

Pledge 1

Partners with Christ in Establishing God's Kingdom

천일국 주인 우리 가정은 참사랑을 중심하고 본향땅을 찾아 본연의 창조이상인 지상천국과 천상천국을 창건할 것을 맹세하나이다

Our family, the owner of Cheon Il Guk, pledges to seek our original homeland and build the Kingdom of God on earth and in heaven, the original ideal of creation, by centering on true love.

BEFORE WE BEGIN anything in life, we should clarify our purpose. Is not love true or false according to the purposes lying deep in the lovers' hearts? A prerequisite to living with true love and becoming a true family is to aim for a purpose that is true. Once our aim is true, then everything we do contributes to our ultimate success. The Family Pledge thus begins with a statement of purpose and commitment: to live in the service of God's Kingdom. Jesus taught his followers, "Seek first his kingdom and his righteousness." (Matt. 6:33) Likewise, with this first pledge we commit our families and ourselves to be partners with Christ in establishing God's Kingdom.

The Kingdom of God is the restored Garden of Eden. Therefore, the institutions of life in Eden will be re-created in the Kingdom of God. In the Garden of Eden God established only one institution—the family. This insight is so important that God's words to Adam and Eve, "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh" (Gen. 2:24), are quoted six times in the Bible, more often than any other verse.¹

A true family is inseparably linked to the Kingdom of God. It was so in Eden, and it will be so at the end of time, as indicated by the image of the Bride in Revelation.

Sadly, few families today seek the Kingdom of God. Husbands and wives rarely join as “one flesh” absolutely and forever. This means they are not true families according to God’s original blueprint and are not qualified for life in the Kingdom.

A family devoted to building God’s Kingdom is a partner with Christ; it lives by Jesus’ standard of true love. True love should shine through all family relationships: husband and wife, parents and children, brothers and sisters. Furthermore, a true family gives generous service to the community. It sheds the light of goodness and love upon neighbors and relatives, stimulating their hearts to multiply charity, peace and good will. Jesus said:

You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.

—*Matt. 5:14-16*

Everyone will come to welcome and appreciate the members of such a family as the natural teachers, parents, and leaders of the community.

In this way, the family finds its original homeland, a place of love and joy where it can truly feel at home. Moreover, as family after family renews itself as a true family, they change the life of their hometown. True families are the leaven that transforms their clans and communities into God’s Kingdom. (Matt. 13:33)

Seeking Our Original Homeland

When God established the first family, He gave Adam and Eve a beautiful environment in which to live. He placed them in the midst of Eden, a magnificent garden where they would always feel at home. Adam and Eve’s family was to blossom in a world that reflected their love. It would display their family’s peace, harmony and happiness through its beautiful flowers, abundant fruits, and the

peaceful concord of its animals. (Isa. 11:6-9) The Garden of Eden was to be our *original homeland*, manifesting in its beauty the love in our hearts. However, because Adam and Eve fell, they were expelled from their homeland.

In order to indemnify Adam and Eve's sin, God called His chosen champions to voluntarily leave their hometown and go to a new place where they could set up an environment under God's sovereignty. Abraham, Isaac, Jacob and Moses all went this way. Muhammad, too, and Buddha and Confucius left their homes and journeyed among hostile locales, seeking something better from God—or in the case of Buddha, his original existence.

Truly, all fallen people are wanderers, cast out of the Garden of Eden, humankind's original homeland. Wanderers do not have a right to possess anything. However, though the grace of God's Blessing, our family has been granted the right to return to Eden. The first pledge invites us to make that return journey. Nevertheless, it is not an easy trip. We must struggle to reclaim our homeland piece by piece.

The pledge to *seek our original homeland* has little to do with the conventional search for roots. No one in history has lived in nation under God's complete sovereignty, shining with true love. No rosy dreams of "the old country" can compare with God's original hope for humankind, to live in the Garden of Eden. No one has ever lived in the original homeland. So we seek (찾아, *ch'aja*) our homeland as a pioneering task.²

One meaning of *our original homeland* is our hometown—but not as we remember it. The Garden of Eden was the place where Adam and Eve were born and given the original promise of God's blessing. Yet it was also the place where Lucifer corrupted their love, life and lineage. Likewise, our hometown, the place where we were born, where we grew up and where our relatives live, is a place of deep emotional connections: to houses and property and to the neighborhood where we worked and shopped and played and went to school. And yet, these attachments are infused with fallen love and fallen consciousness. Therefore, as long as our hometown remains unrestored, we continue to live as strangers, always threatened by negativity in the immediate environment. That was Jesus' experience in his hometown of Nazareth, prompting him to say,

“A prophet is not without honor, except in his own country, and among his own kin, and in his own house.” (Mark 6:4)

In another sense, the Garden of Eden was far greater than the limited locale where Adam and Eve lived. It signified the entire world, which was the promised home for their descendants if they had fulfilled God’s blessing to multiply and fill the earth. (Gen. 1:28) Conversely, when Adam and Eve were expelled from Eden, it meant that Eden could no longer be found anywhere on the earth. For us, our original homeland also means the ideal of God’s Kingdom that we are collectively called to establish on earth. Hence this double meaning: we fulfill our partnership with Christ in our individual hometowns, and collectively add to the fullness of the Kingdom. Father Moon calls families that take up this partnership with Christ, *tribal messiahs*.

In seeking our homeland we begin the journey as outcasts from the Garden of Eden, strangers in a land of thorns and hostility. We arrive in our hometown to find its sentiment worldly and corrupt; its values compromised by the people’s evil habits; its smiles concealing dark secrets. Our family’s lineage extending through the generations has piled up countless sins and crimes: murders, thievery and betrayals. Many of our ancestors went to their graves with festering resentments, dashed hopes and broken hearts. Hard labor is required to plow this barren land, turn under its thorny weeds, and make it fit to cultivate people of love and goodness. As the root of goodness is recovered and revived in each of its inhabitants, our hometown can become the original homeland for which we seek.

Jacob is an example of someone who sought with all his strength to recover his original homeland. Despite his prosperous life in Haran and the fear of his brother’s wrath, he could not rest until he had reconciled with his brother and returned to the land of his birth. From Jacob we draw the lesson that we cannot feel welcome in our hometown until we meet our family’s hostility and win them with a loving heart and practical wisdom. Jesus said, “If you had faith as a grain of mustard seed, you could say to this sycamore tree, ‘be uprooted and be planted in the sea,’ and it would obey you.” (Luke 17:6) We can understand this parable to affirm that with even small

faith, we will be able to uproot our family from its satanic lineage and replant it in the lineage of God.

To seek our original homeland has three aspects. First, it is about restoring the environment of our hometown. Second, it is about restoring our ancestors. Third, it means transforming the community into one where God can dwell with human beings in the fullest sense.

Restoring the Environment

Before God created human beings, God created a beautiful and supportive environment where they could dwell and enjoy true love. Its beauty is symbolized by the name, Garden of Eden. Similarly, before our family can dwell in true love, we have to attend to the surrounding environment.

Restoring the environment begins at home, with our own property. However, ever since Satan usurped the position of the “ruler of this world,” (John 12:31) nothing in the fallen world has belonged to God. Thus, Jesus had nothing, “nowhere to lay his head.” (Matt. 8:20) Nothing in the world was free of taint, and therefore worthy of him.

Therefore, God set up the way to reclaim things from Satan through making offerings. Before we can exercise godly ownership over our own property, we need to offer it wholly to God. Tithes should be offered with such a mind; otherwise, Satan may still have a claim. Our goal is to purify our possessions of any attachment to sin. Therefore, it is best to offer the most precious thing we own, even as Abraham offered Isaac. In this way we can completely separate from the old, fallen reality that had been connected to our possessions. We may then have the right to own them in the original homeland.

This is one aspect of what Father Moon calls the “revolution through making atonement” that we are to undertake on the path to the Kingdom of God:

The revolution through making atonement means that you are to offer up everything. By this offering, you can regain your internal and external rights of ownership and establish a standard that transcends the realm where Satan has any claim.

... You must go through a revolutionary course and give up all your property and your external rights of ownership to Heaven. Once you have cut off all ties to the satanic world and separated yourselves from Satan, you will inherit Heaven's blessings. This means to increase Heaven's wealth of sanctified assets such that Satan can never again claim ownership over them.³

Next, we need to attend to the wider environment. The world is threatened by pollution and destruction of natural habitat. The air we breathe and the water we drink are fouled with chemicals. The thinning ozone layer, oil spills in the oceans and the burning of the Amazon are damaging the planet's "lungs" and threatening the very foundation of life. Yet the cause of these problems lies not in the environment, but with human beings. The Bible records that Adam and Eve were expelled from the lush Garden of Eden into a harsh, unyielding environment. Nature is unfruitful because of sin, as the prophet Hosea said:

There is no faithfulness, no love,
 no acknowledgment of God in the land.
 There is only cursing, lying and murder,
 stealing and adultery;
 They break all bounds,
 and bloodshed follows bloodshed.
 Because of this the land mourns,
 and all who live in it waste away;
 The beasts of the field and the birds of the air
 and the fish of the sea are dying. —*Hos. 4:1-3*

Even as people struggle to contain the ravages of environmental pollution, another, more insidious pollution goes unchecked—spiritual pollution. Wherever we turn, we are assailed by sights, sounds and smells that degrade the human spirit. Television, radio, and movies are constantly bombarding us with images of free sex, random violence, exploitation of women and the narcissistic lifestyle of unbridled consumption. Advertisements incessantly call us to "buy, buy," subliminally teaching that happiness lies in possessing things and money can buy love. Its messages teach children to disregard their parents, wives to think of their husbands as fools, and

teenagers to view casual sex as their natural right. The Book of Revelation describes this scene with the image of the whore of Babylon, of whom it says, "The merchants of the earth have grown rich with the wealth of her wantonness." (Rev. 18:3)

Many difficulties must be overcome if we are to cleanse our hometown of spiritual contamination and make it an environment fit to live in and raise our children. It is a difficult task, yet someone must do it. As owners of the Nation of Cosmic Peace and Unity, we cannot sit idle and expect others to clean up our town. Feeling a sense of ownership, we should be the first to act. Father Moon's ethic is simply this: "Take responsibility for the most difficult problem in your nation. Take responsibility for the most difficult problem in your church."⁴ Our family's service, leadership and example can transform the entire community. There is a Jewish saying, "When a righteous man is in the town, he is its luster, its majesty and its glory."⁵

Restoring Our Ancestors

Our ancestors form an invisible, spiritual environment that influences our earthly life in many ways. Good ancestors act as guardian angels, protecting us from harm and guiding us to good fortune. Evil and tormented ancestors cast a spiritual pall over our family through the influences emanating from their unregenerate souls. They can cause disease, accidents and bad luck. Families can improve their spiritual foundation for success by increasing the number and the power of the good spirits around them.

Much misunderstanding occurred when Christian missionaries arrived in the Orient and condemned "ancestor worship" as idolatry. It was true that many simple people worshipped the ancestors out of fear, propitiating them to avoid bad fortune. Yet from the traditional oriental perspective, this Confucian tradition was not about worship but was a way of showing respect. Many Koreans saw no contradiction between venerating ancestors and worshipping God, whom they regarded as the First Ancestor. Worse, Christian attacks on ancestor worship had the effect of separating the living from the dead, thus damaging the solidarity of the family.

We do not worship ancestors; rather, we long to save them and bring them into the heavenly realm of God's love. In restoring our

ancestors, our aim is to liberate them and welcome them into our Blessed family. We want to meet them in spirit, congratulate them on their new life, and invite them to live with us and join us in a heavenly partnership to do the work of the Lord. Some day we will join them in heaven! Together we are building the Kingdom of God, a world in which the inhabitants of the spirit world and the physical world live as one.

We can restore our ancestors through loving our parents and other living relatives. When we first chose to follow a new religion, some of our family members may have persecuted us. Jesus' disciples went through something similar, leading Jesus to remark, "Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me." (Matt. 10:37) Yet their negative feelings may be compounded by generations of ancestors standing behind them, many of whom are obstinately attached to the old ways. Through loving our parents and relatives on earth and mollifying their apprehensions, we also open a path to benefit those ancestors in the spirit world. As will be explained further in connection with the fifth pledge, they are restored in spirit when their object partners on earth are restored.⁶

Creating a Loving Community

A loving family is a positive influence upon the community in which it lives. The parents' compassion on their own children matures into compassion for other people's children. The ability of quarreling brothers to harmonize in the family enables them to be peacemakers among their neighbors. In this regard, the Chinese philosopher Mencius taught, "The Empire has its basis in the state, the state in the family, and the family in one's own self."⁷ Mencius spoke of extending natural family relations to strangers as the natural foundation for social life. He gave the example of a bystander who sees a child fall into a deep well. Spontaneously his heart starts to race, and he drops everything to run and save the child. This is "the heart that when people see others suffer, they suffer too."⁸ Such an outpouring of heart was in evidence when several years ago a two-year old baby girl fell down a well in Texas. All of America watched breathlessly as volunteer crews arrived at

the well. Gifts and letters were showered upon the parents, and the entire nation breathed a sigh of relief when the child was rescued.

People sometimes think of “family values” as placing one’s family above all else. But true love by nature has no such limits. It does not stop at the family, but expands to fill the community, nation and world. Jesus said, “You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house.” (Matt. 5:14-16) We can liken the spread of true love to the workings of a slide projector. True love is the light, which shines through the lens of the family onto the projection screen of the world. The lens controls the focus; hence the condition of the family is most crucial for whether the larger society—the image on the screen—is clear and full of vibrant color. Families centering on true love will shine upon society with true love.

Families witness to their true love by benefiting the public good. Through selfless love, service and teaching, they become the internal, spiritual leaders of their community. One family living for the sake of others sets an example for many families to live for the sake of others. Such families become the leaven, transforming society by their peaceful example. (Matt. 13:13)

The Original Ideal of Creation

The goal of the first pledge is to *build the Kingdom of God on earth and in heaven, the original ideal of creation*. The words, “on earth and in heaven” are translations of a single Korean word, “cosmos” (천주, *cheonju*).

Cosmos means heaven and earth. We can quickly put aside the common secular meaning of the term “cosmos” as used in astronomy to mean the physical, material universe. In the New Testament, the Greek word *kosmos*, which is translated as “world” in most English versions of the Bible, has mainly three meanings: the entire existing universe, the world of humankind, and secular existence. Our focus is the first of these, which occurs over 15 times in the New Testament. Thus in John’s gospel, the Son pre-existed “before the foundation of the world (*kosmos*)” (John 17:24); indeed, “The world (*kosmos*) was made by him.” (John 1:10) This meaning

of cosmos encompasses the angelic and spirit realms, as Paul wrote, “We have become a spectacle to the world (*kosmos*), to angels and to men.” (1 Cor. 4:9) and “We were slaves to the elemental spirits of the universe (*kosmos*). (Gal 4:3) The cosmos clearly includes both heaven and earth, as we read in Acts, “The God who made the world (*kosmos*) and everything in it, being Lord of heaven and earth, does not live in shrines made by man. (Acts 17:24)

As will be discussed in the fifth pledge, the earthly world and the spirit world mutually influence each other. Hell’s noxious vapors impel earthly people to commit crimes, while heaven’s gleams inspire earthly people to good works. Hence, earthly society and the spirit world both need to be restored together. For this reason, the Bible describes the coming Kingdom with the words, “a new heaven and a new earth.” (Rev. 21:1)

When people asked Jesus where is the Kingdom of God, he answered, “The Kingdom of God is within you.” (Luke 17:21) Jesus was saying that God’s ideal of creation begins at the level of the individual. Each individual makes a foundation for God’s ideal in him or herself. However, the vision of the Kingdom in the Book of Revelation has God dwelling within human groups, “Behold, the dwelling of God is with men. He will dwell with them...” (Rev. 21:3) and the most fundamental of these is the family. Beginning with the family, the realm of God’s ideal of creation should expand its scope until it fills heaven and earth. When it reaches the national level, it will manifest as a nation under the rule of Christ: “The kingdom of the world has become the kingdom of the Lord and of his Christ.” (Rev. 11:15) When it expands to fill the world, it will manifest in world peace, as envisioned in Isaiah 2:4, “They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.”

There have been various dreams of an ideal world, utopian visions that caught people’s imagination. The world witnessed the fall of communism, a strong delusion that sacrificed millions of lives in the vain pursuit of a utopia based on economic equality. Today America enjoys prosperity, freedom and democracy, yet despite these blessings its society is plainly in decay. The basis for a peaceful and prosperous society evidently lies elsewhere, in indivi-

duals and families who are pleasing to God because they live in accordance with His original plan.

The *original ideal of creation*, Korean 창조이상인 (*changjo-isangin*), is a world that fulfills God's original plan. It is an ideal world founded in God's heart and love. God intended to establish it beginning with one family; then it was to expand as their descendants multiplied and filled the earth. (Gen. 1:28) Tragically, the first human ancestors fell and became incapable of achieving the original ideal of creation; this is the meaning of their expulsion from the Garden of Eden. Likewise, the world their descendants have built is very far away from the original ideal.

Today, the True Parents have come. They have established the original ideal of creation in their family, the first such family in history! Through our connection to them, we also can fulfill the original ideal of creation in our families. On that foundation, we participate in expanding it to our communities and throughout the nation, world and cosmos.

The Kingdom of God on Earth

People dream about the Kingdom of God, yet fallen humanity, bereft of its connection to God's heart and love, can only find vestiges of that ideal, seen "in a mirror dimly." (1 Cor. 13:12) Still we dream; it is in our original nature. People motivated by utopian ideals, both religious and secular, cannot accept the status quo. They are society's visionaries, gadflies and revolutionaries who spur social progress. America was founded by Puritans who could not bear life in England, with its oppressive strictures of the church and aristocracy. They sought to create a Christian commonwealth, a "city on a hill" in the New World. The French Revolution, which overthrew a corrupt and oppressive monarchy, was fueled by the idealism, proclaiming "liberty, equality and fraternity" as the natural state of human life. Humanity's yearning for the Kingdom of God lies at the root of every social achievement since the seventeenth century: democracy, abolitionism, civil rights, women's equality, and the guarantee of social welfare.

However, despite these efforts to build an ideal society, reality falls short of our dreams. The French Revolution brought on the bloody reign of terror. American democracy permitted slavery and

allowed racism. Today its ideal of freedom is perverted into license to indulge in immorality. Its democracy is degenerating into ugly partisanship, while the gap between rich and poor widens. We attribute the source of these problems to the lack of a sufficient spiritual foundation. The key to building a more perfect society ultimately lies in elevating the spiritual and moral life of its citizens, connecting everyone to the true love and heart of God. This should be the role of religion.

The church is the body of Christ. Were the churches perfectly one, the world would already be at peace; but we see churches fragmented and riven by politics, damaged even to the point of opposing the work of God. Instead of transcending race, class and ethnicity to manifest that Christians “are all one in Christ Jesus,” (Gal. 3:28) churches tend to be segregated social clubs. The church cannot perfectly fulfill the will of Christ until it is unified, as Jesus prayed, “that they may be one even as we are one.” (John 17:22)

Mere tolerance is not sufficient to achieve the unity of Christianity. The love of God, particularly as manifest through the Holy Spirit, is the only thing that can embrace all God’s children and join them in harmony. A new revolution of heart is needed, connecting each believer with God’s true love. Father Moon says,

To accomplish the gigantic historical task [of unification], you must discover the extraordinary power of love, love that does not become the circumstantial victim of society. Supreme love transcends every national, racial, and cultural barrier. People have always talked about love, but human love alone will never accomplish the task of universal unification. Therefore, we rally around one love—the love and heart of God.⁹

Once the world’s families are connected with the heart of God, they will naturally care for one another and help the less fortunate. They will be filled with compassion for the poor and the suffering of the earth because they are one with the heart of God, whose love extends to all His children. Knowing clearly good from evil, they will reject the corruption and decadence of the present society and promote a wholesome culture supportive of the values of purity, selflessness and service. This conversion of heart will provide the

foundation upon which to elevate today's democratic society to a higher stage: *the Kingdom of God on earth*. More detailed descriptions of this ideal follow in the fourth, seventh and eighth pledges, below.

The Kingdom of God in Heaven

The prayer, "Your kingdom come on earth as it is in heaven" indicates that heaven already operates according to divine law. Its atmosphere is love, giving sustenance to people who live a life of love. When a person's life on earth ends and he enters the spirit world, he may find its ways quite unfamiliar. If used to a selfish and materialistic life while on earth, he will suddenly find himself quite at a loss and unprepared to live a life of unselfish love. Handicapped in love and unable to enjoy life in heaven, he will feel great remorse over his wasted life. In other words, he ends up in hell. Nevertheless, the loving God has no desire to see any of His children suffer eternally. Therefore, he provides a way, however difficult, for such unfortunates to resolve their past.

Only during our earthly life do we have an opportunity to grow our character and our love. Jesus left the keys to the Kingdom with Peter, a man on the earth, and said, "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." (Matt 16:19) The inhabitants of the spirit world are limited to the level of spiritual evolution attained on earth. Once families realize true love on earth, they will bring that love to the spirit world and live eternally in love there. As society on earth elevates and transforms into the kingdom of God, a parallel society will develop in the spirit world—*the kingdom of God in heaven*. A discussion of the geography of the spirit world and the way to liberate its inhabitants will follow in the fifth pledge.

Partners with Christ to Build the Kingdom of God

Despite the Bible's image of the New Jerusalem floating down from heaven, we know that the Kingdom of God will not literally descend out of the sky. Jesus will not come on the clouds with the sound of trumpets and, Presto! bring in the Kingdom. By the same token, the Kingdom of God will not suddenly and automatically appear when the President of the United States receives the True

Parents and obeys their teaching. Seventeen hundred years ago, Jesus appeared to the Emperor Constantine and moved his heart to accept Christianity. Nevertheless, the Roman Empire did not suddenly turn into the Kingdom. Instead it continued to decline, and less than two centuries later it passed away.

Meanwhile, the Church grew through the efforts of courageous Christians to spread the gospel. The people of the Roman Empire were transformed one by one as they received Jesus Christ into their hearts. Likewise, today the Kingdom of God will be built as families receive the Blessing and center their lives on true love. Families centering on true love provide the needed leaven to bring harmony and unity to the society, nation and world. They will lead the way for their communities and nations to follow. This is the meaning of the Korean word *창건하다* (*changgeonhada*): to build the Kingdom by our own efforts.

We should examine our faith and check whether, despite everything we have learned from the Divine Principle about human responsibility, we still hold the subconscious belief that Jesus and the True Parents will do everything for us—a residue of the outdated Christian notion that the Kingdom will come supernaturally on the clouds.

True Parents are taking global responsibility to reach out to world leaders, but what of the situation in our communities? Jesus called each of us to bear a cross, meaning that we share in the messianic mission. This is the essence of being a tribal messiah. Paul said, “We are ambassadors for Christ, God making his appeal through us.” (2 Cor. 5:20) As we work on earth, God and Jesus Christ are working in heaven to convert the people’s hearts. This is our partnership with Christ to establish the Kingdom of God.

Indeed, our responsibility as tribal messiahs in our hometowns is inseparably linked to the work of Jesus and True Parents to establish the Kingdom of God on earth and in heaven. Our original homeland may be limited to a small locale, but it has cosmic significance; just as the Garden of Eden was a small place which had the significance of the entire earth. Therefore, Father Moon defines the criteria of success in tribal messiahship in terms of the larger cosmos—160 families, representing the 160 nations of the world.¹⁰ The similar form for these two conditions establishes a profound and cosmic

resonance between the tribal messiah working for the salvation of his 160 families and the True Parents' global efforts to restore 160 nations. As we lift up our communities, we provide spiritual impetus to True Parents' worldwide ministry. More often, however, the True Parents are ahead of us, fulfilling despite our lack of accomplishment. We then become a burden to them.

We can fulfill tribal messiahship even if we do not live in our hometown. Wherever we live, by loving and serving our neighbors—the “Cain” hometown—we are also benefiting our relatives in our “Abel” hometown. It has been a common experience that when those who make a good foundation in their adopted communities return home to visit their families, the restoration work progresses in leaps and bounds.

Jesus first called us to be his partners when he said to Peter, “feed my lambs” (John 21:15-19), and told his disciples to take up the cross and follow him. (Matt. 16:24) God has never wanted a huge gap to open between Jesus and his followers. God wants all Christians to be partners and co-workers with Christ to build the world of His ideal.

Jesus' love has moved the hearts of billions of people on the earth. We tap into his divine power and divine love as partners with Christ, loving and serving our families and clans. Peter and the other disciples of Jesus recognized how unworthy they were. Yet they gave their lives to fulfill the Lord's commission to them. If we work with that same level of intensity, we, too, we will receive crowns of glory.

- 1 Gen. 2:24; Mal. 2:15; Matt. 19:5-6, Mark 10:8, 1 Cor. 6:16, Eph. 5:31.
- 2 찾아 (*ch'aja*) means to “seek.” Its meaning is broader than “restore” (used in an early translation of the Family Pledge) which has a narrower theological sense in the Divine Principle.
- 3 Sun Myung Moon, “God's Providence to Establish the World Transcending Religions and Nations Based upon the Absolute Values of True Love,” October 26, 2004.
- 4 Sun Myung Moon, My 1, 1981, quoted in *World Scripture* (New York: Paragon House, 1991), p. 731.

- 5 Genesis Rabbah 68.6, in H. Freedman and Maurice Simon, tr., *Midrash Rabbah* (New York: Soncino, 1983).
- 6 Cf. *Exposition of the Divine Principle*, pp. 144-48.
- 7 Mencius IV.A.5, in D.C. Lau, trans. *Mencius, Vol. 1* (Hong Kong: Chinese University Press, 1979), p. 141.
- 8 Mencius II.A.6, in William McNaughton, tr. *The Confucian Vision* (Ann Arbor: University of Michigan Press, 1974).
- 9 Sun Myung Moon, "The Heart of Reunion," September 11, 1977, quoted in *World Scripture*, p. 189.
- 10 As of 2004 the number of nations has increased to more than 190. Yet the number 160 still represents the scope of a messianic ministry to establish God's rule on the earth. As $4 \times 4 \times 10$ it is an expansion of 4—the number of the earth symbolized by the 4 directions North, South, East and West—and 10—the number representing the realm of God's direct dominion which lies beyond 9, the perfection stage of the growing period. The number 160 also denotes the second coming of Christ, who establishes God's Kingdom through a course of suffering. It is the sum of 120 and 40, 120 representing Jesus' mission—Jesus in his day had 120 disciples, the product of 12 times 10, 12 representing the 12 tribes of Israel and 10 denoting the realm of God's direct dominion—and 40 denoting Father Moon's wilderness course.