

THE SECOND COMING

The Extension of Salvation from the Individual to the Family

Traditionally, before we teach the Second Coming of Christ, we teach *Dispensational Time-Identity (Historical Parallels)*. In teaching ministers, I have divided the content of Historical Parallels into segments. Thus, the prelude to the Second Coming lecture would be the explanation of the meaning of Christian history leading up to the coming of Christ.

This particular content presents some unique challenges for a Christian audience. When we teach this particular material, we must be aware that we have slipped the bounds of biblical record. When we explain “Substance Time Identity” we have entered into a history that is recorded in secular terms and by secular means.

Therefore, a change of tone will help to keep the ministers engaged as you move through Christian history. Symbol and Image Time Identity, that is, Genesis and Jewish history, are following largely a biblical pattern. In other words, we are observing a phenomenon documented in scripture. However, when we move into Substance Time Identity, that is, Christian history, we are, of course, stepping outside strict biblical record.

I would generally take the position that we can find in Christian history a “reflection” of the biblical pattern. I suggest or propose our final time line as a possible signature of that biblical pattern. In this way, it maintains proper deference to the scripture while giving license to allow ministers to consider the principled meaning of real time historical events. It becomes one more “sign of the times” like those mentioned by Jesus in the 24th chapter of Matthew. In it Jesus describes a series of “signs” that signify that his coming is imminent.

Our experience in teaching past workshops to other than a believing Christians audience, is that Historical Parallels were instrumental in introducing our age as the “time of Christ’s return.”

However, when teaching ministers and Christians, keep in mind that virtually every generation of Christians has felt that its time was "the time." It is not a hard product to sell. This is the effect of Matthew 24. This is especially true as we hover around the year 2000. Certainly today, more than any other time, Christians are in the "end time" mind-set.

Matthew 24

*As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your coming and of the end of the age?" Jesus answered: "Watch out that no one deceives you. **For many will come in my name, claiming, 'I am the Christ,' and will deceive many.***

You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains.

*Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. At that time many will turn away from the faith and will betray and hate each other, and **many false prophets will appear and deceive many people.***

Because of the increase of wickedness, the love of most will grow cold, but he who stands firm to the end will be saved. And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

*At that time if anyone says to you, 'Look, here is the Christ!' or, 'There he is!' do not believe it. **For false Christs and false prophets will appear** and perform great signs and miracles to deceive even the elect — if that were possible. See, I have told you ahead of time. "So if anyone tells you, 'There he is, out in the desert,' do not go out; or, 'Here he is, in the inner rooms,' do not believe it. **For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man.***

*Wherever there is a carcass, there the vultures will gather. Immediately after the distress of those days **'the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.'** At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn.*

*They will see the **Son of Man coming on the clouds of the sky, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from***

one end of the heavens to the other.

Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see all these things, you know that it is near, right at the door.

I tell you the truth, this generation will certainly not pass away until all these things have happened. Heaven and earth will pass away, but my words will never pass away.

No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. As it was in the days of Noah, so it will be at the coming of the Son of Man.

The product that needs to be sold to a Christian audience is not just that the second coming of Christ is taking place in our time. As I mentioned, that is an easy sell. The hard sell is that the event of the Second Coming *is not just* the second coming of the figure of Christ but is the second coming of all the circumstances, figures, challenges and undone responsibilities of Christ's previous era.

The lecture on historical parallels, normally, is thought to be a history lecture. This is a very common misunderstanding. It is not a lecture about history; it is a lecture about a phenomenon. The phenomenon is called "Dispensational Time-Identity" or "Parallel Providential Periods." The uniqueness of our Principle theory of parallel periods is that it offers an explanation of the reason an event reoccurs. In other words, there are numerous historians that observe and evaluate cycles of history; only the Principle explains the reasons *for* those cycles in history.

Events reoccur when a central figure (or in this case, a nation) does not fulfill the responsibility. When that failure is irreversible, that period comes to an end. God then re-creates, at a later time, all the circumstances, figures, and events that surrounded the past central figure. Upon this re-created base, God calls a new central figure with the hope that the new central figure will successfully handle the role of his predecessor.

The core "historical parallel," then, is the reoccurrence of Adam. Adam will keep coming back until he accomplishes his mission.

Jesus "returning" means that Adam is returning. Adam is returning to accomplish his original mission. That original mission began with Adam's appearance on the earth.

Therefore, when teaching Christian history leading up to the return of Christ, the most important detail to show is that in every Christian age, be it the Roman era, the era of the United Christian Kingdom or the era of the second Babylonian Captivity, *God re-cre-*

ated the circumstances of its corresponding era in Jewish history.

This is to indicate that Christian history is “the Second Coming” of Jewish history. Thus, just as Jewish history concluded with a generation that had to grapple with a Christ who arrived in an unexpected way, Christian history too will conclude with a generation that will have to deal with a Christ appearing in an unlikely manner.

The most important comparison of eras will be the comparison of *our time* with Jesus’ in Israel. It will become obvious why we must have a clear understanding of the events 2,000 years ago, that turned the providence from primary to secondary. It is this generation of Christians that will be awakened, hopefully by this presentation, to their providential role in relation to the chosen people of the past.

The question for them will not only be, “who is the second coming of Christ?” but also “of whose second coming are we?” Christians today are the second coming of the “lost sheep of the house of Israel” who must respond in faith to Christ’s plea: “Repent, for the Kingdom is at hand.”

WHEN WILL CHRIST COME AGAIN?

Jesus said that we couldn’t know. In **Matthew 24:36**, “*Of that day and hour no one knows, not even the angels in Heaven, nor the Son, but the Father only.*”

However, in Amos 3:7, we see that God does nothing without revealing his secrets to “his servants the prophets.”

This would seem to suggest that God will give us a “heads-up” before he sends Christ again. In fact, we can see that Jesus goes to great lengths to clearly describe the “signs” of the time to which Christ returns. Evidently, Jesus expects that single generation to be able to identify that moment and stand at the ready.

Most ministers’ favorite sermon is to preach about the second coming of Christ. They love to point to all the “signs of the times” mentioned by Jesus in Matthew 24 that are being fulfilled in the 20th, and now, 21st century. In fact, one of the signs of the times that Jesus mentioned was, “***And this gospel of the kingdom will be preached in THE WHOLE WORLD as a testimony TO ALL NATIONS, and then the end will come.***” This didn’t happen until the end of the 20th century.

From the standpoint of the “signs,” there is very good evidence

that our generation is the one that will be on the earth when Christ returns.

It is very clear that Jesus wanted that single generation to know and to be prepared. Why would the Lord be so adamant about them checking for signs? Think it over. Jesus is speaking a message in Matthew 24 that will be relevant to only one generation. Why would Jesus be indicating that this single generation should be on the alert for the second coming?

Is it because of the rapture? What special preparation does one need to fly into the sky suddenly?

Is it because it will be the final judgment? But doesn't accepting or rejecting Christ before one dies just as conclusively judge every generation?

Or could it be that the particular generation on earth at the time of Christ's return will be faced with a unique responsibility, a responsibility never faced by any previous generation of Christians? What will the consequences be if that generation fails to recognize and fulfill its unique historical role?

This is where learning from history is vital. As it has been said, "those who refuse to learn from history are doomed to repeating history." Never has that been more true than for this generation of Christians.

Before ministers can accept who is the second coming of Christ, they must first accept that they may be the second coming of the religious leaders of Jesus' time. If they can accept a comparison and learn from those figures of the past, it can bring Christians to the altar of recognition of our time in the light of providence.

What was the great challenge faced by the religious leaders of Jesus day? Why was it so hard for them to recognize Jesus as the long-awaited messiah? Consider their situation.

Every generation of Jew, leading up to the coming of Jesus, was judged by the law. It was their standing in relation to the Laws, decrees and commandments of God that would determine their standing in front of God.

However, when Christ is born, the standard of judgment suddenly changes. From that moment on, the standard of judgment was no longer faith in the law, but was, rather, judgment based upon the extent one could recognize and unite with Jesus as Israel's Christ.

It was a great challenge, but it was not insurmountable. We see that Simeon and Anna the prophetess were able to accomplish that

standard. (Luke 2:25-37) Initially, John the Baptist was able, as were the 12 apostles and 70 disciples.

Clearly, though, the teachers of the law, the Pharisees and Sadducees and the masses of the people were unable to establish faith in Jesus. That is why Jesus proclaimed, "*Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.*" (before the Pharisees and chief priests)

Thus, just as Cain and Abel returned in the form of Esau and Jacob to unbind the failure of their past, Christian ministers are placed in the same position as the leaders of old. God re-creates the circumstances of the past, in order for the new central figures to undo the wrongful condition laid down by their predecessors.

Jesus came to establish his Kingdom. This mission brought him to the earth. Likewise, in this age, in order for Christians to effectively unbind the failures of the past, Christ will come in a way that does not harmonize with every doctrinal expectation.

All Christians will be faced with the same responsibility that was laid down 2000 years ago. No one came to Jesus as a natural conclusion of any doctrine. Those who recognized Jesus did so by drawing on other internal faculties. **Matthew 16:16-17:**

*Simon Peter answered, "You are the Christ, the Son of the living God." Jesus replied, "Blessed are you, Simon son of Jonah, for **this was not revealed to you by man, but by my FATHER IN HEAVEN.**"*

Over the course of the last 2,000 years, each Christian generation has been judged by faith in the Gospel. However, at the end of that providence, one generation will no longer be judged by faith in the Gospel, but by the extent to which they will be able to recognize the dispensation of the return of Christ and the completion of salvation.

1 Peter 1:5 says that Christians will be "*shielded with faith, until the coming of the salvation that **is to be revealed in the last days.**"* This is a very significant statement. First, it indicates that Christian faith will shield believers UNTIL. This means "the shield" has an expiration date. Why? Will it be because Christian faith will pass away? No, it is because they will have to *transfer* their faith-center *from* the Gospel *to* the revelation of salvation that comes in the last days! The Gospel concludes with the hope that Christ will come soon. The arrival of Christ and the revealing of the completion of salvation is not the Gospel, and also important, neither is it *another Gospel*. See **Galatians 1:8**.

In other words, Christians must do what Israel was unable to do when faced with having to transfer their center of faith from the law to Jesus. They must transform their faith of expectation of Christ's coming into one of recognition of Christ's coming.

Christians must also be on guard against following the same failed path as the chosen people did 2,000 years ago. The same circumstances and the same reasons to do so will be as readily available.

We conclude that our generation is that generation that has been given the responsibility to unbind the chosen people's failure of 2,000 years ago. Thus, Christ will come in our time.

HOW WILL CHRIST COME?

Based on what we have already explained, could Christ come any other way except born on earth? Adam was born on earth to accomplish his mission. Jesus was born on earth to accomplish his mission. Jesus was on earth poised at the gate of his primary mission. That gate was closed. When Christ comes, he must come to the earth to open that gate.

That's the short version. Let's delve into the long version.

Matthew 24:30

*"They will see the Son of man coming **on the clouds of Heaven** with power and great glory."*

When teaching ministers the Divine Principle this would always be a crucial point in the lecture series. Of course, we, at this point, had journeyed quite a distance. We had come through the jungles of the Garden of Eden, overcoming dangerous serpents, poisonous fruits and other unwieldy symbols. We carefully and respectfully introduced many new and, certainly for them, radical ideas along our journey through God's providence.

We have traveled quite a distance aboard our train and although we sustained a bit of damage here and there, all in all, the train was moving forward and no one had jumped off. However, just ahead was an issue that would probably present the biggest challenge of them all: the clouds.

The idea that Jesus is coming in the clouds is probably the most cherished and comforting belief in Christ faith. It is a major article of faith. Over the many years of Christian history, literally millions

of believers have been comforted in the hope of Christ's imminent return. Especially in times of hardship and trouble, all ministers know that is the time to pull out the "clean-up hitter" of sermons: Jesus is coming soon!

After years of teaching literally thousands of Christian ministers, I would always pause at this moment to offer a little prayer and ask God to help these wonderful men and women of faith to understand the motive and heart behind the effort to clarify how Christ will return. After all, it was for them that he was coming.

With my hand on the slide changer button, I knew what content would appear on the very next slide. After so many conferences, I knew what was about to take place as soon as I pushed the button. When that slide appeared on the screen in three-foot-tall lettering, an audible groan could be heard throughout the room almost every time. That groan was produced by a slide that asked this question:

WILL CHRIST COME ON THE LITERAL CLOUDS?

After all that we had been through, we were still not done.

Sometimes they just couldn't believe that we were going to go where they suspected we were going to go. I remember one time when this slide came up, one minister jumped up, ran to the front of the room and just started shouting: YES! HE WILL COME ON LITERAL CLOUDS. . .YES! YES! YES! HALLELUIAH ! Then a whole group of other ministers jumped up and started having church right there in the middle of my presentation! HALLELUIAH! PRAISE HIM! HE'S COMING ON THE CLOUDS! NO NEED TO EVEN BRING IT UP! NEXT SLIDE PLEASE!!!!

I never worried because I knew exactly what I was going to say next. I would just smile and let them have their say and blow off steam. No problem, we are still going to love each other and agree to disagree and so on.

After things settled down and the ministers took their seats, I would start to talk about how the most divisive single issue in all of Christianity is the issue of Christ's return. Christians are more divided on this single issue than any other point of theology.

I would mention this because I wanted to dispel the notion that there is absolute unanimity out there with regard to how Christ returns. It was my way of saying, "Okay, I'm going to talk about clouds, but let's get real here, on this issue disagreeing is the norm."

In other words, if *any* minister stood up and explained his doc-

trinal expectation of Christ's return, it would meet with just about as much resistance. And that's the problem that we have to solve.

For example, some Christians have a "pre-millennial" view of Christ's return. They believe Christ will come before the millennial reign. Then there are those with a "post-millennial" view. They believe Christ will come after the millennial reign. Don't leave out those with an "a-millennial" view. They don't accept the idea of a millennial reign at all. There are numerous other second coming issues on which Christians differ.

At this time, I would ask them, "How do you think Jesus feels about this circumstance after 2,000 years and especially after Jesus prayed that "all believers should be one as God and Christ are one?" I'm sure God and Christ are not debating about the issues of the Second Coming.

Now I have their attention again and they calm down. I go on to tell them that there are three options with regard to the return of Christ and all our diverse expectations.

Option #1: There is one denominational body out there whose expectation is doctrinally correct. They are right and everyone else is wrong. I would look around the room and remind them that it would mean that most of us in this room would be wrong.

Option #2: Everyone is completely wrong! We all missed it. So all of us in this room would be wrong.

Option #3: Most people have something right and something incorrect. We are a mixed bag of various points over emphasized, under emphasized, points hit right on the nose and points completely overlooked.

The good news is that they could all agree that it was probably a case of option #1. The bad news is that they all thought that their own doctrinal expectation would be the one validated by Christ's coming.

I would tell them that even if there were only one correct view, it would be incumbent upon that one small group to also be able to convey God's deep sorrow and disappointment about that circumstance.

The truth is that one small group cannot fulfill God's purpose for sending Christ again. The problem is that most Christians only see God's purpose for the second coming in terms of Christ coming for *me*. But what is the point in that? Aren't we going to die and head his way anyway?

Christianity has been losing influence in the world because it has retreated from an overall sense of God's will for the nation and

world. It has been broken into pockets of pronouncements of God's will for me and my church alone. As a result, not enough people feel responsible for the nation or the world. This, in spite of God having "so loved the world that he gave his only begotten Son." Consider the consequences:

Despite its **Christian heritage**, the United States leads every other nation in the industrialized world in the:

- Percentage of single-parent families (23 percent),
- Abortion rate (22.9 per 1,000 women aged 15-44),
- Sexually transmitted diseases,
- Teenage birth rate,
- Use of illegal drugs by students (44.9 percent using in 1998),
- Size of the prison population (327 per 100,000) *Source: "Lost in America" by Tom Clegg and Warren Bird*

In truth, the reality of today's Christianity is more reflective of what is described in option #3. Everyone, in some respect, has a bead on the truth while at the same time, in other areas, is missing the mark.

That means that no matter how hard Jesus tried, he could not come back in a way that would be able satisfy more than a small minority. Wouldn't it seem likely that before his coming, he would send into the world a clarification of the important truths germane to his coming? Wouldn't a more proper measure be to compare our responsibility with that of our historical counterparts of 2,000 years ago?

This has been one of the missions of HSA-UWC. Divine Principle is a teaching to help all Christians toward the fulfillment of their global responsibility. It attempts to help resolve the doctrinal issues that have divided the body of Christ from its mission. That was the purpose of exposing 7,000 ministers to the Divine Principle during the ICC era of the 1980s and the True Family Values Era of the 1990s. It remains to be done in the Family Federation era of the 21st century.

The Clouds

Will Christ come on literal clouds? Well, no he won't, not the fluffy ones. Before we explain the meaning of clouds, let's first establish that it was predicted that Christ would come in the "clouds" at

his first advent also. Of course, we know that Jesus was born on the earth and did not float down out of the sky.

Daniel 7:13–14

*"In my vision at night I looked, and there before me was one like **a son of man, coming with the clouds of heaven**. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.*

Of course, many ministers would try to get around this by asserting that Daniel, who appeared roughly 600 years before Jesus, was already leaping over the first coming and was speaking about the second coming.

This reasoning falls apart, however, as we consider the salient points made during our discussion of dual prophecy. Certainly Daniel 7:13–14 is a prophecy on the glory side of the ledger. However, it is also undeniable that all prophecy of glory was relevant to Jesus in Israel. It is why Jesus said in **Matthew 11:13–14** "*For **all the Prophets and the Law PROPHESED UNTIL JOHN**. And if you are willing to accept it, he is the *Elijah who was to come*."* "For all of the Prophets prophesied until John." Jesus indicates that all prophecy was relevant to his coming in Israel.

We can also demonstrate this in another way. The 7th chapter in Daniel is a dream sequence. In the dream, Daniel sees four beasts that rise. It is during the time of the "fourth beast" that Christ comes in the clouds and establishes his everlasting Kingdom. In Daniel 7:17 the meaning of the four beasts in his dream is explained to be "four great kingdoms that will rise from the earth."

The four great kingdoms that do rise from the earth from the time of Daniel to the time of Jesus are: (1.) Babylon, (2.) Persia, (3.) Greece, (4.) Rome. The fourth beast is the most formidable and is the beast (nation) that is in place when Christ comes. The Christ who came during the time of Rome is, of course, Jesus. Jesus did not come on a literal cloud.

Why does Jesus say in Matthew 24 that in his second coming he will also "come in the clouds?" We have to understand that he is repeating or renewing **Daniel 7:13** in the same way that **Isaiah 65:17** is renewed by **Revelation 21:1**. In essence, Jesus is declaring that the second coming will come in "like manner" as the first coming.

How did Jesus “come in the clouds” in his first coming? What is the symbolic meaning of “clouds”? When we seek to understand the meaning of clouds we also have to incorporate the meaning of “waters.” Clouds come from water and in deciphering symbols you will find waters and clouds are related.

In **Hebrews 12:1**, *“Therefore since we are surrounded by so great a cloud of witnesses let us lay aside every weight.”*

What is this “cloud of witnesses”? It is the spiritual aggregation of saints that the writer describes in **Hebrews 11:39–40**: *“These were all commended for their faith, yet none of them received what had been promised. God had planned something better for us so that **only together with us** would they be made perfect.”*

Jude 1:14 reports of Enoch’s prophecy that Jesus would come with “thousands and thousands of holy saints.” This was “the cloud” upon which Jesus came. At the mount of Transfiguration, Moses and Elijah “appeared” with Jesus and *while he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, “This is my Son, whom I love; with him I am well pleased. Listen to him!”*

This could only be seen with their spiritual eyes. It was not a physical event.

From where do clouds come? They come from “waters.” Scripture also uses the symbol “water” to represent people, but people of a different quality than the “clouds.”

Revelation 17:15, *“The waters that you saw, where the harlot is seated, are people, multitudes, nations and tongues.”*

Also in **Jude 1:13**, we see that unrighteous men are called “wild waves of the sea.” Therefore, “waters” is a symbol of unrighteous, unsanctified people.

A cloud is drawn out of the water and is purified. Thus, water is a symbol of sinful people, clouds are a symbol of sanctified people. This could also be reflected in the symbolic act of baptism. We are immersed into the water and are lifted out, sanctified.

Then, what does Jesus mean when he proclaims that he, in his second coming, will be “coming with the clouds of heaven”? He means that, like the first coming, the second coming will also be accompanied by a massive holy entourage of heavenly saints. Revelation 19:14, in announcing the Second Coming, describes this clearly:

“The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.”

This phenomenon, like at the first coming, will not be perceived with the physical eye:

Luke 17:20, *“The kingdom of God cometh not with observation.”*
Jesus scolds the Pharisees for seeking after a sign:

Matthew 12:38–39

Then some of the Pharisees and teachers of the law said to him, “Teacher, we want to see a miraculous sign from you.” He answered, “A wicked and adulterous generation asks for a miraculous sign!”

The reason people get so enamored with an obvious cataclysmic arrival of Christ is that it takes it out of the realm of the responsibility to recognize Christ. We like the external, obvious validation rather than having to rely on the internal tools of faith such as were manifested by Anna, Simeon and Peter.

What about Acts 1:11?

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

On the surface, it seems to be an unequivocal declaration of a celestial return of Christ. Upon closer inspection, however, we find other meaning than what is generally assumed.

The first curiosity is that the angel confronts the men of Galilee who were looking into the sky. He asks, “Why do you stand there looking in the sky?” This seems to indicate that he is being critical of their efforts. His next statement seems to be a correction, as if to say, “if you really want to see Jesus come again, you had better be looking in some area other than the sky.” He tells them, “This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

Well? Elevator goes up-elevator comes down, right? No. He will come in the same way you have seen him go. How did Jesus go into heaven? See **John 3:13**

*“No one has gone into heaven, except the one **who came down from heaven, the Son of Man which is in Heaven.**”*

Jesus wasn't floating in the sky when he said this. He said he “came down from heaven.” Coming down from heaven doesn't mean sky. The “Son of Man which is in Heaven” doesn't mean “sky.”

Why do you stand there looking into the sky? Jesus is not coming from the sky. He will come down from heaven in the same way as he did before. You will not see it with your physical eyes.

In fact, the New International Version makes a distinction in its rendering of **Acts 1:11**:

“Men of Galilee,” they said, “why do you stand here looking into the SKY? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.”

The first “heaven” has been interpreted to be “sky.” This is because the angel’s point, again, is that Jesus is not coming down from the sky, but rather, is coming down from “heaven” as per **John 3:13**.

Clouds and Repeating History

There is probably another reason why Jesus said he was coming with clouds. It has to do with the historical parallel of Christians and Jews. God is re-creating all the circumstances, figures and responsibilities of 2000 years ago. Included in that mix are the reasons that the chosen people could not have faith in Jesus. One of those circumstances was that they, too, had very mixed expectations with regard to the end times and the coming of their messiah.

Included in that mix was an expectation that Christ would come on the clouds of heaven as prophesied by Daniel. Others pointed to **Micah 5:2** that declared Christ would be born in Bethlehem. This scripture was cited for Herod when the Magi came calling. However, in **John 7:27**, it seems that many people were of the mind that no one could know from where Christ comes.

God has re-created that same circumstance today. Some expect Christ to come from the clouds, some expect he will appear on the Mount of Olives, others think that his second coming took place on the day of Pentecost. The list of various nuances is ever increasing. Again, it is the most divisive issue in all of theology.

Jesus’ warning about false Christs also reflects of a circumstance that was prevalent at his time. Jesus’ group was one of many groups that were following a person they thought was the expected messiah. We see in scripture that, initially, people speculated that perhaps John was the Christ. Christ today will emerge out of a similar environment.

The challenge for Christians is to do what the chosen people could not do: translate their faith of expectation of Christ into a faith of recognition of Christ.

Christ Will Be Born on Earth

Revelation 12:5

*She gave birth to a son, **a male child**, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne.*

Why must Christ be born on the earth? First, the short answer:

- The first Adam was born on earth to establish the Kingdom
- Jesus, the second Adam, was born on earth to establish the Kingdom
- What is sown on earth is reaped in Heaven
- The third Adam will be born on the earth to establish the Kingdom.

If we reflect on the meaning of historical parallels, in order for “the New Jerusalem” to indemnify the failure of Jerusalem, the people of the New Jerusalem must walk the same course as the people of the former Jerusalem. In the re-creation of the events, figures and circumstances of 2,000 years ago, the key re-creation will be the appearance of a Christ who comes in an unanticipated way. This will require the New Jerusalem to recognize him in the same manner as Peter, Simeon and Anna. This requires an on-earth presence of the returned Lord.

Of that future appearance, Jesus said in **Matthew 17:24–25**

*For the Son of Man in his day will be like the lightning, which flashes and lights up the sky from one end to the other. **But first he must suffer many things and be rejected by this generation.***

But first he must suffer? Who will make him suffer? If Jesus comes out of the sky and every eye shall see him, who in their right mind would not only reject him but cause him to suffer?

Many ministers will try to say that when Jesus says (in the 25th verse) that first he must suffer and be rejected by this generation, he was predicting his own impending suffering and death. This is incorrect. In fact, most credible Bible scholarship records three

occurrences of Jesus predicting his suffering to come. This is not considered one of those three. The reason is because he is clearly speaking within the context of the future, second coming of Christ. Read from the 20th verse and you will see.

Again, Jesus stressed that his coming would not be accompanied with “signs to be observed.” In fact, it is “an adulterous and wicked generation that seeks after a sign.” Instead, Jesus asks the more pertinent question in **Luke 18:8**.

“When the Son of Man comes, will he find faith on earth?”

He doesn’t mean the faith of expectation. There is plenty of that. He is referring to the faith of recognition.

The prospects for a returning Christ to experience suffering as Jesus did are set up by the same conditions faced by Jesus in his first coming. That is, people today, as then, are looking for a Christ to come in a way that will validate their doctrinal expectation. As we have already seen, because of the wide diversity of doctrines on this issue, no matter in what way Christ actually comes, the majority of Christians will ignore him or stand against him.

Thus Jesus warns, in **Matthew 7:21–23**:

*“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, ‘Lord, Lord, did we not **PROPHESY** in your name, and in your name **DRIVE OUT DEMONS** and perform **MANY MIRACLES**?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’*

To whom is Jesus referring? Some ministers will try to tell you that Jesus is explaining that you can’t be a CINO (Christian In Name Only) and enter into Heaven. But notice that Jesus is describing a believer of a very *active* faith. You certainly cannot be a CINO and drive out demons! You can’t be a CINO and prophesy and perform many miracles!

Jesus is warning Christians in that age, the faith of expectation shaped by doctrinal assertions will not, in of itself, transform into a faith of recognition of Christ. Christians who are driving out demons, prophesying and doing many miracles are doing so centered on their faith in the Gospel of Christ.

However, that “shield of faith” is “until” the coming of the salvation that is to be revealed at the time it is to be granted. Will

Christians be able to put aside, “the glass, darkly,” in order to take up the clear?

Or will they succumb to the historical tendency of the past, reject that completion of salvation and misidentify God’s new word as nothing more than “another Gospel”? See for yourself:

You speak with a forked tongue! Why? How do you explain Galatians 1:6–9, which says “. . . But even if we or an angel from Heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!” **Rev. B.D., Pentecostal**

Answer:

What does Paul mean by “Gospel”? He does not mean your particular doctrine of the Bible. There was not even a canonized version at that time. Paul had not even written all his letters, nor had there been the revelation to John. The “Gospel” refers to the fundamental kerygmatic message:

Christ was born sinless, conceived by the works of the Holy Ghost, was the fulfillment of the Davidic Covenant and prophecy, His death at Calvary atoned for sin, His resurrection conquered death, and he will return at the end of the age to bring judgment and the Kingdom.

The Divine Principle fully affirms the Gospel, but not every jot and tittle of everyone’s doctrine which in innumerable ways disagree. The problem is that many Christians take Galatians 1:6–9 as a personal sanction from Paul for their particular denomination’s doctrinal perspective.

Revelation 22:18–19 warns us that we should not add or take away anything from the book of God’s word. Doesn’t the Divine Principle Revelation in fact, add to the word of God in violation of God’s warning? **Rev. G.C., AME**

Answer:

The Bible is not “a book”; it is many books, 66 books. The warning of Revelation 22:18–19 is referring to “the book” of Revelation. This warning was given, of course, before any of the 66 books were canonized. If we are to extend the warning of Revelation 22:18–19 beyond the book of Revelation, then we had better stop reading the other 65 books. Of course, we should not consider that even for a second.

It is interesting that the Pharisees accused Jesus of being in vio-

lation of Deuteronomy 4:2, which likewise warns that nothing should be added or taken away from the law. Obviously they were mistaken, and we would likewise be mistaken if we think that the book of Revelation is assuring us that God will never speak or give to us a revelation for our time with regard to our contemporary responsibility. The Divine Principle is not scripture or an addition to the Bible. It is a revelation from God with regard to the present-day global responsibility of Christianity. You should hear it all before you judge and take to heart the advice of 1 John 4 . . .to “test the spirits” to see if it is indeed from God.

It is truly amazing when a minister stands up and rejects the Divine Principle based on the warning provided by Revelation 22:18–19. The lecture, in that moment, comes off the board and enters into each of us. We become, in real time, the reenactment of the Pharisees wielding Deuteronomy 4:2 against the apostles of Jesus.

Why Does Christ Come To The Earth Again?

The short answer is this is where Adam’s undone responsibility resides. Adam came to the earth, the second Adam came to the earth and the third Adam comes to the earth.

What was Jesus’ primary mission? How would he have set up the Kingdom? Jesus would have fulfilled the purpose of creation, the three blessings! Consider Father’s words:

What was Jesus’ desire? It was to get married. If the people of the established churches hear this, I’m sure they will fall down in surprise. Jesus’ desire was indeed to get married.

Why did Jesus have to have a wife? It is because human history began with fallen ancestors; therefore, humankind has not had a true ancestor. God’s ideal of creation was to make the true ancestors hold their holy marriage ceremony united with God’s love. Through this, it was the purpose of creation to make a family lineage formed from a God-centered direct blood lineage. However, the blood lineage became different. Therefore, no matter how much faith people living on this earth had, they could only be adopted children. Adopted children do not have the same blood lineage.

If Christians hear this, they will be amazed. Jesus was to get married. If he did not need a wife, why was he born as a man? If he did not need to have a wife, He could have been an asexual person, or a woman. Jesus could have been asexual, changing to a woman or a man according to situations.

*Today, there are many people who commit their lives to such a lie. When I ask, "Will the Lord come on the clouds? What would the Lord do after coming on the clouds?" they say, "What would He do? What do you mean by what would He do? I am only to follow everything the Lord does. That's all." This is robbery. They are making their father and mother suffer while saying that they themselves are good. Think about it. The fall occurred on earth, so the restoration should be done on earth as well. What is lost on earth should be found on earth. Are you saying that it was lost in the air? It is a lie. **"Blessing and Ideal Family"***

By establishing the spiritual and physical True Family Ideal, Jesus and his Bride would become the True Parents of all mankind. As, Jesus mentioned he had the authority to forgive sin on earth. Centering on True Parents, Jesus and his bride would "bless" marriage and eliminate the consequences of the Original Sin.

Because this could not be done, Christ returns to complete salvation:

Romans 8:23

*"Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the **redemption of our bodies.**"*

Act 3:21

*He must remain in heaven until the time comes for God to **restore everything**, as he promised long ago through his holy prophets.*

Hebrews 9:28

*So Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, **but to bring salvation** to those who are waiting for him.*

1 Peter 1:5

"Who through faith are shielded with God's power until the coming of the salvation that is to be revealed in the Last Days."

As we learned in Christology, through Jesus and the Holy Spirit, we are completely saved to eternal life. Salvation for the individual is complete. However, when a saved husband and a saved wife join together and conceive a child, that child is born as a descendant of the dead Adam and must be "born again."

The union between husband and wife *has not* been reconciled to God because Jesus had to go the way of the cross. Thus Christ must

return on earth to establish the 3 blessing and accomplish the reconciliation of husband and wife through the blessing.

Christ comes to give the blessing to marriage so that not only can individuals conquer death, but marriage and family can conquer death as well. Unless the family unit can survive the transition from this world to the next, there will be *no basis for culture in the next world*. That is why the Kingdom of Heaven cannot exist until it is “sown on the earth” first. The foundation of the Kingdom is to establish an eternal basis to the family

Thus the blessing means:

1. The end of “until death due us part” in marriage. Marriage is eternal
2. Conception is reconciled to God. Children are conceived in Grace, not sin.
3. Children are born without the stain of Original Sin.
4. They are born as a descendant of the Living Adam
5. No need for rebirth. It is the end of the era of religion
6. The Kingdom expands on the earth by multiplication of sinless children.

Will it be Jesus?

“I am coming soon,” Jesus said. The angel in Acts 1:11 even stressed, “this *same* Jesus.”

If Christ is born on the earth, will it be Jesus himself? Will Jesus reincarnate? Let's examine the pattern displayed in other documented “second comings.”

Malachi 4:5 said that Elijah would come again. It didn't say someone would come to assume the mission of Elijah, it said “Elijah.” However, Jesus said, “John is Elijah.” Gabriel had informed Zechariah that his son John was “born in the spirit and power of Elijah.”

Therefore the biblical principle of second comings is as follows: The mission is entitled with the name of the predecessor. Thus, Elijah's mission is called “Elijah.” John takes up Elijah's mission and is the “Elijah.” John is the fulfillment of Malachi 4:5.

Adam's mission was taken up by “the last Adam.” Esau and Jacob take up Cain and Abel's mission. A “New Jerusalem” takes up Jerusalem's mission. “Jesus” will come again means that Jesus' primary earthly mission will be accomplished not by Jesus reincarnating into another body, but rather, by Jesus anointing his repre-

sentative on earth. That representative on earth will carry out Jesus' primary mission that was laid down in Gethsemane in sorrow and tears. He who takes up that mission, of course, must be able to commune with Christ in "the sorrow unto death."

Jesus explains this in his own words. In the Book of Revelation, chapters 2 and 3, the spirit of Jesus speaks to John the revelator.

1. Revelation 2:7 (Jesus)

*"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the **right to eat from the tree of life**, which is in the paradise of God."*

Jesus explains to "him who overcomes" I will give him the right to eat from the tree of life. This means that Jesus will give a particular person the right to achieve perfection. This also means granting "permission" for sexual relations. Some might say, at this point, that "to him who overcomes" could mean "whosoever overcomes" and not a specific person chosen. We will see, however, that the "him who overcomes," is, in fact, a specific chosen person of Jesus.

2. Revelation 2:17 (Jesus)

*"I will also give him a **white stone** with a **new name** known only to him who receives it."*

"White stone" is a symbol of Christ. **1 Peter 2:4**, Jesus is the "Living Stone." In **1 Corinthians 10:4** "and that rock was Christ." Thus Jesus is declaring that he will give "Christ" with a "new name." Just as Elijah had "a new name" Christ in his second coming, will have a new name. This means that Jesus is anointing and sending his chosen person, "him, who overcomes."

3. Revelation 2:26–28 (Jesus)

*To him who overcomes and does my will to the end, I will give **authority over the nations**, **He will rule them with an iron scepter**; he will dash them to pieces like potter'—just as I have received authority from my Father. I will also give him **the morning star**.*

Here Jesus proclaims that he will give this chosen person his authority. What kind of authority is made clear by the statement: "He will rule them with an iron scepter." Iron scepter is from **Psalms 2:9**. It is a symbol of Christ's authority. Jesus also affirms that he, Jesus, would be with "him." "I will also give him the morning star."

The “morning star” is Jesus (**Revelation 22:16**).

4. Revelation 12:5

“She brought forth a male child one who is to rule all nations with a rod of iron.”

A male child born on earth with an “iron scepter.” Where did this child get this iron scepter? See **Revelation 2:26–28** above. The male child born on earth was given the iron scepter from Jesus. That means this male child on earth with the authority of Christ is not Jesus himself, but is, rather, a person called by Jesus. He has been given Jesus’ role and authority.

5. Revelation 3:12 (Jesus)

Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I WILL WRITE ON HIM the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I WILL ALSO WRITE ON HIM MY NEW NAME.

This is a most amazing scripture. Jesus states that he will write on “him” my own new name. As we look at **Revelation 19:11–16**, keep in mind that Jesus “will write” and this unknown “him” will be written upon:

*I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. **HE HAS A NAME WRITTEN ON HIM THAT NO ONE KNOWS BUT HE HIMSELF.** He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth comes a sharp sword with which to strike down the nations. **“HE WILL RULE THEM WITH AN IRON SCEPTER.”** He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: **KING OF KINGS AND LORD OF LORDS.***

This scripture is thought to be describing the return of Jesus at his second coming. Indeed it is, except for one important difference. The figure that comes, “whose eyes are like blazing fire and on his head are many crowns,” has “**a name written on him that no one knows but he himself.**” What did Jesus say in **Revelation**

3:12? *"I will write on him."* Therefore the coming figure of **Revelation 19:11–16** is not Jesus, but is, rather, the person that Jesus anoints to fulfill his primary mission. This person will come and the "armies of heaven will be following him." Notice too, "He will rule them with an iron scepter." Where did he receive the iron scepter? From Jesus, **Revelation 12:5**. Which, again, states that "a male child born on earth" will indeed be the recipient. And what is the name that Jesus writes on him? It is this: **KING OF KINGS AND LORD OF LORDS!**

I cannot begin to describe the most powerful feeling of God's presence that would be experienced in this moment in the lecture. In my experience, it was the real feeling of coming to the end of a 2000-year journey for Jesus. We had, finally, returned to his original mission and we could announce once again:

REPENT! NOW IS THE TIME! THE KINGDOM OF HEAVEN IS AT HAND!

I would actually shout this phrase 3 times very loudly. Ministers would be in a state of shock and you could hear a pin drop. Some of the ministers (and our staff) thought I was losing my mind! But I shouted all the louder: **REPENT! NOW IS THE TIME! THE KINGDOM OF HEAVEN IS AT HAND! IN FACT, PUT THIS BOOK DOWN, GO TO AN OPEN WINDOW RIGHT NOW AND SHOUT THREE TIMES:**

REPENT! NOW IS THE TIME! THE KINGDOM OF HEAVEN IS AT HAND! Go ahead, I'll wait!

There, back now? How was that? Good!

What an amazing personal experience with the phenomenon of Dispensational Time Identity! Praise God, Jesus and True Parents!

Some questions:

*Rev. 1:7 says that all eyes shall see Jesus come, as He appears in the sky (clouds) at His Second Coming. Comment? **Rev. K.F., Lutheran***

Answer:

But first He must suffer many things and be rejected by this generation. (Luke 17:25) If Christ comes in such an obvious way, who would make Him suffer?

If Christ comes in a way that does agree with every jot and tittle of every doctrinal agenda, it is very clear who would make Him suffer. . . the same who caused His suffering 2,000 years ago. . . the very sheep for whom He comes! "Every eye will see Him," is not declar-

ing His mode of entering the world, it is declaring the ultimate victory and acceptance He will achieve.

Please explain 1 Thessalonians 4:16 “. . . for the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel and with the trumpet of God; and the dead in Christ shall rise first.” Evangelist T.T., House of Prayer

Answer:

“Descending from Heaven” does not mean “from the sky” (see John 3:13). Jesus said, no one has gone into Heaven except he who has “come from down Heaven.” Jesus did not, at His first advent, come down from the sky. He was born on earth. The Lord Himself will return and fulfill His mission (Hebrews 9:28, 1 Peter 1:5) in the same way Elijah fulfilled his at his return.

That is, through a chosen representative. Another point to consider: 1 Thessalonians 4:13–16 indicates that Paul expected that his generation, including himself, would see the return of Christ and their rapture. The 15th verse says: “. . . we who are still alive, who are left ‘till the Coming of the Lord (those of the earthly life, in the body) will certainly not precede those who have fallen asleep,” (those, who are laid to rest before Christ comes).

But no one, including Paul, remained alive in the earthly flesh, to experience the awaited event (rapture). That Paul was mistaken with regard to the timing of the awaited event should give us pause in terms of the content of the awaited event. Remember, too, that Paul admits to the imperfection of his own knowledge and looks forward to a future clarity (1 Corinthians 13:8–10,12).

If there is no rapture according to 1 Thessalonians 4:16–18, then is everything in the Book of Revelation symbolic? Deacon G.M., Presbyterian

Answer:

Ephesians 2:2 refers to Satan as the ruler of the Kingdom **of the air**. Is Satan in the air? If so, we’d better take the train home. Pray about the meaning of “meeting the Lord in the air.” Remember also what side the literalists fell on at the time of Jesus. . . those who were expecting the literal return of Elijah are still waiting for him to this day. Let us pray with the seriousness of Anna the prophetess.

WHERE WILL CHRIST COME?

For Christians explaining Korea as the “chosen nation” is a daunting task. Before we start to explain the reasons why Korea is the chosen nation, it is very important to explain to Christians the reasons Christ is not coming back to Israel. For many Christians, Christ must come back to Israel in order to fulfill all prophecy of “glory.”

Reviewing **Jeremiah 18:7–10** is very important here. God tells Jeremiah *“and if at another time I announce that a nation or kingdom is to be built up and planted and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it.”*

This statement releases God from an absolute commitment to Israel as the eternal chosen nation. Israel’s role is conditional based upon the fulfillment of their responsibility. God also says in

Jeremiah 33:20–21

*“This is what the LORD says: ‘If you can break my covenant with the day and my covenant with the night, so that **day and night no longer come at their appointed time**, then my covenant with David my servant—and my covenant with the Levites who are priests ministering before me—**can be broken** and David will no longer have a descendant to reign on his throne.’”*

Therefore, based on this statement, the sign that God’s covenant is broken with Israel is if day and night do not come at their appointed hour. Now then, see Luke 23:44,

Luke 23:44–45

It was now about the sixth hour, and darkness came over the whole land until the ninth hour, for the sun stopped shining. And the curtain of the temple was torn in two.

This happened as Jesus died on the cross. The day and night did not come at their appointed time. God’s covenant with Israel was broken. The “curse in the law” was invoked because of their disobedience (Galatians 3:13). Israel was no longer the “Chosen nation.” This is why Jesus declares in **Matthew 21:43**, *“Therefore, I tell you, the Kingdom of God will be taken from you and given to another nation that can produce the fruit thereof.”* After this, in 70 A.D., Israel is destroyed. Remember what God said in

Deuteronomy 29:24? Israel will be destroyed only if it *breaks faith* with God.

Jesus also reminds his people that God has the ability to raise up a new “chosen.”

Matthew 3:9

And do not think you can say to yourselves, ‘We have Abraham as our father.’ I tell you that out of these stones God can raise up children for Abraham.

Thus we see the promise that “a new heaven and a new earth” would come to Jerusalem is extended to a “New Jerusalem” in Rev 21:1.

That “New Jerusalem” is Christianity and therefore, the first qualification for the new chosen nation is that it must be a Christian nation.

Here is a common question related to this issue:

If there is now a “New Israel” (Christianity), what do you believe the scripture in Romans 9,10 and 11 are referring to. In Romans 11–15 etc. it is very clear that Israel is to be restored to the fullness and through their restoration the entire world will be blessed. There are not “dual prophecies” concerning this. Rev. C.H., Holiness

Answer:

That all of Israel will be saved is not a declaration that Israel will maintain her providential status as the Chosen Nation of God. Instead, Jesus declared that the Kingdom would be taken from them and given to another nation that can produce the fruits thereof, see Zechariah 11:4–14. God says in Jeremiah 33:20–23 that if He can break His covenant with the day and with the night so that they don’t come at their appointed hours, so likewise will He break His covenant with the nation of Israel. Luke 23:44–45 indicates that at the crucifixion of Jesus, in fact the sun did not shine at its appointed time (for three hours). This is a sign to indicate that Israel had lost its covenant and would not be able to serve in its original role and destiny, that is, as the central nation of the world out of which would emerge the culture of Jesus (the Kingdom of Heaven).

Finally, the destiny of Israel promised in Isaiah 65:17 is promised to a New Israel in Revelation 21:1. Again, Jeremiah 18:7–9, God is not bound by prophecy. Israel must fulfill a role and responsibility if the prediction for their kingdom was to come true.

They failed in that role, and though, Israel will play an important part in God's providence and will all be saved, she will not serve again in the role of the central nation. This is similar to the passing of Elijah's role to John the Baptist. The role of Israel is passed to another nation.

On this foundation, I would ease into the standard explanation of qualifications for the chosen nation.

1. Fervent Christianity
2. History of Faith through Suffering
3. Religious and Peace-Loving Character
4. National Indemnity Period
5. Microcosm of a Divided World
6. Messianic Prophecies

The point that I would add: Korea is the chosen nation because that is where Rev. Moon was born! It seems like it is an obvious point, but in fact, that is the most valid reason Korea was chosen.

The most confirming element, more than any point in the lecture, was the overall experience of those ministers who had the great blessing to journey to Korea and Japan during the ICC era.

The tremendous outpouring of love and service given them by the Korean and Japanese members will remain with them for their whole life. The deep spirit that the ministers felt there was the exclamation point to the declarations of the Divine Principle. They could feel, undeniable, not just a normal presence of God, but rather, the most powerful manifestation of God in their whole life.

I know many times I could see a rather confused look on their faces. Their unanswered question was: "How could there be such a powerful presence of God when such "heresy" is being proclaimed?"

When I began to teach Christians in the 1970's it was pure indemnity. They could not accept anything.

It wasn't until the ICC era of 85-88 that we could see the beginning of change. In the 1980's they could not exactly accept *but neither could they reject*. In Korea we experienced this for the first time. They could not reject the Principle and a large reason they could not was because of the outpouring of love and God's spirit they experienced there.

I remember one minister I visited. It was 1988 and it had been three years since he had gone to Korea and attended the ICC. Our ICC staff was on a "alumni tour" of the states. We were rekindling

the relationships with some of the past participants of the conference.

I was in Columbus, Georgia and phoned up one of our past participants. He had actually attended the first ICC, three years earlier in 1985. I got him on the phone and he tells me he would drive right over to the center to meet me. About 20 minutes later, I hear the sounds of a car in the driveway, a car door slamming shut and a purposeful steady walk to our front door. The doorbell rings and I go to the door to answer. I open the door and there standing before me, with a very upset look, was an ICC minister. I could tell he had something very heavy on his mind. His forehead was furrowed; his eyes were piercing me like arrows. He was kind of hunched over with his hand on his hip and he was tapping his foot. He was just frozen there looking at me. I said, "Reverend, good to see you, come in." But he didn't budge.

After a few seconds, he says, "McCarthy! HOW? HOW? HOW CAN YOU SAY THAT JOHN THE BAPTIST FAILED HIS MISSION? HOW?"

Well, that said it all. He couldn't accept. . .but he couldn't reject. *And this was after 3 years!* For three years this poor minister had been reading his Bible and trying to refute the things that he had heard, but he was unable to cast it aside. That means henceforth whenever he reads "*Are you the one who is to come or shall we look for another?*" he will be remembering the things he heard in Korea, how he was so loved by our Korean and Japanese members and how powerfully he felt God's spirit. "HOW? HOW? Maybe he is still asking to this day.

At another time, I was visiting a minister in Alabama. I was planning to attend his Sunday service. He asked me to come about an hour before service so that we could have time to chat and renew our friendship. When I arrived at his church, he was very happy to see me and wanted to give me a tour of his very large church and to show me all the things that they were doing.

At one point in the tour, we stop by the adult Sunday school that was in session that morning. We stop in front of a door of one of the classrooms and the minister winks at me and says, "Watch this!" He opens the door and pops his head in. He then interrupts the class with a question, "Jesus said that John was Elijah. But John denied that he was Elijah. . . if he was such a great man of faith, HOW COULD HE DO THAT?" The minister pulls his head

back and quickly closes the door. He turns to look at me. He was laughing. He said, "I love doing that." You could hear the subsequent dust-up brewing in the classroom.

About 20 minutes later, back in his office, we are sitting there and chatting, when suddenly someone comes bursting through the door with a full head of steam!

"REVEREND! WHY DID YOU DO THAT?" It was the Bible class teacher. "I HAD NO IDEA WHAT TO SAY!" he said exasperated.

The minister just tilted his head back, clapped his hands and laughed for a good 5 minutes! The Bible class teacher just stood there with a most puzzled look on his face. Every time it seemed the minister's laughter was dying down, he would look up at the puzzled look on the face of his Bible class leader and he would just start laughing all over again. Finally he quieted down and just sat there. The Bible class leader didn't move though. Then their eyes met and the class leader says,

"Well?"

"Well, what?" the minister replied chuckling.

"WELL— WHY *DID* JOHN DENY HE WAS ELIJAH?"

The minister just tilts his head back and starts laughing all over again.

Probably one of the most unforgettable experiences took place at a prayer session on "The Rock of Tears."

Each conference, we would journey to Pusan to visit the museum of Father's early years and the area where Father built the mud hut church. Nearby further up the mountainside, was the "Rock of Tears." This was Father's prayer area from so many years ago. From that location you could see all around the harbor of Pusan and beyond. I imagined you could see all the way to America from that mountainside. I could almost see Father kneeling there in prayer from years gone by and sense the amount of heart and urgency that had been directed toward an America he had not yet even visited. I realized that it was those tearful prayers that helped God reach out and find me. It was those prayers that gathered these ministers and carried them to this spot.

Every time we would bring the ministers to this "Rock of Tears," it seemed like something rather extraordinary would always take place. It became so frequent that each time it was hard for the staff to concentrate during the prayer because we were all keeping one eye open to see if something was about to happen.

Something like what happened to this one minister.

He was struggling with the lecture series. He was struggling with going to Pusan. He was struggling to understand why he needed to climb a mountainside to a location where Rev. Moon prayed. "What is so special about that?" He thought. Why should he invite all ministers to the place where he prayed? What is so special about Rev. Moon?

He was about to find out.

As we were concluding a very spirited prayer at the rock, one minister seemed confused and distressed. He wasn't moving. His hand was on his head. He looked as if he had seen a ghost. The other ministers made their way down the mountainside. But this one minister couldn't move.

Our staff was off to the side. We were finishing up a brief planning session for our next stop when we began to notice this one lone minister standing, frozen and gazing into the distance. Something seemed odd.

We went over to where he was. I recognized him. It was Rev. Struggles. He was beside himself. One staff member put his hand on the reverend's shoulder, "Reverend, is everything alright?" The reverend couldn't speak. We thought he was having a stroke.

We had to assist him down the mountainside. It was like carrying off an injured player from the football field. He couldn't speak. We weren't sure he could see. "Watch your step, Reverend" It took five of us about 30 minutes to help him down and get him loaded on the bus.

Our next stop was a Bul Go Gi restaurant. He stayed in the bus. When we returned a little while later to check on him, he was gone. We found him a few hundred feet away wandering behind the building, looking dazed with his hands on his face. We assigned a couple of staff members to assist him. They would fan him and pat his hand. Physically, he seemed okay. All his vital signs appeared normal. But something had happened to him at The Rock.

After we returned to Seoul and our hotel, we didn't see him for three days. He remained in his room. He didn't eat and he didn't speak. What he did do was write. He began to write a complete record of his experience at the Rock. At the end of that three-day "sabbatical," he made a sudden re-appearance. He walks into our staff office with the written testimony in his hand. He plops it down on the desk, sits down and tells us his story.

He explained how he had been struggling with the content of the conference. He was struggling, especially, with the figure of Rev. Moon and his role. He told us that he was thinking about not going to Pusan and just staying in Seoul to do some shopping and site-seeing instead. He said that he felt no motive whatsoever to visit the place where Rev. Moon prayed. He said he had been feeling that it was so presumptuous for us to expect ministers to ascribe any special significance to a location where a “fellow minister” prayed.

That is how he felt as he struggled up the mountainside toward the Rock. This was what was on his mind when he bowed his head to pray. That’s when God took over.

He saw a light from heaven descend and envelope him. A cloud formed around him so that he could no longer see what was around him. Suddenly out of the mist, Jesus approached him directly and stopped a few feet in front of him. In Jesus’ hand was a scroll. Jesus lifted his hand that held the scroll and held it in front of the minister at eye level. Jesus spoke to the minister and said, “THIS IS THE MASTER PLAN OF THE UNIVERSE.”

Suddenly, there was a stirring in the mist. Another figure came forward and stood next to Jesus. It was Rev. Sun Myung Moon. Jesus turned to Rev. Moon and handed him the Scroll. Rev. Moon took the scroll, and held it out toward the minister and said: THIS IS THE MASTER PLAN OF THE UNIVERSE.”

This was the moment at the Rock of Tears when we noticed him. This was what made him dazed and speechless. He was still “struggling” but now his struggle was to reconcile his doctrinal view with his own spiritual experience. That was the character of the 1980’s experience with ministers. They had to struggle with their own powerful spiritual experience with our movement and reconcile it with their doctrine that labeled us as a nothing more than a cult, a pleasant cult perhaps, but a cult nevertheless. It just didn’t match up.

In the 1990’s during the True Family Values era, we were experiencing ministers moving beyond “can’t accept, but can’t reject” into the full recognition of the Divine Principle message. They were coming to tears! They were beginning to understand that Jesus sacrificed more than they had ever realized! They were realizing that Rev. Moon was the only one who understood that and there-

fore, he must be the one that Jesus anointed to take up the primary mission that Jesus left behind. They were recognizing this.

In the 1990's, for the first time, I would have ministers come up to me after the lecture and they would be in tears. . .in tears! We would embrace off to the side of the stage and cry together. They were starting to realize the meaning of the tears that had been laid down in Gethsemane and at the Rock! Sometimes my suit would end up stained with their tears and mucous. It was glorious! I felt it was a precious anointment from God. I thanked God, True Parents and all brothers and sisters who toiled so hard and for so long. Now we were seeing the fruits of our labor.

We were moving into an era of a new evangelism of the Christian foundation. We were going to lead them into the Garden of Gethsemane and once there, tearfully pick up the mission that Jesus had laid down. We were going to lead them into a new era, a new future of Christianity based on a new experience of the Cross and Christ's shed blood; a new meaning to marriage and family.

In one memorable session, I explained the significance of the cross not just as the place of Christ's own shed blood, but also, as the place where Christ shed the blood of his holy spouse, the blood of his unborn holy children. The cross is where Jesus sacrificed his family.

There was weeping throughout the room. Ministers were weeping over the realization that Jesus sacrificed more than just his own self! They were weeping because they had never realized that before. They felt like they were discovering new meaning to the anguished pleas of Jesus "to let this cup pass from me." They, for the first time, were in touch with his "sorrow unto death."

Most unexpectedly, it was Rev. Sun Myung Moon who opened that gate and led them to that point deep within the Garden. In fact, it was rather startling for many of them. How could it be? The man they thought was out of step with their Jesus, was in fact, the man who, alone, understood Jesus!

I remember at the conclusion of that memorable presentation, one minister who was a very high official of one prominent denomination, came up to me afterwards.

I was standing by the side of the stage gathering my notes and so forth and I look up to see him approaching. I will never forget the look on his face. It was the perfect synthesis of high inspiration and utter confusion. I knew, in an instant, what he was thinking:

How could this be Moon?

He shook my hand and introduced himself. He asked, "Tell me, Kevin, which church are you a member of?"

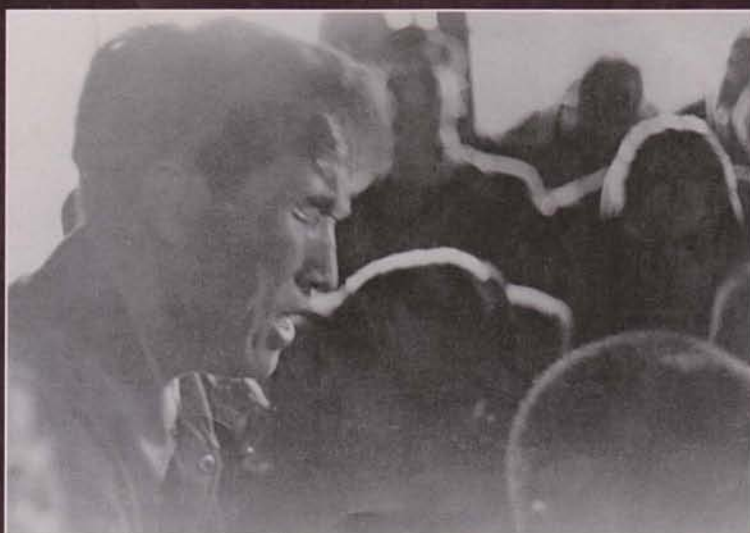
I smile and say, "Reverend, I'm a member of the Unification Church."

He gave me that glazed look, "Uh, well, . . . is this . . . is this . . . Moon's teaching?"

"Yes sir, it surely is."

Now, in the 21st century, it is time for the whole world to know.

*To save the world, the best way is to unite the American clergy and denominations and seminaries. On that foundation, we can save the world. That is my vision. **Reverend Sun Myung Moon***



***T**hus, the prayer at the garden of Gethsemane will never end. Throughout endless ages and centuries, this heartbreaking and blood-stained voice of the final plea should always stay alive in the human heart. God is working hard, hoping for a day when your heart will resonate with the heart of Jesus, who cried out, "My God."*

The believers in the last days should inherit the historical and grave heart of Jesus as he prayed on Mount Calvary and in the garden of Gethsemane. They should awaken the Christians who are in the position of the three disciples sleeping in the garden of Gethsemane. You should know that such an age is approaching. With the same heart as Jesus, who prayed in the garden of Gethsemane, "My Father, if it is possible, let this cup pass from me," (Matthew 26:39) you should also pray, "Father, if possible, do not let our messiah be taken to the cross." —Rev. Sun Myung Moon, "The Sorrowful Heart of Jesus as He Went to the Mountain," January 25, 1959