



THE DIVINE PRINCIPLE

Introduction to the Teachings of Rev. Sun Myung Moon

Part 1 Part 2 Part 3 Part 4 **Part 5** Part 6

THE TRAGEDY OF JESUS CHRIST



photo: depositphotos.com, ID 14001935

If only they had recognized him ...

... they wouldn't have killed him! The people of Israel indeed had been prepared by God to bring forth the Messiah from among their midst. For 2,000 years – going through harsh trials – they had to prove their obedience to the Will of God. But when Jesus of Nazareth – a young man with a humble background and in simple clothing measured by his rank and provenance – entered the stage and announced he was the Messiah sent by God, it was hard for the Jewish leadership to accept him. **Why? Because they had a very different expectation of the Messiah.**

Rejecting Jesus as the Messiah meant a **dramatic setback for God's dispensation to build His kingdom here on the earth**. It also meant that Jesus would have to go a **suffering course** ending with his violent and untimely death on the cross. Tragically, his persecution and death were orchestrated by the very people whom God had prepared to welcome and support him – a tragedy of historic dimension and dramatic consequences.

This insight that Jesus died on the cross not as a result of God's predestined will but because of the failure of the very people prepared by God to fulfill their responsibility is both painful and liberating. However, this new understanding of Jesus and his mission does open the way for a new spiritual reformation which will have an enormous impact on the whole of Christianity.

Preparing humankind to recognize, welcome and understand the Messiah

Jesus Christ came 2,000 years ago as the second Adam to complete the providence of restoration and establish the Kingdom of Heaven on earth. The main focus of God's preparation was to build a national-level foundation to receive the Messiah in Israel. After the Israelites returned from captivity in Babylon, God prepared the chosen people by reforming and renewing Judaism through the ministries of Ezra and Nehemiah. During a 400-year period the Israelites, centering on the law and the temple, demonstrated their faith and eagerly awaited the Messiah.

Although God's primary focus was on the people of Israel, He also prepared the rest of the world for the Messiah's coming. Prior to Jesus' coming, the great empire of Rome had been established with extensive trade routes. The Roman Empire reached far and wide, touching most of the other advanced civilizations. With this external foundation the Messiah's teaching could have spread quickly from Israel to Rome and from Rome to the whole world.

maxi.depositphotos.com, ID 24262361

IMPERIUM
ROMANUM



FOR THE ADVENT OF THE MESSIAH

3



GAUTAMA BUDDHA
c. 558 to c. 491 BCE

Furthermore, around **four centuries before Christ**, God prepared the world internally for the coming of the Messiah through religious and ethical movements.

In India, **Prince Gautama Buddha** rejected worldly comfort and sought the true way of life. From his example and teaching developed **Buddhism**, which became one of the most influential religions in the Orient.

In China, **Confucius** appeared, teaching a highly developed **ethical humanism**. **Laozi** established the tradition of **Taoism**.



CONFUCIUS
551 to 479 BCE



MALACHI
400 B.C.



ISRAELITES

RETURN OF
ELIJAH
MAL 4:5-6

MESSIAH

MESSIAH'S
TEACHINGS



W
O
R
L
D



LAOZI
d. 531 BCE

In Greece, the great classical philosophers **Socrates**, **Plato** and **Aristotle** strove to establish a standard of **human ethics and knowledge**.

Malachi, the writer of the last book of the Old Testament, prophesied that Elijah, the famous prophet who lived in the 9th century BC, would return to Israel "before the day of the Lord comes," thereby creating **concrete messianic expectations among the Jewish people**.

In these and other ways God set the stage for the establishment of His kingdom on earth, the kingdom that Jesus so often spoke about.



SOCRATES
470/469 to 399 BCE

The coming of Elijah is crucial for the fulfillment of the Messianic Mission.

The last prophet in the Old Testament, Malachi, prophesied: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes" (Malachi 4:5).

Hence, the Jewish people expected Elijah to come before the coming of the Messiah.

According to Jesus, however, John the Baptist was the anticipated Elijah (Matthew 11:14-17, Matthew 17:10-13, Mark 9:11-13). Malachi's prophecy concerning Elijah was fulfilled through the appearance of John the Baptist. He was not the historical individual Elijah himself, but **he inherited Elijah's mission**: to subjugate Satan and to make preparations for the coming Messiah.

John had been chosen already in his mother's womb. The angel Gabriel had announced to Zechariah that his wife, Elizabeth, would bear a son who would prepare his people for the coming of the Lord.

"And he will turn many of the sons of Israel to the Lord their God, and he will go before him **in the spirit and power of Elijah**, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared" (Luke 1:16-17).

THE PROPHET
ELIJAH



THE PROPHET
JOHN
THE BAPTIST

TWO AGES
TWO PERSONS
ONE MISSION

"As the people were in expectation, and all men questioned in their hearts concerning John, whether perhaps he were the Christ" (Luke 3:15).

Jesus' disciples were ignorant of the scriptures and were overwhelmed by the questions with which the scribes and Pharisees confronted them, so they brought these questions to Jesus: "'Then why do the scribes say that first Elijah must come?' Jesus replied: '... but I tell you that Elijah has already come ...' Then the disciples understood that he was speaking to them of John the Baptist" (Matthew 17:12-13).

As the Jews did not trust the words of Jesus, they wanted to find out from John's own words whether he was Elijah, as Jesus had declared. "And this is the testimony of John when the Jews sent priests and Levites from Jerusalem to ask him, '**Who are you?**' He confessed, he did not deny, but confessed, 'I am not the Christ.' And they asked him 'What then? **Are you Elijah?**' He said, '**I am not.**' 'Are you the prophet?' And he answered, 'No'" (John 1:19-21).

John, by denying he was Elijah, put Jesus in a very difficult situation. John made Jesus appear to be a liar and an impostor in the eyes of the people, making it even more difficult for them to accept and follow Jesus. Because if there is no Elijah, there cannot be a Messiah yet.

As a result, the Jews are still waiting for the coming of Elijah, even to this present time!

Did John the Baptist fulfill his mission, to make ready a people for the Lord?

When Jesus asked John to baptize him, John immediately sensed that he should be baptized by Jesus instead. John later told his disciples that he had seen the spirit of God descend and remain on Jesus, and that Jesus was the Lamb of God who would take away the sins of the world (John 1:29).

It is therefore obvious that **John knew the identity of Jesus**. John's individual mission as the one to prepare the way for Jesus should have culminated with his baptism of Jesus. He thereupon should have joined Jesus, become his main disciple and served him as his master, thus **drawing people to Jesus, not to himself**.

However, doubts came to John's mind as he compared his life with that of Jesus. It seemed to him that Jesus was not respecting the Mosaic Law. Jesus' disciples were simple fishermen, and his friends were tax collectors, harlots, and other lower-class people. John even might have expected the Messiah to come in glory, on the throne of David. But Jesus was a man from a very humble background, such that he was looked down upon.

"From prison, John again wondered about Jesus, having heard of his works he sent two of his disciples to ask him: 'Are you he who is to come, or shall we look for another?'" (Luke 7:20).

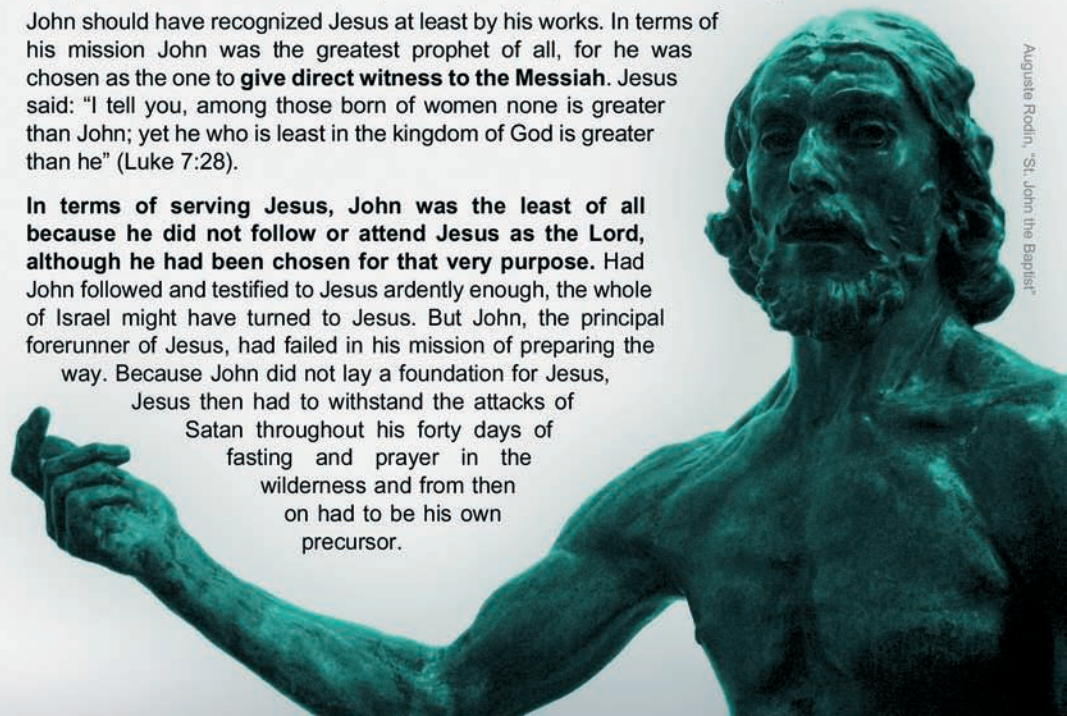
"This question offended Jesus and he answered them saying: 'Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. And blessed is he who takes no offense at me'" (Luke 7:22-23).

John, the forerunner of Christ, became his greatest stumbling block.

John should have recognized Jesus at least by his works. In terms of his mission John was the greatest prophet of all, for he was chosen as the one to **give direct witness to the Messiah**. Jesus said: "I tell you, among those born of women none is greater than John; yet he who is least in the kingdom of God is greater than he" (Luke 7:28).

In terms of serving Jesus, John was the least of all because he did not follow or attend Jesus as the Lord, although he had been chosen for that very purpose. Had John followed and testified to Jesus ardently enough, the whole of Israel might have turned to Jesus. But John, the principal forerunner of Jesus, had failed in his mission of preparing the way. Because John did not lay a foundation for Jesus,

Jesus then had to withstand the attacks of Satan throughout his forty days of fasting and prayer in the wilderness and from then on had to be his own precursor.



Auguste Rodin, "St. John the Baptist"

Jesus had to start his mission without the support of the Jewish leadership

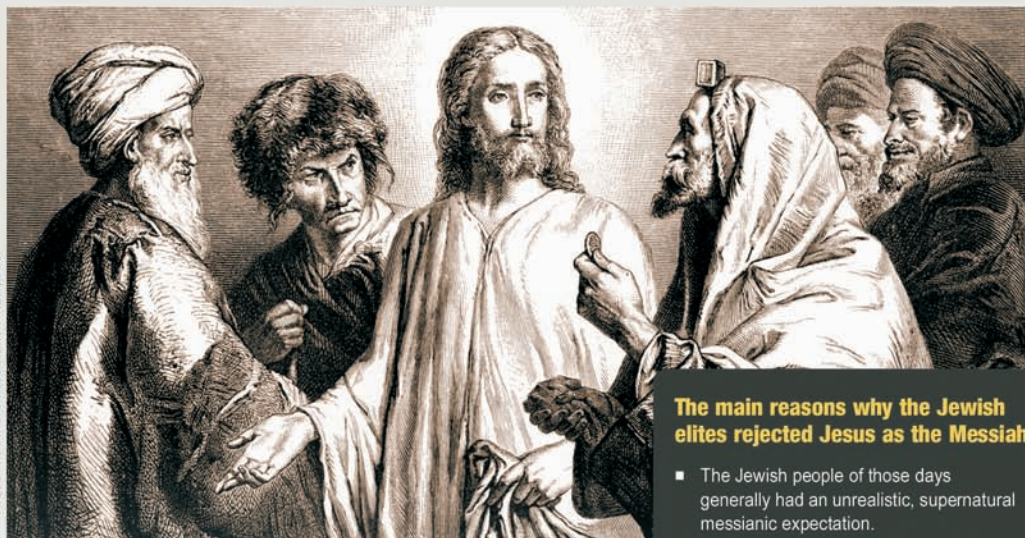
Because of the failure of John the Baptist, the way to reach out to the leaders and influential people in the Jewish society was blocked. The very leaders whom Jesus needed, in order to fulfill his mission, turned against him. They even used their influence to prevent the people from following Jesus.

The spiritual leaders of the Jewish faith had done many good deeds and built up a strong spiritual foundation. Therefore Jesus originally wanted them to be the first ones to receive the Gospel. They were the "rich in spirit," who would have the **qualifications and ability to understand the messianic mission and the content of the Messiah's teaching.**

In Matthew 22:8-10 it says: "'The wedding banquet is ready, but those I invited did not deserve to come. Therefore go to the street corners and invite to the banquet anyone you find.' So the servants went out into the streets and gathered all the people they could find, the bad as well as the good."

Among the "invited guests" were John the Baptist, the priests, Pharisees, scribes and the leaders of the Jewish people, who all had rendered great service to God's providence until that moment.

However, the spiritual leaders rejected him, so Jesus had to turn to the "poor in spirit": the fishermen of Galilee, the tax collectors, prostitutes and other people from the lower classes, who did not have these qualifications. Jesus' disciples were sincere, goodhearted people but were considered outcasts by society. They simply were not in a position to fully comprehend the magnitude of Jesus' mission.



"Jesus with the Scribes and Pharisees"

The main reasons why the Jewish elites rejected Jesus as the Messiah

- The Jewish people of those days generally had an unrealistic, supernatural messianic expectation.
- People did not understand Jesus' new words and actions, which seemed to contradict the Jewish Law.
- Jesus was seen to be a threat to Jewish tradition and conventions.
- Prepared people who knew Jesus' true identity did not testify to him in a powerful and convincing way.

**"But woe to you, scribes and Pharisees, hypocrites!
For you lock people out of the kingdom of heaven.
For you do not go in yourselves, and when others
are going in, you stop them."**

Matthew 23:13

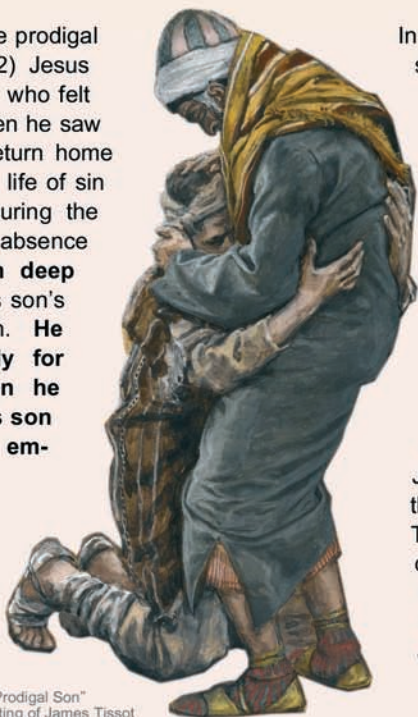
Jesus was God's Son. He embodied the loving, longing heart of his Heavenly Father. In the course of his mission Jesus manifested and expressed this heart in many different ways.

Jesus was filled with a deep longing to realize God's original ideal and to liberate God and humankind from suffering during his lifetime.

God's heart is full of compassion and deeply involved with His children. At a very early age Jesus had discovered this deep and beautiful heart of his Father. **Like God Himself, Jesus felt the suffering of humanity** and was filled with empathy for the people who lived in the fallen world, a world full of conflict and spiritual darkness. Therefore, Jesus had a strong desire to save humankind. **He knew that God had never wanted His children to suffer** but instead had wanted to share love and joy with them forever in His Kingdom. Human beings created hell themselves, since Adam and Eve rebelled against God and fell away from Him, causing God to grieve. Jesus was profoundly aware of God's sorrow over this. He felt the agony and sadness of his Father, who had tried to save His children for thousands of years; and he knew how God had constantly faced rejection, slander and misunderstanding in the process.

Jesus was completely united with God's parental heart, which never gives up and never stops forgiving. It is the heart that wants to save the lost children until all of them are set free. Jesus revealed this longing heart of God in the parable of the shepherd, who cannot rest until he has found the one lost sheep (Luke 15:1-7).

In the parable of the prodigal son (Luke 15:11-32) Jesus talks about a father who felt tremendous joy when he saw his long-lost son return home after having lived a life of sin and selfishness. During the years of his son's absence **the father was in deep agony**, knowing his son's miserable situation. **He waited desperately for the moment when he could welcome his son home again and embrace him.**



"The Return of the Prodigal Son"
segment of the painting of James Tissot

In this story the grieving father symbolizes God who grieves over humankind. All people in the fallen world are like the prodigal son who has left his father. **Jesus wanted to bring an end to God's pain as quickly as possible and free God from His suffering.** Therefore he felt an extreme sense of urgency: He wanted to **save the people quickly and establish God's kingdom without delay.** The urgency in Jesus' heart is also expressed in the Gospel (Luke 9:59-62). There was no time to bury the dead or to say goodbye to relatives. This indicates that everything had to be fulfilled in **Jesus' lifetime** (Matthew 4:17).

When faced with disbelief and rejection, Jesus was extremely disappointed

Jesus was deeply disappointed and saddened at having been rejected by the people of Israel. When the people did not believe in him but denied and opposed him, they went against the will of God. Jesus went on to proclaim his messiahship loudly and forcefully, with all his heart and soul, in order to make the people turn around.

In John 5:39-40 Jesus said, "You search the Scriptures, for in them you think you have eternal life: and these are they which testify of Me, and yet you are not willing to come to Me to have life."

And in John 10:37-38: "If I am not doing the works of my Father, then do not believe me; but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father."

Jesus:

"This is the work of God: that you believe in him whom He has sent."

John 6:29

Jesus fully invested all his love and efforts to bring the people **to believe in him**. Tirelessly he preached and taught. The more it became apparent that they could not believe Jesus by his words, the more he turned to performing miracles, healing people from their diseases and chasing out evil spirits. Sadly, only very few of those who had been healed became active and powerful followers of Jesus.

On the other hand, Jesus' work aroused great annoyance among the leaders of Judaism; they started to consider him as an accomplice of the devil and prevented the people from following him. After some time they even started looking for an opportunity to kill Jesus (Matthew 12:24). "This man drives out demons by Beelzebub, the prince of the devils."

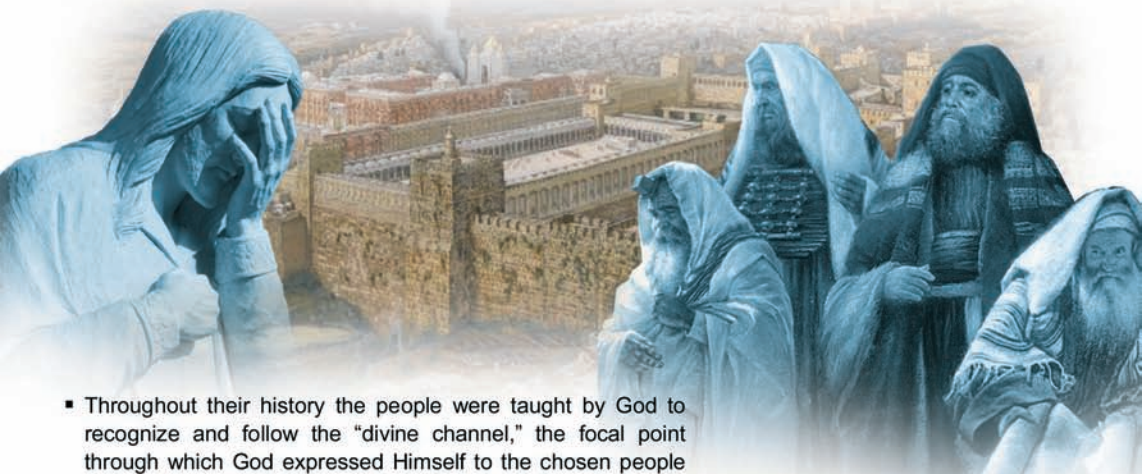


Vasily Surikov, "Jesus Christ Heals the Man Born Blind"

Jesus had wanted to embrace the chosen people

At the end of Jesus' desperate speech to the Pharisees (Matthew 23) he expressed his deep concern for Jerusalem. We read in Matthew 23:37: "Oh, Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together, as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken and desolate."

Jesus loved the chosen people who had laid the foundation for his coming through many years of sacrifice and suffering as a people and as a nation. No doubt Jesus wanted to embrace and cherish the Israelites, the chosen people God had established with one primary goal: to receive the Messiah. The entire history of the nation of Israel is a historical record of God teaching the Israelites to welcome and unite with the Messiah when he came. It was never God's intention to have the Messiah killed by the chosen people.

- 
- Throughout their history the people were taught by God to recognize and follow the "divine channel," the focal point through which God expressed Himself to the chosen people (the tabernacle, temple, prophets, etc.). Only by connecting with God's channel could the chosen people receive God's blessing and be protected against downfall and destruction. In this way God was training His chosen people, so that eventually they would unite with His son at the time of his appearance.
 - In times of trials God sent prophets who encouraged the people and instilled in them the hope that He would send them the Messiah, the Savior, in the future. God created a deep longing in their hearts to meet the Messiah, to attend him, honor him and serve him.
 - When Jesus was born, many significant people were informed by Heaven about his coming and his identity. The appearance of a precursor, in the person of John the Baptist, was to lead the chosen people to Jesus at the beginning of his public mission.



Jesus wanted to avoid disaster and tragedy which he knew would befall his people and humankind.

Jesus wanted to avoid the tragedies that the chosen people and humankind would suffer as a consequence of his death on the cross. "When Jesus saw the city of Jerusalem he cried over it and said: 'Would that even today you knew the things that make for peace! But now they are hid from your eyes. ... For the days will come upon you when your enemies will set up a barricade around you and surround you ... and they will not leave one stone upon another in you, because you did not know the time of your visitation' " (Luke 19:42-44).

The fact that Jesus was rejected, against God's Will, had several negative consequences:

The suffering of the Jewish people:

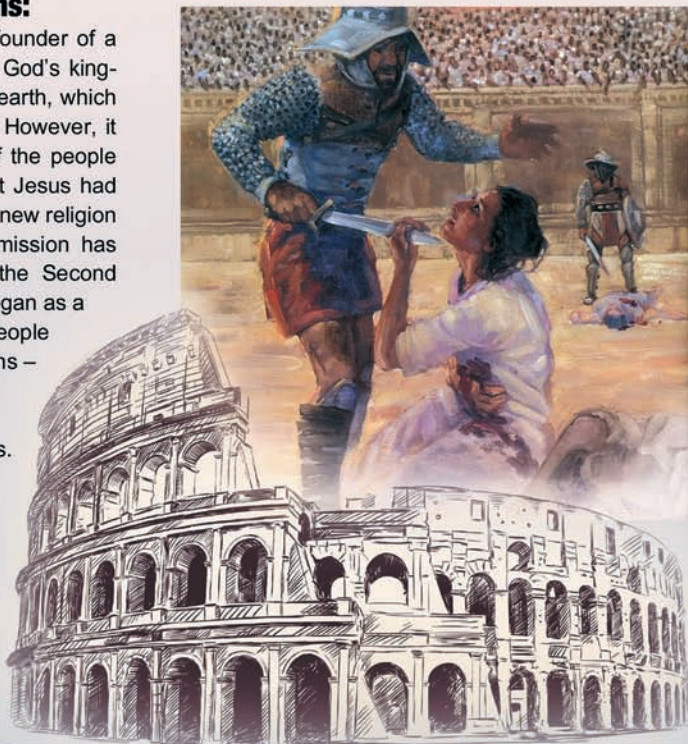
The purpose of the Messiah was to bring salvation to all of humankind (John 3:16). Had the people of the world received salvation, no doubt they would have honored and praised the chosen people, who had brought forth the Savior. The people of Israel would have been given special recognition and reverence by all peoples for their historical role in preparing for the Messiah. However, after Jesus' death on the cross, the opposite happened. Instead of the Jewish people receiving praise, honor and vindication, their suffering intensified.

The suffering of Christians:

Jesus did not come to be the founder of a new religion. He came to bring God's kingdom of peace and harmony on earth, which is the fulfillment of all religions. However, it was because of the disbelief of the people and the resulting crucifixion that Jesus had to establish a new religion. That new religion was Christianity, whose main mission has been to lay a foundation for the Second Coming of Christ. Christianity began as a religion of martyrdom, and the people believing in Jesus – the Christians – were seen mainly as a threat to Roman culture and therefore persecuted in many terrible ways.

God's Kingdom had not been realized.

The suffering of God and humanity, which Jesus had wanted to end, continued. God's nightmare – the history of suffering, conflict and bloodshed – was prolonged.



Pictures:

1. The early Christians Perpetua and Felicitas die as martyrs in 203 A.D. in the amphitheater of Karthago.
2. The Colosseum in Rome, where many Christians died as martyrs.

If all other ways failed, Jesus was ready to give his life without regret, if it would help advance God's providence.

In the Garden of Gethsemane Jesus prayed, "My Father, if it be possible, let this cup pass from me" (Matthew 26:39). He pleaded with God to not have to go the way of the cross, but Jesus uttered this prayer not in a moment of hesitation or weakness. He added, "Yet not as I will but as Thou wilt." Jesus was willing to offer whatever sacrifice was needed to advance God's Will, even if it meant suffering, torture and death.

Had there been even the slightest possibility of fulfilling God's Kingdom on Earth, Jesus would have continued on the course to fulfill his original mission. He knew that only then would God's heart be fully comforted.

Jesus wasn't praying for himself, to avoid his own suffering.

He prayed to end the suffering of God and humankind. Jesus prayed for a last resort in order to fulfill God's primary plan, God's Kingdom on earth. This would have brought the ultimate liberation from sorrow and grief to God and humanity.

No one understood the desperate situation of God and Jesus.

Had the three main disciples been fully united in heart with Jesus when he prayed so desperately at Gethsemane, that total unity of heart would have been sufficient to allow Jesus to continue his primary mission. The three main disciples would have received power and inspiration from God. Their being completely one in heart with Jesus, at this decisive moment, would have protected him spiritually.

This would have opened a final possibility for Jesus to fulfill the original plan, the realization of God's Kingdom on earth in his lifetime. He would not have had to go the way of the ultimate sacrifice.

Even though Jesus woke them three times, they continued to fall asleep and therefore could not receive God's inspiration and power.



Wood carving displayed at the Garden of Gethsemane in Jerusalem

Does this mean that Jesus' mission on earth, which culminated in the cross, was a failure? Of course not. If it were, Christianity could not have brought forth its illustrious history. Many people have felt the grace of redemption by the cross. Saints have been empowered by the crucifixion of Jesus to do many great things for the world.

This leads us to the important, urgent questions:

- **Was it God's plan from the beginning to have Jesus crucified?**
- **To what extent have believers been saved by the sacrificial blood of Jesus on the cross?**

Jesus began his public mission by announcing the imminence of the Kingdom. However, at a later stage, when he saw that the disbelief of the people was irreversible, he knew he might have to go the suffering course, the road of the cross. On the Mount of Transfiguration the decision was made that Jesus would follow a different course from that moment on (Luke 9:31). "And they (Moses and Elijah) appeared in glory, spoke of his departure, which he was to accomplish at Jerusalem."

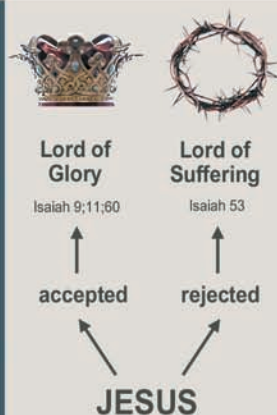
Instead of going the glorious course (the course of the Lord of Glory) (Isaiah 9:11; 60), Jesus now would have to go the course of the "suffering servant" (Isaiah 53). **Only from that moment** did Jesus begin to proclaim his suffering, death and resurrection and ultimately, his return. The kingdom on earth would have to be postponed to a later point in time.

By not believing in Jesus, by abandoning him and turning against him, the chosen people placed themselves on a very painful path.



Jesus' violent death on the cross was:

- not the original plan of God to realize His kingdom
- a secondary course that Jesus had to take due to the disbelief of the people
- Satan's assault on Jesus' body, to prevent Jesus from accomplishing God's ideal on earth



Jesus, being completely without sin himself and being one in heart with God, decided to take the sin of humanity upon himself in order to open a new path of salvation. While he was hanging on the cross, Jesus prayed for forgiveness for the people (Luke 23:34). In this way his death on the cross became a ransom for the lack of faith of humankind.

Not the crucifixion itself but Jesus' love for his enemies, even at the very moment of his martyr's death, was the essence of God's victory.

A New Religion, but not the Kingdom of Heaven

Jesus' unconditional love on the cross not only brought about his own resurrection but also opened the way for the resurrection of all humankind. Resurrection is the transition from spiritual death to spiritual life. Through the resurrection of the crucified Jesus, God opened a way to spiritual salvation. This is a realm in the spiritual world closer to the Kingdom of Heaven, which is called Paradise (Luke 23:43). If people unite with the risen Jesus in faith and in heart, their spirit can attain salvation and partake in this realm of resurrection and spiritual life where a new, higher level of divine love is experienced and shared.

Since Jesus' resurrection, human history has undergone the good and positive influence of this new spiritual realm. Christianity, based on Jesus' message of love for God and for one's neighbor, has had a tremendous impact on history. It may well have made the greatest contribution to the spiritual and moral progress of humanity, culminating in the many internal and external achievements of our modern age.

In spite of all this, the painful road of **Jesus' crucifixion and resurrection was a secondary course, which brought only partial redemption**. If the people had followed Jesus during his life on earth, humanity would have experienced complete salvation, both spiritually and physically. As Jesus' body was destroyed during the crucifixion, salvation through Jesus can be only spiritual – and therefore limited – salvation.

This is evidenced by the following:



- **The physical bodies of believers are not saved**

They are under the constant influence of sin. Saint Paul, the main disciple, expressed his despair about the fact that mind and body are locked in a bitter struggle (Romans 7: 21-26).

- **Original sin was not removed, and there is no restored true blood lineage yet**

(1 John 1:10) Even after Jesus walked the earth and brought spiritual salvation, every human being is still born with original sin. In fact, even the believers, despite receiving Jesus and the Holy Spirit, still can't help struggling with sin and passing it on to their descendants. Receiving the sacrament of baptism does not change that.

On the one hand, the realm of spiritual salvation was the basis on which Christianity arose and was able to contribute so greatly to the spiritual progress of humanity. On the other hand, **the body has not yet been redeemed and original sin still strongly influences human beings**. This is the reason why the history of suffering, selfishness, conflict and bloodshed has continued to this day. God still endures sorrow and pain.

Christians, therefore, have anticipated **the Second Coming of Christ**. When Christ returns, he will bring complete—that is to say, physical as well as spiritual—salvation to every human being.

The Difficulty of Recognizing Him

Many think that, when the Messiah arrives, he surely will recognize the worthy believers and gather them around him. On the contrary, people need to recognize by themselves who the Messiah is. That is the real challenge. The Jewish people failed to recognize Jesus as the Messiah, even though he lived and worked right in front of them.

The True Value of Jesus ...

... did not lie in his words or miracles but in the fact that he was the carrier of the "DNA" of God's kingdom. He was the first true man, as he lived in total oneness with God. He was neither burdened with the original sin nor vulnerable to Satan's temptations. The quality of his love was expressed in many wonderful ways. Killing Jesus, the new sinless Adam, was the greatest tragedy since the Human Fall.

Complete Salvation

Jesus wanted not only to bring forgiveness for our sins but also to liberate us from the root of sin itself. Only then can human beings truly be free to experience their God-given potential to the fullest.

Expect Something New!

Jesus' unorthodox teachings seemed to contradict the Jewish tradition, but they did not! Jesus did not come for the purpose of repeating the words of the Old Testament and continuing the old traditions. He came to establish a new relationship between God and human beings: one of love, rather than laws and rituals. People of today should have an open mind and a humble attitude when preparing for the second advent of Christ.

God's Ideal

In the Principle of Creation (see Part 1) we learned that God's original desire for humankind is that they fulfill the Three Great Blessings, thus realizing an eternal world of goodness. This ideal has not changed in the least since the Human Fall. Through the Messiah, God wants to realize that same ideal. So in order to understand the essence of Jesus Christ's mission, it is necessary to know clearly about God's ideal of creation first.

What is next?

This introductory series comprises 6 brochures covering the essential contents of *The Divine Principle*.



- Part 1 The Principle of Creation
- Part 2 Our Life in Two Worlds
- Part 3 Why Does Evil Exist?
- Part 4 Why we need the Messiah
- Part 5 The Tragedy of Jesus Christ
- Part 6 The Turning Point of History

Ford Madox Brown, "Jesus Washing Peter's Feet at the Last Supper"

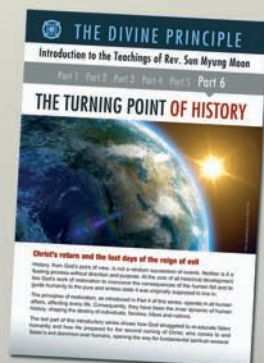


Prepare the world for Christ's Second Advent

Following Jesus' death and resurrection, God began to work through the followers of Jesus, the Christians, **to prepare for the second coming of the Messiah**. Christianity began with Jesus' twelve apostles and seventy disciples. For the next four centuries, Christians suffered as had the Jews during their slavery in Egypt. Despite severe persecution, their faith deepened and they became dedicated believers, committed to spreading Jesus' teachings.

During the last 2,000 years, Christianity went through a historical course that was very much parallel to that of the people of Israel.

In the next – and last – part of this *Divine Principle* introductory series, we will discover the extraordinary similarities between the Jewish and Christian histories. Through the "signs" of our times we also will come to understand that we definitely are living in the time of the coming of Christ: the Last Days.



THE DIVINE PRINCIPLE GENERAL OVERVIEW

The Divine Principle is a new revelation from God to humankind. It has been received through and was systematized by the Rev. Sun Myung Moon. It offers revolutionary new insights into the nature and work of our Creator. Here we have presented an introductory 6-part series covering central statements of the **Divine Principle's** main subject areas:

The Principle of Creation

God's nature, His ideal and the principles of His creation.

The Human Fall

How evil came into this world and how it influences humanity.

The Restoration of God's Ideal

Revealing God's work of salvation and the principles of restoration in human history.

EXPOSITION OF THE DIVINE PRINCIPLE, the reference book on the Divine Principle teachings, comprises the following chapters:

- The Principle of Creation
- The Human Fall
- Eschatology and the Last Days
- The Messiah: His Purpose and the Reason for His Second Coming
- Resurrection
- Predestination
- Christology
- The Principles of Restoration
- The Foundation for Restoration
- Moses' and Jesus' Course in the Providence of Restoration
- The Time Periods in the Providence of Restoration
- The Parallels in Jewish and Christian History
- The Period of Preparation for the Second Advent
- The Second Advent



Sun Myung Moon (1920 - 2012)

Already by age sixteen, Sun Myung Moon had received his commission through encounters with the risen Christ and was continuing his lonely and prayerful search to find the answers to fundamental questions about life – profound insights that now form the systematic teaching known as *The Divine Principle*.

By identifying spiritual principles that reveal the workings of God behind human history and through the world's great religious traditions, a way is opened up to transcend traditional boundaries of race, religion and culture and move toward a truly 'unified' view of life wherein the spiritual and physical dimensions are harmonized.



FAMILY FEDERATION
FOR WORLD PEACE AND UNIFICATION
familyfed.org | dplife.info

Local Contact