authority over man. Such a path separates that man from Satan.

If all people are separated from Satan, then Satan will have no foundation to be "god and ruler." It is of paramount importance, therefore, for Satan to maintain his position, that man never discover or take responsibility for the conditions he has made.

Satan accuses us for our sin and, at the same time, tries to convince us that God will never forgive us. If we believe this, we will have no recourse but to repress our sin. This means we will justify our sin and by so doing we are, in effect, hiding the sin from ourselves. We will displace the problem onto something or someone else.

When God attempts to bring us to the light with the hope that we will admit our sin and take responsibility, we instead feel the rise of fear in our soul, believing that God will only condemn us. We turn from the light because we think that we have overstepped the bounds of God's love.

The dividend for Satan is that, as long as we continue to avoid facing our conditions of sin, he is able to maintain his position of authority over us. He has tricked us, through fear, into avoiding, at all costs, facing the conditions we have made. In this way, the basis upon which he exerts his authority over us remains intact. How clever!

The act of confession negates or reverses the justification of our sin. Justification of sin is the lie provided by Satan so that I may conveniently repress my sin. Common justifications are:

"It's okay, everybody's doing it!" (No, they aren't)

"Oh, well, nobody's perfect." (But everyone should be growing)

One of my favorites, "Go ahead, once won't hurt." (All sinful habits started with a "once" that wouldn't hurt.)



And this one: "Go ahead, Father will have a forgiveness ceremony in a few months, what could happen in a few months?" (How about your Sung Hwa ceremony for starters?)

Confession is reaching into our soul, gathering our sins into our hands and boldly holding them to the light. When our sins are bathed in the light of truth, we can see clearly the heinous nature of our actions. We can see how our sins have hurt others, our families and those who look up to us and depend on us. We can see how our sins have a strong tendency to expand into the lives of our most precious loved ones and become a problem for them. We can see how our sins are hurting God and deeply disappointing Him. We can see how our sins are ultimately robbing us of our destiny and greatest potential.

Confession brings light onto my conditions of sin. Confession also forces me to confront my belief about God. Is God truly a God of love who will forgive me or is He a God who will have lost patience with me and instead seek my condemnation? The scripture encourages the sinner by revealing God's nature of forgiveness and His desire to restore us to our former glory.

*If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. 1 John 1:8-9*

Through confession I place myself in a position to trust God's love and his ability to forgive. I move in a direction that is 180 degrees opposite to the direction paved by Lucifer when he rejected God's love. Having gained a deeper sense of my sin, through confession, I am ready to move to phase two of the restoration process: repentance.

## **REPENTANCE**

*In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents. Luke 15:10*

Repentance must come from the heart. Real repentance only happens as a result of really seeing our sin and becoming fully cognizant of its implications. Without confession, it is hard to have genuine repentance. Repentance means turning around and changing my direction. I turn my back on my sinful past and face the

direction that leads me back to God's side. Satan hates repentance. He hates that which he cannot do. It is not in his nature to repent.

What is his nature? It is called the original nature of the fall, or, fallen nature. Fallen nature is actually another term for Satan's personality. Simply put, the most common element of Satan's personality is the insistence that he is never wrong. It is always someone else's fault. He always blames others and never considers his own shortcomings.

Therefore, the person who stands humbly in front of God and says, "God, I am at fault, please forgive me," is a man who takes a position that Satan cannot reach. Satan will flee from the repentant sinner because Satan cannot repent himself. The best and surest path to separate from Satan is to perform the task that Satan cannot do.

I have heard, many times, people say that they confessed and repented over and over again, but they still had the same problem. "It didn't work," they say. Well, there is a very important component that must be included in the process of repentance. The dreaded "I" word.

## **LAY AN INDEMNITY CONDITION**

*The way for salvation is to pay indemnity and then restore the way. Indemnity means you climb through the path by which the fall happened. Then go the opposite way. Rev. Sun Myung Moon*

Through confession and repentance we turn from our sin; however we still are in Satan's area because of our condition of sin. Who produced the condition of sin? We did, by our own actions. That's the bad news. The good news is that because we produced that condition, we have the ability to reverse the condition of sin. This is the purpose of a condition of indemnity.

Through the condition of sin, I lose my position and status on God's side. Conversely, through the condition of indemnity, I restore my position and status. By setting up a condition, we remove ourselves from the territory of Satan's control.

An indemnity condition is a reversal of the pattern of the condition of sin. Primarily sin involves reversal of original order. For example, I sacrifice others for myself. I tip the balance of mind and body toward the interest of the flesh over the spirit. I disregard public, for private. I nullify absolutes with relativism.

By following this pattern, the sinner walks into Satan's territory and is invaded. He becomes a slave to uncontrollable desire. He justifies his actions with a lie. His heart hardens and no life is found in him. He feels empty and in need. He seeks replacement for his lost life of love. Typical replacements for God's love are drugs, alcohol and other intoxicants, aberrant, illicit sex and pornography. He struggles with depression and anxiety. His only respite is to sleep as much as possible.

Indemnity is the reverse course of sin. Therefore, indemnity is the opposite way of the usual desires of the flesh. Fasting, giving up sleep, doing what I don't want to do is the pathway of indemnity. Through the process of confession, repentance and laying an indemnity condition, fallen man restores his position and status with God.

Indemnity is a reversal of the process of the condition of sin. Therefore, conditions of indemnity run parallel to the process of sin; yet are moving in the opposite direction upon an opposite motive.

Even though they are headed in opposite directions, sometimes the closeness of their parallel tracks creates confusion. This means that conditions of indemnity can, on the surface, appear to be sin. The story of Tamar in the 38th chapter of Genesis is an exact example of this confusion. To this day, Christians are baffled by Tamar's behavior. It seems like sin, pure and simple. From the standpoint of indemnity, however, Tamar's actions reveal most noble motives.

In this section, I have emphasized the personal process of restoration through indemnity much more than I would when teaching ministers for the first time. With ministers, primarily the focus remains on the historical restorative role of the process of indemnity.

In future publications, I would like to expound more on the personal application of this principle. In my life, it has provided real solutions to problems that I never thought I could overcome. It is a teaching of personal empowerment, if understood properly. It is the greatest comfort to know that if I stray off the path of life, that I never have to feel lost or confused. The path to restoration is clear and grounded in a concrete teaching exemplified by 6000 years of biblical history and our True Parents' life.

I have also experienced that the personal application of this part of the Principle is probably the area least understood by our members. Also, no doubt, this part of the Principle has been misused by many as a device of control rather than as a tool of honest liberation and empowerment.

Freedom is a fearful realm for those who seek to impose total

control. Restoring true freedom is the goal of the Principle of Restoration through Indemnity. However, trying to implement that principle within an environment where real authority is never granted, risks are not taken and mistakes never happen is contrary to the process of restoration. The added tragedy is that we lose faith in the very truth that can lead us to our liberation. We fail to fully recognize the nature of our difficulty.

Most sadly, we fail to see the outcome of changed lives. It is not because the Principle is insufficient. It is because the Principle is insufficiently implemented in an environment whose goals are not consistent with the goal of restoration: the personal liberation and empowerment of each member. Does that environment hopelessly bind us? Not at all, however, we must recognize completely the challenge before us and compensate accordingly, by taking personal responsibility. We have the power!

## RESTORATION AND BIBLE HISTORY

Let's change our focus to the historical restorative role of the Principle of Restoration through Indemnity. In its most simple expression, we could say the goal of historical restoration through indemnity is the resurrection of one dead Adam.

In the history of the chosen people, we can see that God is setting up the process of restoration in order to recover and lead his people.

*But if they **will confess** their sins and the sins of their fathers—their treachery against me and their hostility toward me, which made me hostile toward them so that I sent them into the land of their enemies—then when their uncircumcised hearts are humbled and **they pay for their sin**, I will remember my covenant with Jacob and my covenant with Isaac and my covenant with Abraham, and I will remember the land. For the land will be deserted by them and will enjoy its sabbaths while it lies desolate without them. They will **pay for their sins** because they rejected my laws and abhorred my decrees. **Leviticus 26:40–43***

*But God does not take away life; instead, **he devises ways so that a banished person may not remain estranged from him.** **2 Samuel 14:14***

We can find many examples where God enacted the Principle of Restoration in order to recover His chosen people who had gone

astray.

- Worship the Golden Calf

The Israelites committed the sin of idolatry by worshipping the golden calf during the time Moses was praying and fasting for 40 days on Mt. Sinai. See how Moses deals with the circumstance of a sinful people and how he restores their former position and status through the condition of indemnity:

***And he took the calf they had made and burned it in the fire; then he ground it to powder, scattered it on the water and made the Israelites drink it. He said to Aaron, 'what did these people do to you, that you led them into such great sin?' 'Do not be angry, my lord,' Aaron answered. 'You know how prone these people are to evil. They said to me, 'Make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him.' So I told them, 'Whoever has any gold jewelry, take it off.' Then they gave me the gold, and I threw it into the fire, and out came this calf!***

Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies. So he stood at the entrance to the camp and said, 'whoever is for the LORD, come to me' and all the Levites rallied to him. Then he said to them, 'this is what the LORD, the God of Israel, says: 'each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor'. The Levites did as Moses commanded, and that day about three thousand of the people died.

Then Moses said, 'you have been set apart to the LORD today, for you were against your own sons and brothers, and he has blessed you this day.' The next day Moses said to the people, 'you have committed a great sin. But now I will go up to the LORD; perhaps I can make atonement for your sin.'

So Moses went back to the LORD and said, 'Oh, what a great sin these people have committed! They have made themselves gods of gold. But now, please forgive their sin, but if not, then blot me out of the book you have written' The LORD replied to Moses, 'whoever has sinned against me I will blot out of my book. Now go, lead the people to the place I spoke of, and my angel will go before you. However, when the time comes for me to punish, I will punish them for their sin' and the LORD struck the people with a plague because of what they did with the calf Aaron had made. **Exodus 32:20-35**

- Sin of Rebellion at the Border

Our next example is at the border of the Promised Land. Moses sent the spies for 40 days of spying in the Promised Land. Upon their return and report, the people grumbled mightily against Moses, Joshua and Caleb. God pronounced a punishment course of 40 years of wandering:

*Your children will be shepherds here for forty years, suffering for your unfaithfulness, until the last of your bodies lies in the desert. **For forty years, one year for each of the forty days you explored the land,** you will suffer for your sins and know what it is like to have me against you. I, the LORD, have spoken, and I will surely do these things to this whole wicked community, which has banded together against me. They will meet their end in this desert; here they will die. **Numbers 14:33-35***

At the end of this period of indemnity, the Israelites were returned to their former position and status. Did you notice that the 40 years of wandering were meted out on a 1 day = 1 year basis? They regained the qualification to enter into the Promised Land by indemnifying the 40-day spying period. This is why the wandering period was 40 years.

## **SINNERS CANNOT SAVE THEMSELVES**

Earlier, we mentioned that the Principle of Restoration dictates that man must be saved through "a living Adam." We must be careful to show why the Principle is not asserting a salvation through works plan.

*Doesn't the term "indemnity" mean "payment?" If so, how can God accept any payment from any man or any race of men who are sinful? Doesn't God accept man only because they have been born again and are now in Christ? **Rev. R.L., Seventh Day Adventist***

### **Answer:**

*See Leviticus 26:40-43, 2 Samuel 14:14. Several times the chosen people restored their position and status through the process of indemnity (Exodus 32:20-35, Numbers 14:19-35 and the Babylonian exile are examples). This is not, however, to be misconstrued to mean that they could accomplish their own salvation or regeneration through indemnity.*



### Comments:

As we proceed through this very important part of the Principle, it is important, as mentioned earlier, that we not only explain the content well, but also explain the *reason* we are teaching certain points. The Principle of Restoration, to be understood well, requires the teacher to employ the teaching method of, “tell them what you are going to tell them—*tell them why* you’re going to tell them—tell them—tell them what you told them—*tell them why* it was important that they were told.”

The purpose of this book, as I’ve mentioned, is not to rewrite the Principle but to help you in understanding the “why” in teaching to Christians. This will be vital as we move through history toward Christ and his second coming.

The simple explanation of the Principle of Restoration is that it is the course of reversal of the process of sin. The process of inheritance is the way that Original Sin was transmitted to mankind. We did not commit the conditions of the Original Sin ourselves, however, we inherited the consequences. Therefore, the Principle of Restoration specifies that we cannot indemnify the Original Sin independently through personal conditions.

Instead, we must establish an inheritance of life and salvation in reversal of the inheritance of sin and death wrought by the fall. Thus, sinners cannot save themselves.

Sinners’ fundamental problem is a result of an ancestry that links to the “dead Adam.” Thus, we must come out of this lineage of death. We cannot just come out of a lineage without connecting to another lineage. Sinners need a new lineage that connects to life. This requires the appearance of a “new Adam.” The process of restoration through indemnity requires the sinner to change his blood lineage from the dead Adam to the living Adam. This “change of blood lineage” is the process of rebirth.

*For as in Adam all die, so in Christ all will be made alive. 1 Corinthians 15:22*

*In reply Jesus declared, ‘I tell you the truth, no one can see the kingdom of God unless he is born again.’ John 3:3*

The Principle of Restoration through Indemnity is deeply affirming the centrality of Christ’s role. Many ministers, as I mentioned

in the beginning, were not prepared for such a deep and thoroughly biblical affirmation from "the Moonies." They were anticipating that our view on Christ would be completely humanistic and vague. They were expecting that we would declare Jesus, "a good example," "a wise teacher," and nothing more. They were wrong and they were extremely amazed. Even the ministers who disagreed could begin to realize that our approach to biblical truth was extremely formidable.

*I am in total agreement with you when you say that sin is inherited; however, I have problems with the concept of salvation being inherited. The word "inherited" means something that is automatically given. What do you mean by inheritance of salvation? Rev. A.J., Baptist*

**Answer:**

*But to receive the inheritance of salvation, we must come into the lineage of the benefactor: Christ. Therefore "unless ye be born again," etc. In order to experience the rebirth we must fulfill certain conditions (see Hebrews 1:14).*

## **A NEW ADAM MUST COME**

In order to reverse the condition of the Original Sin, we must understand the process by which that sin came to us. Sin came to us owing to the lineage of our birth. Our lineage goes back to a dead Adam. The dead Adam originated as a result of conditions he performed. Prior to those conditions, Adam was a "living Adam" and was born without sin. Thus, as we have indicated, fallen man did not commit the Original Sin; he inherited it. Thus, for man to be saved, this process must be reversed.

History did not begin with a dead Adam. History began with a living, sinless Adam who then performed certain conditions that transformed him from a living Adam into a dead Adam. This demonstrates that the dead Adam emerged on a foundation of conditions; he didn't just appear without discernible reasons. This "pre-history" of the dead Adam are the events and conditions that caused the transformation of the living Adam into the dead Adam.

Mankind needs a new ancestor, a new Adam, into which we can change our lineage. By doing so, we "inherit" salvation and life.

*Are not all angels ministering spirits sent to serve those who will inherit salvation? Hebrews 1:14*

When will that new Adam appear? What determines the circumstances for his arrival? Just as the dead Adam did not emerge without a foundation, likewise the new Adam will not arrive without a foundation. Of course, we know that Jesus is that new, living Adam, but we see that Jesus did not appear immediately after the fall. Between the fall and the birth of Christ was 4,000 biblical years.

History began with a living Adam who then performed conditions that transformed him into a dead Adam. According to the Principle of Restoration through Indemnity the pathway of reversal of those conditions will lead the dead Adam back to the position of a living Adam. This means before the new living Adam can appear, conditions of indemnity must be laid. Those conditions must reverse the bad conditions that changed the original living Adam into the dead Adam. The pre-history leading up to the birth of Christ is the Providence of God to establish those conditions as the foundation for the emergence of Christ, the new living Adam.

The foundation for the dead Adam was accomplished in a short period of time, possibly one afternoon. However, to reverse those conditions successfully required 4,000 years of restoration history. This pre-history leading to the birth of Jesus is predicated on the reverse course of the pre-history of the dead Adam. In other words, the parallel is in the content of those histories and not in the duration.

Therefore, in order to understand the ebb and flow of the history leading up to the emergence of Christ, we must have a clear understanding of the "pre-history" that led to the emergence of the dead Adam. That is, we must have a clear understanding of the conditions that were performed by Adam that led to his demise. The reversal of those conditions will serve as the Foundation for the Messiah.

Thus, when we examine biblical history, we assert that there is a common cause that links all events leading up to Christ. That common cause is the providential requirement of reversal of the conditions committed by Adam. This is the mission of Abel, this is the mission of Noah, the mission of Abraham, Isaac, Jacob. It will be the mission of Moses on the national level and, it will be the foundation to understand more fully what is the mission of John the Baptist. If we have a deeper measure for evaluating John, then we will be able to make a stronger case that John did not fulfill his mission.

Each “central figure” is a “second coming” of the dead Adam. His mission is to reverse through indemnity the conditions that transformed a living Adam into a dead Adam. If the central figure is successful in establishing those conditions, then that victory will serve as the Foundation for the Messiah, i.e., the new living Adam. If that central figure is not successful, God will re-create, at a later time, the circumstances for the accomplishment of that mission. That means, a new central figure will come with the same objective as his predecessor. Thus parallels form over the course of time. The root cause of “historical parallels” is that each central figure in each age is addressing the “common cause,” the same set of circumstances, the same role and responsibility, the same objective.

At this point, I would cite some examples of reoccurring events and themes in the Bible. The Principle, for example, explains Jacob’s course as a “model course” for Moses and even Jesus.

*Jesus gave them this answer: I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. **John 5:19***

The Principle cites eight examples of parallels shared by Jacob, Moses and Jesus. For example, Jacob had 12 sons and 70 family members, Moses had 12 tribes and 70 elders and Jesus had 12 apostles and 70 disciples.

I would also preview the pattern of the struggle between the elder and younger:

- Cain and Abel
- Ishmael and Isaac
- Esau and Jacob
- Zerah and Perez
- Manasseh and Ephraim
- Aaron and Moses
- John and Jesus

At this point in the lecture series, ministers would be greatly impressed with the Principle ability to offer insight and explanations about issues they have long questioned. They were also starting to realize, “hey, we misjudged these Moonies, they really love the Lord and understand salvation. I’m even going to use some of this in my sermons!” Many would be climbing onboard the train, looking out the windows and waving, all excited. Only I knew where the train was headed. This was my strategy: to get them on the train. It was

my plan to teach as much important content to get them on the train before we roll into “the battle zones.”

That is the “why” in studying this section of the Principle. The unspoken “why” is to establish a consistent historical pattern that unequivocally indicates that Christ should be *received* in Israel. The articulation of Christ’s undone mission will serve as the foundation for understanding the mission of a second coming. Understanding the nature of that mission will also serve as the foundation to understand the manner in which he will appear.

All aboard!

## **THE FOUNDATION FOR THE MESSIAH**

As was mentioned in the previous section, in order to understand the ebb and flow of the history leading up to the emergence of Christ, we must have a clear understanding of the “pre-history” that led to the emergence of the dead Adam. That is, we must have a clear understanding of the conditions that were performed by Adam that led to his demise. The reversal of those conditions will serve as the Foundation for the Messiah.

What is the composition of Adam’s bad conditions? The Principle describes the fall as a process. In the process of the fall, there is a series of interlinked actions that result in the transformation of Adam and the reversal of order. In other words, Adam not only dies, but falls under the authority of a new emerging “god” and “ruler.”

### **Foundation of Faith—Foundation of Substance**

What conditions did God intend for Adam to accomplish? First, Adam was supposed to adhere to the word of God. In previous chapters we explained that Adam receiving the word, in fact, was God’s effort to share His role with man. God gave man a 5 percent portion of His responsibility as creator. Application of the word, the role of self-governing, is the position that Adam gains through the word. This is the basis of understanding “The Foundation of Faith.” If Adam made a faith foundation with the word, he would then have accomplished the key component of his responsibility through the growing period.

The second element of Adam’s role involves his position to have dominion as Co-creator. In previous chapters we explained God’s

intention to rule by love through Adam. As a result, Adam must accomplish the position of dominion over all things, including the angels. Adam achieving dominion is the foundation for God's dominion. This is called the Foundation of Substance. God incarnates substantially in Adam. God's dominion over the substance of Creation is achieved.

We can best understand Adam's failure in relation to his stated role. First, he lost the Foundation of Faith by rejecting God's word through the temptation of Eve. God's word was for Adam not to eat the fruit. Eve tempted Adam; however, it was Adam who had to make the decision to relinquish his relationship with the commandment, the word of God. By doing so, Adam lost the tool of dominion and control. The force of principle, a lesser force, could not control the force of love. Thus he became a slave to the force of unprincipled love.

Second, by receiving the word of the archangel, Adam makes substantial Satan as "god" and "ruler" over him. Lucifer took the position of god by giving the word, "you will not die." However, if Adam did not receive that word, believe it and act upon it, Lucifer could not have gained substantial dominion as "god." This means Adam and Eve are responsible for the dominion of Satan. They in substance gave birth to this false god and false dominion. Thus, the Foundation of Substance was lost to Satan.

On a deeper level, it means that Satan claimed "the elder son birthright." God set up Adam in order to transfer His seed. That means, from Adam, the birth of God's lineage was to take place through the expansion of Adam's seed, the descendants of Adam.

When Adam received the word of the archangel, however, Satan claimed that precious birthright. As a result, all the descendants of Adam are born under this claim.

## **MISSION OF THE CENTRAL FIGURE**

Since the fall of Adam, all people are the extension of the dead Adam. Ideally, Adam himself should reverse his own bad conditions. However, because all fallen men are the extension of the dead Adam, they can serve in his role. Fallen Adam's role in restoration is to unbind the conditions that transformed him from a living Adam to a dead Adam. The "central figure" in Bible history is the figure who is given the providential responsibility to reverse through indemnity the lost Foundation of Faith and Foundation of Substance.



## **Restore the Foundation of Faith**

First the central figure must restore the Foundation of Faith. The central figure must reverse the loss of God's word. He will be asked to accomplish an arduous task of faith. Abel had to make a faithful offering of the finest things he owned, Noah had to build the Ark for 120 years, Abraham had to offer his only son. All central figures in bible history begin their mission by exercising the muscle of faith in God's word. The Principle cites three requirements: (1) a central figure, (2) a conditional object of faith, (3) a time period to establish faith. From *Exposition of the Divine Principle*:

*Because Adam disobeyed the Word of God and fell, he could not establish the foundation of faith. Hence, he could neither become the perfect incarnation of the Word nor complete the purpose of creation. To restore the basis upon which they can complete the purpose of creation, fallen people must first restore through indemnity the foundation of faith which the first human ancestors failed to establish. There are three aspects to the indemnity condition required for restoring the foundation of faith.*

*First, there must be a central figure. From the time Adam failed to establish the foundation of faith, God has been looking for central figures who could restore the lost foundation of faith. God had Cain and Abel offer sacrifices for this purpose. Likewise, God called men such as Noah, Abraham, Isaac, Jacob, Moses, the kings and John the Baptist for the purpose of raising them up as central figures.*

*Second, an object for the condition must be offered. When Adam lost faith in God, he lost the Word of God which had been given him for the fulfillment of the condition to establish the foundation of faith. As a result, fallen people could no longer directly receive the Word of God to restore the foundation of faith. It then became necessary to offer objects for the condition as substitutes for the Word. Human beings were degraded by the Fall to a status lower than the things of creation, as it is written, "the heart is deceitful above all things." Hence, in the age prior to the giving of the Old Testament, people could establish the foundation of faith by offering a sacrifice or its equivalent, such as the ark, procured from the natural world. Thus, the foundation of faith also functioned as the foundation to restore all things, which had been defiled by Satan. In the Old Testament Age, either the Word as revealed in the Law of Moses or representatives of the Word — such as the Ark of the Covenant, the Temple and various central figures — served as objects for the condition, substituting for the original Word. In the New Testament Age, the Word as revealed in the Gospels and Jesus, the incarnation of the Word, were the objects for the condition. From the standpoint of human beings,*

*these objects for the condition were offered for the purpose of establishing the foundation of faith. From God's perspective, the offering of objects for the condition would secure God's ownership of the dispensation.*

*Third, a numerical period of indemnity must be completed. Questions such as why the length of this indemnity period should be based on certain providential numbers and what lengths those numerical periods have, will be discussed later in detail.*

### **Restore the Foundation of Substance**

*Again from Exposition of the Divine Principle:*

*As earlier stated, for fallen people to complete the purpose of creation, we must become perfect incarnations of the Word, a state our first ancestors failed to attain. Becoming perfect incarnations require that first we be cleansed of the original sin through the Messiah. Before we can receive the Messiah, however, we need to lay a foundation for him, which is accomplished when we establish the foundation of substance on the basis of the foundation of faith. After receiving the Messiah and being restored to the position of the first human ancestors before their Fall, a path still remains to be trod: we must become one with the Messiah centered on the Heart of God, then follow him along the uncharted path to the summit of the growing period, and thus finally become perfect incarnations.*

*Fallen people can establish the foundation of substance by making an indemnity condition, the indemnity condition to remove the fallen nature. When the first human ancestors fell and acquired the original sin, they could not realize their God-given original nature. Instead, they harbored the primary characteristics of the fallen nature. By making the indemnity condition to remove this fallen nature, a fallen person can lay the foundation of substance by which he can receive the Messiah, be cleansed of the original sin, and ultimately restore his original nature. In later chapters, we will discuss how this condition may be fulfilled.*

Reversing the fallen nature means reversing the process of the fall. The fallen nature is also referred to as "the Original Nature of the Fall." The fallen nature is the process of the Original Sin and, therefore, is the personality of sin. It is the nature that leads us to produce more conditions of sin.

The fallen nature and the process of the fall involved the change of the order of dominion of the angel over Adam:

1. The archangel could not love Adam from God's viewpoint.
2. The archangel left his proper position: to receive God's love

**Comment:**

Be very careful to explain that Cain is NOT the offspring of the spiritual fall. It is a very common misunderstanding:

through Adam.

3. The archangel reversed dominion over Adam, becoming god and ruler.

4. Sin multiplied from Eve to Adam to all Adam's descendants.

This process and nature involves the interplay of two positions: Adam and the archangel. Thus, in the process of indemnity, two positions will be established to "reverse the fallen nature and process of the fall."

Those two positions and the course to reverse the process of the fall is the basis of the biblical pattern of elder brother and younger brother. In each instance, the younger is shown favor over the elder. This begins in Adam's own family with his two sons Cain and Abel.

God reverses the natural order. He bypasses the older for the younger. He places the younger in the position of the elder. Then he challenges the elder to "do what is right." That is, to reverse the fallen nature.

*Then the LORD said to Cain, 'Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it.' **Genesis 4:6-7***

Remember, the "fallen nature" is the process of the fall as a nature; it is Satan's own personality. If Cain and Abel reverse the fallen nature, Satan will separate from them.

Cain must:

1. Love Abel from God's viewpoint
2. Receive love through Abel
3. Accept Abel's authority
4. Multiply goodness at Abel's direction

It is important to stress that although God has shown favor to Abel; He loved Cain just as much and wants Cain to walk the correct course that will separate Satan. Cain is the firstborn of Adam and carries the "elder son birthright." Principle also explains that Cain and Abel represent the spiritual and physical fall. The spiritual fall being more evil places Cain in the representative position

of relative evil while Abel, born closer to the physical fall, represents the position of relative good.

*Are Cain and Abel the offspring of Lucifer and Eve?* **Rev. R.D., Pentecostal**

**Answer:**

*No, both Cain and Abel are the offspring of Adam and Eve. Lucifer's relationship with Eve did not produce any offspring. It did, however, cause the nature of sin to pass from Lucifer to Eve, to Adam and to all their descendants. Man's connection to Satan is a spiritual one. Satan's nature is inherited at birth for all Adam's descendants.*

Cain separating from Satan by uniting through Abel means that the lost elder son birthright is restored to God's side. This is why the completion of the Foundation of Substance establishes the Foundation for the Messiah. God will have restored the first son's birthright and can fulfill his commitment to bring a new living Adam into the world. That new living Adam is the Christ. In this way, God "intervenes" in the fall.

*If God wanted Cain to offer his sacrifice through Abel, why didn't he bother to tell him? Also, where in the Bible does it say that he, Cain, was to offer it in that way?* **Rev. J.H., Church of God**

**Answer:**

*This area of dispensation is man's area of responsibility. God did encourage Cain, telling him that there was no reason to be upset and that if he did what was right, he would have been received. Cain's responsibility was to accept and obey through Abel's position. Cain failed in this responsibility when he killed Abel. Also God did not tell Esau directly either. Rebecca was told before they were born that the elder must serve the younger.*

*Why did God favor Abel over Cain?* **Rev. B.G., United Presbyterian**

**Answer:**

*In the natural order of the Godly heritage, the first son should be the anointed and should hold the central position among all the other children. But because Satan reversed the natural order and claimed the birthright of Adam and all his descendants, the first son's position is many times overlooked in favor of the second son. This reversal of positions represents the restoration of the inverted*

blood order and is why we see this pattern reoccurring throughout the scriptures.

**Why did God reject Cain's offering? Rev C.D., Non-Denominational**

**Answer:**

God rejected Cain's offering because Cain as the first son was in the position of the angel. Just as the angel had to go through Adam to get to God, Cain must make his offering through Abel the younger brother who is in the position of Adam. I recommend that you study the Divine Principle chapter on Adam's family.

**QUESTIONS ABOUT NOAH'S FAMILY**

Later on God called Noah as His champion. And Noah accomplished a very unusual mission. God directed Noah to build a ship, and he was to build it on the top of a mountain. Now, it is just common sense that in building a ship you need a shipyard by some body of water. But Noah's instructions were to build the ark on top of a mountain rather than at the seashore or riverside. How many of us here could accept that kind of mission? How many of us could obey such a command and set to work without a single shred of doubt?

In Noah's time, no one could believe that Noah had received a command from God—nor did anyone accept him in his mission of revealing the coming flood judgment. Can you imagine how Noah appeared to the people of his day? For 120 years he went up and down, up and down that mountain working on his boat. Would anyone among the ladies in the audience like to think of herself in the position of the wife of Noah? I don't think you would be a very happy wife. *God's Hope for America, Rev. Sun Myung Moon*

Rather than repeating the thorough explanation in *Exposition of the Divine Principle*, I would like to just share with you some of the better questions asked by ministers regarding the lecture on Noah's family.

Take a look at some of these questions that were in response to the lecture on Noah's family:

*Are you saying that because God told Noah He would not use water to judge man again, that baptism plays no part in salvation? Rev. E.E., Baptist*

No, God says in Genesis 9:11 He will not destroy the earth with water. Baptism is a requirement until the Second Coming of Christ.

*Genesis 8:7 doesn't say that a raven was cast out of the ark. Where do you get it? Or should we assume (as it seems so easy for you to do) that the dove was also cast out? **Rev. R.C., U.P.C.***

*"Sent forth" will do just fine. Now back to the point; the raven is a symbol of Satan. Genesis 8:7 indicates that the flood judgment established a sanctification for Noah's family. The raven sent forth from the ark indicates that Satan had been separated from them.*

*How could the white race come from Shem, when at that time there was no white race, all were clay color. The white race is a descendant of Gehazi (2 Kings 5:27). **Rev. T.K., Church of God in Christ***

*The Hebrews are the descendants of Shem, the Semitic people. The Divine Principle makes no comment on the origin of the races. Our hope is for the establishment of the Love Race, in which there is neither Jew nor Gentile, black, white or yellow in the sight of God and man.*

*What happened to Satan when the world was destroyed at the time of Noah? **Rev. H.B., United Methodist***

*Casting the raven from the ark is symbolic of the separation of Satan from the world at that time. Satan is a spirit and needs a condition to claim man. Satan gained that condition through Ham's failure and lack of faith in Noah.*

*If Japheth, Ham and Shem were brothers and fathered by Noah, how do you divinely and intellectually propagate races from this? Ham had the same sociological, physiological and anthropological tendencies and characteristics of his father. **Rev. S.J., Baptist***

*Ham, Shem and Japheth were the sons of Noah. The Divine Principle does not comment on the origin of the races. In my presentation I was reporting on a popular theory regarding the origin of the races. My purpose was not to represent this as our view but to comment on the misuse of this theory with regard to the curse of Ham. Some white Christians have used this misappropriated theory to justify the enslavement of African people.*



### Comment:

One very interesting and common occurrence at this juncture in the lecture series pertains to the three sons of Noah: Shem, Ham and Japheth. Be very careful about how you indicate Ham's failure. Many Christians believe that Noah's curse was transmitted to all black Africans, thought to be the descendants of Ham. This has been used in history to justify the suffering that occurred to black Africans. This idea is totally without merit and is completely unscriptural. First of all, Noah did not curse Ham; he cursed *Canaan*, one of Ham's sons. Canaan is the ancestor of the Canaanite tribes that were settled in the Promised Land. These are the same Canaanite tribes that were to be purged from the land by Joshua (**Joshua 3:10**). The fulfillment of "the curse" was accomplished at the time of Joshua.

*How can you say that Shem was in the Cain position to Ham when he never demonstrated the characteristics of Cain?* **Rev. P.J. Southern Baptist**

*Shem would not assume the position of Cain until Ham established his position of Abel. We see later that Esau never feels murderous toward Jacob until Jacob assumes the position of Abel. What signifies the accomplishment of Abel's position is the event of vertical favor. For Abel it was the acceptance of his offering over Cain's, for Jacob it was receiving the blessing of Isaac over Esau.*

*Shem never came to the Cain position substantially owing to Ham's failure to successfully accomplish the position of Abel. (Genesis 9:22-26.) Actually, the result of Ham's failure is that the Abel position shifts to Shem, and thus the central people of God descend from the line of Shem, the Semitic line.*

*What was the violation Ham made against his father?* **Elder L.F., Latter Day Saints**

*Ham reported his father's nakedness to his brothers in such a way as to cause them to have shame for their father Noah. Ham should have protected his father's dignity and honor. Ham's failure indicates his lack of faith in his father Noah, and it is for this reason that Ham's son, Canaan, receives a curse (see Genesis 9:22-26).*

*Where did you get your information that it took Noah 120 years to build the ark? It is not in the Bible.* **Evangelist P.M., House of Prayer for all People**

*Genesis 6:3, indicates that the mortal men had 120 years before the flood would come. Also Usshur's chronology indicates a 120-year period from the call of Noah to the flood by citing Genesis. 6:3.*

*How can you imply a theory of younger-older or first-born and second born with Ham and Japheth, since Ham was the younger (Genesis 9:24)?* **Rev. B.S., Non-Denominational**

*The dispensation to establish the foundation of substance in Noah's family was to take place between Ham and Shem, not Japheth. Ham was the younger brother in the Abel position, and Shem was the older brother in the Cain position.*

*You said that the flood was a judgment, not a punishment. If so, why were they destroyed by the flood?* **Rev. M.A., Church of Christ**

*God had Noah preach for 120 years to elicit the repentance of the people, that is, judgment by the word. Jesus says the word will be our judge on the final day. The word isn't punishment; it defines who will be blessed and who will be punished. The flood was to sanctify, God wanted the people to be on the side of Noah when the judgment came, but sadly, they were not and it is why God promised Noah never to bring a flood to the world as an instrument of judgment.*

*Why did God promise that He would not cause a flood again, as in the time of Noah?* **Rev. B.L., Pentecostal**

*There would be two reasons, one practical and the other more providential. God had Noah preach for 120 years before the flood judgment was to come (2 Peter 2:5). In preaching righteousness, God's hope was that the wicked people would repent and come into the ark. If we take the case of Nineveh as an example, we could even say had such repentance come, it's possible that the flood would have been unnecessary. God was grieved that no one repented and so many died in the flood.*

*The second reason is that the ultimate instrument of judgment that God wants to use is His word. God was longing to move man*

*along quickly, to elevate man spiritually so that man could reach a state where he would be able to hear, understand and obey the spoken and written word of God.*

## **ABRAHAM'S FAMILY**

One important bit of advice when teaching ministers about the three providential families is to make sure that you have read over the entire story in the Bible. Sometimes lecturers will inadvertently make claims that are not actually supported by the Bible story. How do I know, you ask? Well, let me just say that I've learned through experience. Here is a good example of what I mean:

*Where in the Bible do you find God telling Abraham to leave the Promised Land and take Sarah and go to Egypt? Genesis 12:10-20 says that they went to Egypt but it does not say that God sent them. Rev. K.S., U.P.C.*

### **Answer:**

*God established the pattern for restoration. Abraham carries it out twice and Isaac, the third time. You are correct that the scripture does not say explicitly that it was God who called Abraham to Egypt, but it is clear that it was God who called Isaac in the same pattern as Abraham in Genesis 26:2. That this would happen three times could hardly be considered a coincidence of no spiritual significance. When events reoccur in the biblical history it is indicative of providence.*

Well, he had me on the ropes, but I countered with a nice upper cut and managed to fight my way out of the corner. The point is that I could have helped to keep this minister on message had I not said something that the Bible story doesn't reveal. This happens to many lecturers who like to embellish things to help make a point. Sometimes, though, we can lose track of what is the real scripture record and what is embellishment; I know I do all the time. It will be of great benefit if you make sure to periodically re-read the story of Adam's family, Noah's family, Abraham's family as rendered in the scriptures. It will help you avoid pointless mistakes. It will help to keep your audience on your message and not sidetracked on peripheral issues.

Here are some other good questions from ministers pertaining to Abraham's family:

*How is it that Isaac could have more faith than Abraham, when at the time he was not aware that he was going to be slain? How was he displaying more faith than Abraham? **Rev. Z.T., Brethren***

*He did not resist, he trusted his father to the very end even to the point of death. Hebrews 11:19 likens it to a figurative resurrection. I'm sure, when Isaac saw the knife waving over his head, he sensed something was about to happen to his mortal life.*

*Had not God promised Abraham that Isaac would be the one to whom His covenant would be carried through? If so, then Isaac did not have to do anything to obtain the promise. **Rev. P.J., Adventist***

**Answer:**

*Abraham was supposed to establish the Foundation of Faith by a successful offering of the heifer, ram, goat and dove and pigeon. He did not accomplish this. Therefore, Isaac was raised up to fulfill Abraham's role. Of course, God's original will was for Abraham to fulfill his role and for Isaac to inherit the promise as you mentioned, but Abraham's failure made a new dispensation, centering on Isaac, necessary.*

*For this reason, Abraham had to offer Isaac on Mount Moriah. After that was accomplished, Isaac and Abraham offered a ram that had been stuck in the thicket. Through this, the Foundation of Faith was accomplished, centering on Isaac, not Abraham. That is also why the Foundation of Substance was accomplished by the two sons of Isaac (Jacob and Esau).*

*Inheritance of the covenant is not automatic. Isaac must keep faith, likewise in the case of Solomon's inheritance from David (see 1 Kings 9:4-7).*

*Where does it say that God called Abram to go to the country of Abimelech? **Rev. D.R., Baptist***

*That this event happens three times, twice with Abraham and once with Isaac, could hardly be considered a coincidence of no spiritual significance. You are correct when you say that there is no scripture which states that it was God who called Abraham to go to Abimelech, but indeed that call is recorded in the third attempt with Isaac. God used the device of famine to get Isaac to Gerar and told him to remain there. God also used the same device with Abraham in the first attempt with the pharaoh. In every case the Lord is highly*

*involved in setting up the conditions that would serve as the sanctification for Abraham and then Isaac's family.*

*You say God won't interfere with the role of man. But who gave King Abimelech the dream that revealed to him that Sarah was not Abraham's sister, but wife? **Rev. B.M., Holiness***

*I never said that God does not intervene in anything that man does. I said that God does not intervene in man's responsibility. God revealed to Abimelech that Sarah was the wife of Abraham, but it was Abimelech's responsibility to choose what to do about that. He could have ignored God's word, as did Lucifer, or he could do what was the right thing to do.*

*(See following question. Here's another example of my imprecise language causing a problem for this minister.)*

*There is no mention in scripture that Abraham failed in the way he offered the dove and pigeon. Genesis 15:9 says that God asked that offering animals be brought before Him, it does not say that God asked that Abraham cut them in half. The tenth verse only mentions that he did not cut the birds in half. It does not say that this was a mistake in any way. Comment? **Rev. T.B., Pentecostal***

*It is true that Abraham's failure is not explicitly mentioned; however, we can see strong evidence that this offering was not received and was not pleasing to God. First, in Genesis 15:11 birds of prey fall upon the offering, which Abraham must chase away; this is not a good sign.*

*Second, in the 12th verse, Abraham falls asleep and a thick and dreadful darkness came over him out of which God proclaims that Abraham's descendants must go a course of suffering and exile for a period of 400 years, also not a good sign.*

*Third, we see later that Abraham must accomplish an offering much more faith testing (the offering of Isaac) to compensate for his failed offering of the dove and pigeon. The reason not cutting the birds was a mistake and failure is because cutting the offering represented purifying the offering by the shedding of blood. Placing one side on top of the other represented the restored position of Adam over the archangel. Not cutting the birds meant, then, that the offering was not pure, and therefore, not separated from Satan. This is why we see the birds of prey descend upon the offering. Birds of prey represent Satan. Also, we can see that God never announced an exile*



course for Abraham's descendants unless there had been a condition of disobedience on their part, see Deuteronomy 28.

*Why would Abram and Sarai have to change relationship from husband and wife to brother and sister, when they were symbolizing Adam and Eve who were husband and wife?*

Adam and Eve were still in the providential position as brother and sister, and could only become God-centered husband and wife when they fulfilled the prerequisite to their multiplication, that is, to be fruitful. Because Adam and Eve fell from the providential position of brother and sister, Abram and Sarai had to start from that same position. (The terms husband and wife in Genesis are also used to refer to an engaged man and woman.)

*Did God intervene during the times Sarah and Abraham were in the hands of the pharaoh and the king of the Philistines (Abimelech)? If not, what caused the pharaoh and the king to recognize the fact that Sarah was the wife of Abraham instead of his sister? **Rev. T.C., Apostolic***

God revealed it each time in a different way. With the pharaoh a sudden outbreak of disease riddled the kingdom and through that the pharaoh realized the marital status of Sarah. The second time, Abimelech had received a dream, and the third time, Abimelech saw Isaac embracing Rebekah and realized that Rebekah was the wife and not the sister of, in this case, Isaac.

God does not intervene in man's responsibility. God imparting His word to the pharaoh and the king is not an intervention into their area of responsibility. It is up to them to do what is right. Lucifer also knew that Eve was not supposed to be tempted by him but he went ahead and violated the commandment of God anyway. The response of the pharaoh and Abimelech represents a reversal (and therefore, an indemnification) of the course the angel Lucifer took.

## **JACOB AND ESAU**

The story of Jacob and Esau is significant, of course, because it is Jacob and Esau that accomplish the first Foundation to Receive the Messiah. Jacob's course becomes the model course for Moses and for Jesus. Thus, Jewish history from Jacob's victory leading up to the coming of Jesus will reflect the 2,000 years from Adam to Joseph recorded in Genesis.



The story of Jacob is significant in another sense, unique to teaching Christians. Christians, universally, have a rather low opinion of Jacob. He is a deceiver. He stole his brother's birthright. He fooled his father into giving him the elder son's blessing. You will find very few sermons extolling the virtues of Jacob.

We come along and not only lift up Jacob as the great man of faith and victory, but while we're into lifting up dubious individuals, let's go ahead and lift up Tamar, the other most shameful person for Christians. And while the wound is freshly open let's toss some salt into it by exposing the providential shortcomings of the revered holy icons of Christian faith. We rock their world and make their planets twirl. We turn their saints into our "ain'ts" and make their "ain'ts" into our saints!

"The new world order" begins with our explanation of why Jacob is the hero of the Old Testament and the foundation of the chosen people. First, let's clear the record on Jacob's rap sheet.

### **Accusation 1: Jacob Stole His Brother's Birthright.**

Wrong! Jacob did not "steal" his brother's birthright; he purchased it for the price of lentil stew. Such a deal!

*'Look, I am about to die,' Esau said. 'What good is the birthright to me?' But Jacob said, 'Swear to me first.' So he swore an oath to him, **selling** his birthright to Jacob. Then Jacob gave Esau some bread and some lentil stew. He ate and drank, and then got up and left. **So Esau despised his birthright.** Genesis 25:32-34*

### **Accusation 2: Jacob Deceived His Father Isaac**

Wrong again! It was not Jacob's idea to replace Esau and, through surreptitious means, usurp his brother's blessing. It was MOM'S IDEA. Rebecca orders Jacob to get the blessing. Jacob even protests!

Now Rebekah was listening as Isaac spoke to his son Esau. When Esau left for the open country to hunt game and bring it back, Rebekah said to her son Jacob, 'Look, I overheard your father say to your brother Esau, 'Bring me some game and prepare me some tasty food to eat, so that I may give you my blessing in the presence of the LORD before I die.

*Now, my son, listen carefully and **do what I tell you**: Go out to the flock and bring me two choice young goats, so I can prepare some tasty food for your father, just the way he likes it. Then take it to your father to eat, so that he may give you his blessing before he dies.'*

*Jacob said to Rebekah his mother, "But my brother Esau is a hairy man, and I'm a man with smooth skin. What if my father touches me? I would appear to be tricking him and would bring down a **curse** on myself rather than a blessing." His mother said to him, "My son, let the **curse fall on me**. Just do what I say; go and get them for me." **Genesis 27:5-13***

"Let the curse fall on me!?" Mom is mighty confident isn't she? By the way, anybody hear about any curse falling upon Rebecca? No? Anybody wonder why? Well, let's just say she had a good reason to make sure the younger son received the blessing:

*The babies jostled each other within her, and she said, "Why is this happening to me?" So she went to inquire of the LORD. The LORD said to her, "Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger." **Genesis 25:22-23***

The Lord said the elder must serve the younger! One very important element of Jacob's model course is the aspect of mother-son cooperation. Rebecca sets a fine standard in two major areas. She maintains faith in the vision that God gives her pertaining to Jacob's future before Jacob is even born. She remains faithful to that vision and it is the reason she made sure that Jacob could receive the blessing. This pattern is followed by the mother of Moses who helped to maintain Moses' allegiance to the God of Abraham, Isaac and Jacob after 40 years in pharaoh's palace.

The second important implication of mother-son cooperation is that it would have prevented Cain from being able to murder Abel if Abel had been united with Eve. The reason Satan could not claim Jacob was because of the foundation of unity between Jacob and Rebecca. With this pattern, we will have a new measure to examine the circumstances affecting Jesus' ministry.

YOUR HONOR, we the ladies and gentlemen of the jury find the defendant, Jacob, NOT GUILTY!

## **JACOB'S VICTORY**

It is also very essential to understand the basis of Jacob's victory. Jacob has accomplished some very important aspects in his mission.

### **1. Restores Elder Son's Birthright**

He has restored the elder son's birthright back to God's side. Notice the circumstance of Esau's hunger is the basis of the process by which Jacob procures the birthright. Later, at the time of Jesus, Satan attempts to reclaim the birthright by the exact same circumstances. Jesus is fasting, is hungry and Satan tempts Jesus with bread. However, unlike Esau, Jesus values the birthright as the first Son of God.

### **2. Receives the Blessing from Isaac.**

This is similar to the same moment that God received Abel's offering and rejected Cain's. This demonstration of vertical favor is what establishes the position of Abel and Cain. As soon as Jacob is established in the position of Abel, Esau finds himself in the position of Cain. Thus, all the circumstances of Cain and Abel have been re-created. This re-creation of circumstance is so that the new central figures can reverse through indemnity the failures of the past. This phenomenon is referred to in Principle as "Dispensational Time-Identity." In this way, Esau becomes the "second coming" of Cain and is immediately filled with Cain's emotions. Esau attempts to murder Jacob.

### **3. Mother-Son Co-operation**

Because of mother-son co-operation, Esau cannot kill Jacob. Instead, Jacob flees to Haran for his 21-year course. (However, in **Genesis 31:38**, Jacob says to Laban, "I have been with you for *twenty years* now." This is as he is leaving Haran, so you may want to say 20 years of exile and return in the 21st year.

#### **4. Wins the Blessing of the Angel.**

Of all the events of Jacob's course, this is the most important. Winning the blessing of the angel represents the restoration of man's dominion over the angel. Lost dominion to the angels is, of course, the core of the fall. The way in which I was able to come to this understanding is, well, very unique.

### **A Testimony**

The year was 1983. I was teaching the 40-day workshop at the time. During one holiday, a request came for the 40 and 21-day workshops to put together a skit for the holiday performance before True Parents. Of course, I remained in denial for as long as I could, hoping that they would change their minds. I was praying for the phone call informing us that they wouldn't have time for our skit. With two days to go, we realized that phone call wasn't going to come to rescue us. The show was going on!

Phillip Schanker and I met and quickly threw together a basic idea for a skit. "Why not do something with the story of Jacob and Esau?" Great idea! Both Phillip and I were renowned for our theatrical lecture embellishments. It was right into our wheelhouse! It was a skit that would write itself. The inspirations flowed a mile a minute and all of them were hilarious! We were either going to make the True Parents laugh very hard or we were going to be asked to leave the church.

We only had time to do one rehearsal. It was a total disaster. Linda Eisenberg, the director of the holiday performance, really looked worried. I think she was starting to think that maybe we should go on after the True Parents had sung and left the building. But there is an old adage in the theater: bad rehearsal = great performance on opening night. It was our only hope, so we went with it.

The performance was a miracle. It was as if God had decided that, tonight, I want the True Parents to laugh. And they did! They laughed, the True Children laughed and everyone in attendance laughed! I don't mean chuckled, I mean LAUGH. Head jerking, eyeball popping, slapping, crying, nose-snortin, out of breath-help me-I need air LAUGHING! It was a record. I specially assigned one

person to watch True Parents' area during our performance in order to get an eyewitness, blow-by-blow report. She said the response was unprecedented in the history of the church. We thought that maybe it would cause Father to proclaim a new holiday.

The opening scene was mother Rebecca. She was hugely pregnant. I mean HUGE! The narrator on voice-over recites from Genesis: *The babies jostled each other within her, and she said, 'Why is this happening to me?' So she went to inquire of the LORD. The LORD said to her, 'Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger.'*

At that precise moment we play war sound effects: gunfire, cannon and mortar explosions. The sister who played Rebecca grabs her huge stomach and the humongous stomach begins to bounce and jostle like a basketball (BIG laugh from Mother).

The next scene was Jacob purchasing the birthright. Of course, Esau is a big, ugly lummo (played by me, thank you). Jacob keeps waving the delicious stew in front of Esau's nose, he starts to slobber and his eyes are glued to the spoon waving back and forth like in a tennis match.

Another notable scene that drew huge laughs was Jacob discovering "Rachel" was Leah. Jacob tiptoes to the bed to embrace lovely Rachel, except Rachel is snoring like a horse under her blanket. Jacob pulls back the blanket and out pops Leah (also big as a horse, played by the ugliest brother we could find). Let's just say we made sure our Leah had plenty of "junk in the trunk" if you know what I mean. This drew a great PROVIDENTIAL LAUGH!

We even got MacArthur into the act. This was at the time *Inchon* was out in theaters. God told Jacob he must go back and win over his brother Esau. Jacob (played marvelously by John Hayden) beseeches God, "I need a plan, help me!" Out pops McArthur, "Young man, what you need is a strategy!" Out comes the war map and now we're in the "situation room" with General MacArthur, (played by Phillip Schanker) "First we take Jabbock, here, then we cross the Jordan bearing gifts, then we take Canaan and after we give the gifts to Esau and his family (here comes the killer line from the movie) Esau's entire fallen nature will be CUT OFF!" The place erupts in laughter!

Another scene involved a boxing match between Jacob and the angel set to the tune of "Rocky" (da da DAA da da DAA- you know the song). Jacob is declared the champion by "enduring through the



night" and as the sun rose, the angel fled the scene. (More on this in a minute).

The closing scene involved a "Don Pardo" type game show announcer telling Esau about the gifts as they arrive from Jacob:

"From your humble servant Jacob. It's LUGGAGE from Samsonite. Its lite, Its brite, its SAM-SON-ITE... but you'll be needing some place to put that new luggage. . .how about THE TRUNK OF A BRAND NEW CARRRRR!

Esau and Mrs. Esau, look like a couple of contestants on "The Price is Right," hugging and whooping and high fiving.

". . . Show them what's behind door number 2, Bob." "It's an all-expenses paid cruise to sunny A-RU-BAAAAA!"

"OH MY GOD!!" Mrs. Esau screams and jumps on Esau.

True Parents REALLY loved the skit. After the performance there was a leaders meeting in Father's area in the World Mission Center. All he could talk about was the skit. However, Father had one point of contention with the skit. He explained very seriously and deeply how we failed to portray properly the battle between Jacob and the angel.

This is why I'm telling this story. Remember earlier, I mentioned that I came to understand, through a very unique circumstance, the deep meaning of Jacob subjugating the angel? It was because of this skit.

The mistake we made was when we had Jacob box the angel and Jacob endured through the night; when the sun came up, the angel relented and just left. We forgot the most important part, according to Father. The angel was supposed to *give his blessing* to Jacob! Father explained that this was the crowning moment of all Jacob's course. This was even more important than Esau uniting with Jacob. It represented Jacob restoring Adam's dominion over the angels. Father said, after that, even if Esau would not have united with Jacob, God could have raised up another Esau to unite with Jacob.

It was an unforgettable night. Not only did we have the memorable experience of giving such joy to the True Parents, but we could also receive direct, special guidance on one of the most important parts of restoration history!



## ISRAEL

Jacob becomes “Israel” and we see, in essence, the birth of the “chosen people” and nation. Sometimes, even Christians have had a vague notion of the “chosen nation.” It was almost as if God had some sort of lottery and just reached in the bin of nations and, somehow, for undetermined reasons, just “picked” Israel.

No one, not even the chosen people themselves, has ever given such a deep and clear explanation of the basis of Israel’s status as the “chosen.” Through reversing the conditions of the fall, Jacob established a family and tribal base that was separated from Satan. Upon that base, God could “intervene” and begin the effort to expand that foundation.

Jacob, re-named Israel, had 12 sons. The tribe of Israel became 12 tribes of Israel. The twelve tribes become the foundation of the nation of Israel. From Israel through the line of Judah, 40 generations later, was born the new living Adam.

The significance of this foundation is clearly expressed in the words of Jesus:

*These twelve Jesus sent out with the following instructions: **‘Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel. As you go, preach this message: The kingdom of heaven is near.’** Matthew 10:5–7*

*He answered, **‘I was sent only for the lost sheep of the House of Israel.’** Matthew 15:24*

We will close this chapter with some of the better questions asked by clergy:

*Was the angel that Jacob wrestled Satan? If so, why was Jacob blessed by Satan? **Rev. E.S., Baptist***

*No, the angel was sent by God as a representative of the angel Lucifer. We can see in the name the angel gave him (which means he who struggles with God and men and overcomes) that the angel was sent by God. This is similar to the event of John the Baptist’s baptism of Jesus.*

*Why did it take 1,500 years following Jacob-Esau for Christ to come? **Rev. B.C., Lutheran***

As I explained in my presentation, after Jacob's victory, the family of Israel had to fulfill the condition of indemnity required as a result of Abraham's failure (400 years of exile). From this point the tribe of Israel enters Egypt to begin this period. After 400 years, the world had advanced from the tribal level to the national level. Thus, Moses was sent to accomplish this task. Because of repeated failure the time was prolonged.

There was apostasy in the period of Judges, at the time of Solomon, after that Baal worship, the exile and renewal. Finally, centering on the work of Ezra and Nehemiah, Zerubbabel and Joshua the high priest, the temple was rebuilt, repentance was exacted and this began the 400 year period of preparation for Christ's coming. Thus, the final prophet is Malachi, and the Old Testament closes.

*Why do you say Jacob wrestled with an angel? The Bible says in Genesis 32:24-30 that Jacob wrestled with a man. It was this man that blessed Jacob. The power to bless is God's, therefore my belief is that the man that Jacob wrestled was Jesus. Rev. R.L., Holiness*

See Hosea 12:2-4. The Hebrew term for angel is bene Elohim which literally means sons of God. The term is used, however, most commonly to mean angels. Sometimes (in English translation) "man" is rendered for angel. The three "men" who appear to Abraham (Genesis 18) are the same "men" who appear in Lot's family in Genesis 19, except in Genesis 19 the men are represented as angels. So this is an English translation problem.

*Rebekah received the curse by pushing Jacob to deceive his father. She died before Jacob came back while Isaac lived to see Jacob again. Rev. D.P., Ch. of God in Christ*

There is no scriptural evidence of a curse on Rebekah, nor is there any scripture which pinpoints the time of Rebekah's death. In pushing Jacob to gain Isaac's blessing, Rebekah was faithfully fulfilling what God declared years before when He told her "the elder must serve the younger." (Genesis 25:23)

*How do you explain the unfairness toward Esau, who did no wrong but was obedient as God demanded? If Isaac was a chosen man, why in fulfilling God's scripture, was he so easily deceived in his old age? Rev. A.C., Presbyterian*

*God was not unfair to Esau. Like Cain, Esau had to fulfill a very important role as representative of the archangel. His descendant became the king of Israel at the time of Jesus (Herod), and had John fulfilled his role, Herod could have led the entire secular side of Israel to Jesus.*

***What is the meaning of Jacob wrestling the angel? Rev. B.O., Nazarene***

*Jacob wrestling the angel represents the regaining of dominion of man over the angel and thus the restoration of the position of the first son, which had been claimed by the fallen angel Lucifer. This was accomplished by Jacob receiving the angel's blessing.*

*Jacob wrestling the angel and his ensuing dislocated hip indicates that spiritual beings can and do manifest in our human world in a very experiential way. It serves to remind us that Eve's relationship with Lucifer, though spiritual, was profound and real.*