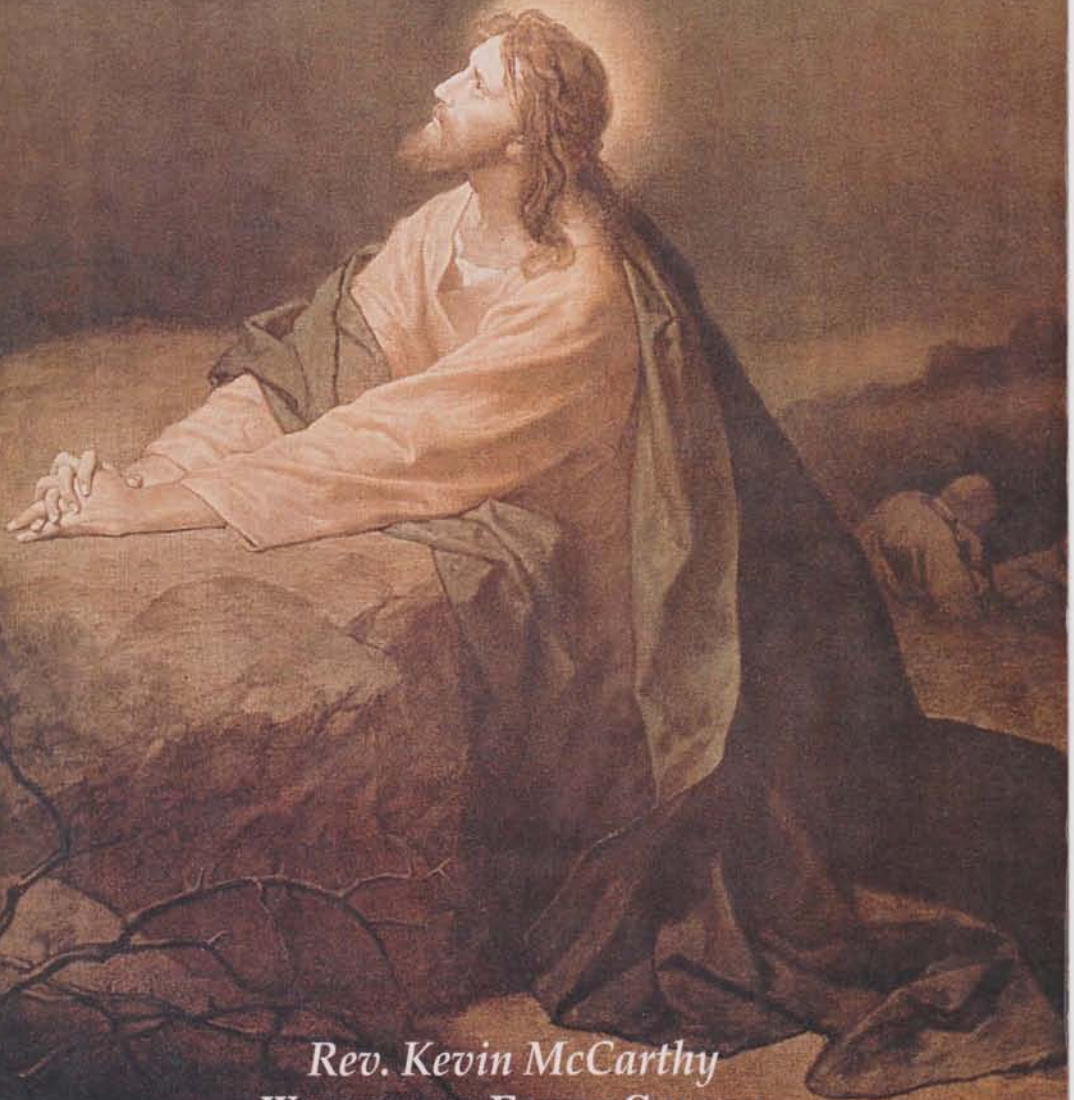


CHURCH GROWTH SERIES 2

The Blood-Stained Voice

Revealing God's Heart in a Christian World



Rev. Kevin McCarthy
WASHINGTON FAMILY CHURCH
FFWPU

The Blood-Stained Voice

Sharing God's Heart
in a Christian World

Includes:

- Explanation of the Principle, Tailored To Christians
- More Bible Verses Supporting Principle
- Minister's Actual Questions about Divine Principle
- Advice and Commentary for Teaching Christians
- Testimonies, Stories and Anecdotes
- Father's Words

Rev. Kevin McCarthy

WASHINGTON FAMILY CHURCH
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DEDICATION

To Our True Parents

I only repeat imperfectly the truths they have lived and taught.

ACKNOWLEDGMENTS

To Reverend Chung Hwan Kwak for trusting me with the honor to share God's word with 7,000 Christian clergy.

To Reverend Chang Seong Ahn, for his three years of investment in teaching me personally the meaning and value of the Divine Principle.

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Table of Contents

Introduction	2
Chapter 1—The Principle of Creation	7
Chapter 2—The Fall of Man	45
Chapter 3—The Principle of Restoration Through Indemnity—Introduction	75
Chapter 4—The Principle of Restoration Through Indemnity—Adam to Jacob	89
Chapter 5—The History Leading to Jesus	130
Chapter 6—The Law Covenant	138
Chapter 7—The Change of Blood Lineage	152
Chapter 8—Mission of Jesus	172
Chapter 9—Preparation in Jesus' Family	198
Chapter 10—Resurrection	229
Chapter 11—Christology	253
Chapter 12—The Second Coming	271

TEACHING THE DIVINE PRINCIPLE TO CHRISTIANS

When one embarks on the mission to teach a Christian audience the contents of The Divine Principle, it is exceedingly important to be versed in the likely misconceptions and expectations that Christians typically harbor toward our teaching and our founder. The more we can avoid unwittingly contributing to those problems the better.

When I was teaching during the ICC era (1983–90) and True Family Values era (1995–97), it was always rather startling (and sometimes humorous) to experience how foreign and outside the Christian realm most ministers anticipated our teaching to be. If I had been lowered onto the stage in the lotus position sitting on a pillow, burning incense while chanting “Sung Sang-Hyung Sang,” a large number of those ministers would have been poking their cohort in the ribs and saying, “see, didn’t I tell ya!”

In fact, such wrong expectations just make our teaching that much more dramatic and exciting as they are exposed to the actual content of the lectures. Even the most vehement opponents of our teaching had to admit, albeit begrudgingly, that the Divine Principle was like no other teaching with regard to its effective and comprehensive biblical base. If they couldn’t agree on all points, they were always impressed.

As teachers, it is important that we understand our objective in teaching the Divine Principle content to the Christian world. What do we expect from Christians, especially those who believe deeply in the personal salvation they have genuinely received. What are we offering: a better salvation? Are we asking them to repudiate their internal spiritual experience and “get right with God”? Are we trying to “convert” them? Who are we? Who are “Christians”?

Knowing who we are is a good place to start before one wades into the task of teaching Christians. A lot is revealed in our organization’s original title: The Holy Spirit Association for the Unification of World Christianity. It implies that Christianity is not united and that there are unfortunate consequences as a result. Somebody needs to do something.

“Well, who said Christians had to be united”? Some have asked, “Is that Rev. Moon’s idea”? In fact, it was Jesus himself. Jesus not

only prayed fervently for Christian unity, but indicated that there would be an important effect of that unity, as well.

May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.

—John 17:23

That the world does not yet know the quality of Christ's love is directly attributable to Christians having yet to fulfill the vision of Jesus' prayer. Many would dispute the conclusion that Christians are not sufficiently united. Some would say the diversity of Christian belief is not a problem. But it is important to note that Jesus himself articulates a clear definition of the level of unity he expects. **John 17:21** "As God and Christ are one" is the standard he lays down for believers.

We also see that God revealed to Rev. Moon that one of the most disturbing problems of the 20th century, one of the major "headaches" of God, as it were, was the disunity of Christianity. This problem required the founding of the HSA-UWC.

What are some of the elements that have prevented this "oneness" from being achieved? Probably the most obvious reason is doctrinal issues. Certainly over the course of Christian history there have been many cultural, political and racial reasons for the division of Christianity, but eventually all contributing circumstances trickle down to the all-pervasive common issue of doctrine. It is doctrine that dictates, for example, whether baptism will be by full immersion or by sprinkling. It is doctrine that prepares us for an imminent return of Christ or a return that will be preceded by a series of events. Ultimately, it is doctrine that can and does divide us.

Many Christians approach the objective of Christian unity by suggesting that we should avoid doctrinal issues altogether. "Doctrines divide-Mission unites" is a cry now heard frequently. "Let's agree to disagree" is another. While these are good, positive ideas, doctrine cannot be avoided because it *is* important.

Doctrine is the vehicle that transports the truth to the believer. It forms the justification for his actions and more importantly it is

the ultimate source for the believer's sense of well-being and peace. Fiddle with my doctrine and you are fiddling with my reason for being.

Typical of doctrinal belief and equally problematic is the "all or nothing" attitude. If I find out that some portion of my doctrine is wrong, it opens the door to the possibility that all of it may be wrong. Most believers will try to avoid that position at all costs.

There is a difference between theology and doctrine. Doctrine unabashedly asserts what is true. Most of the time, in dealing with Christians, we are dealing with specific doctrinal beliefs. Although it is true that some ministers are also theologians, most are merely trained in their particular denominational doctrine.

The objective of doctrine is to elicit conviction, "to win souls" and to generate loyalty among the adherents. Thus, any suggestion that doctrine needs to be altered or adjusted is perceived as something that could have negative impact upon the loyalty of its adherents. Naturally, Christians approach the Divine Principle with trepidation and with their "sheep stealing" detection meters turned up to a highly sensitive setting.

This is the quagmire we enter when we gather Christians together to provide them an opportunity to hear "the truth" of the Divine Principle. Sometimes it may have seemed that the wisest approach was to avoid the issues of doctrinal difference altogether. After all, we wouldn't want them to think we were trying to "convert" Christians.

Whereas this may seem reasonable, it actually displays not only a lack of understanding of who Christians are and what is their circumstance but also, amazingly, it displays a misunderstanding of who we are and what is our mission. It could lead us to stray off message, if we are not careful. It is why, no doubt, our Father still must circuit the nations and remind us of the core of our beliefs and the essence of our responsibility.

Our mission is not to "convert" Christians, but that does not mean we compromise our evangelical tone. Conversion is a negative term. It implies the need to repudiate the former tradition. When a Baptist converts a Catholic or vice versa it is characterized as a move from darkness into light. It is a process, in their view, dictated by the parameters for salvation.

The Principle that we teach, conversely, recognizes the deep traditions and truths displayed in most of the world's religions. The Divine Principle affirms the salvation work of Christ on Calvary's cross. It affirms the successful promulgation of that salvation by most denominations. In a mysterious and powerful way, it gives deeper credence to the time-honored truths held dear by most Christians. No one is being asked to disclaim the spiritual traditions that brought him or her to this moment.

If not for conversion, then what is the objective in teaching the Divine Principle? It is not to redefine the root of Christian faith, but rather to define and accomplish the fruit of Christian faith. That is, our mission is to fulfill the final hope for which most religions are waiting.

Therefore, it is important that we teach from the perspective that what we are teaching are important truths meant for all. It is permissible to speak with passion in the hope of persuading Christians to our view. This should never be characterized as a misguided effort to "try to convert them."

How shall Christian unity be achieved without the careful process of transcending the differences of doctrinal beliefs? Remember, the standard articulated clearly by Jesus is "as God and Christ are one." Certainly there are no doctrinal contentions between God and Christ.

Clearly, we must begin by trying to envision what God and Christ's perspective must be as they survey the present circumstances of world Christianity, especially in this age when it appears that the moral influence of Christians in the world is on the wane.

There could only be three scenarios to describe the nature of divided Christianity. One is that there is one denomination that has the "correct" perspective and everyone else is wrong.

Most ministers agreed that this was the case; however, hopes for achieving a consensus on this important issue were dashed as we realized that each minister felt it was his own church that was the only correct one.

A second possibility is that every doctrine is completely wrong. Not surprisingly, no minister would ever consider that, but it could be an explanation for the extreme diversity in doctrinal belief.

A third scenario and the most likely possibility is that most doc-

trines have truth but also, in varying degrees, elements that are not true. Thus, we could expect, at a certain key moment in history, God would send a visionary into the world to help resolve the differences so as to accomplish the vision for which Jesus prayed.

In fact, even if only one doctrine and church had the truth, wouldn't it be incumbent upon that church to also report to the world the deep sorrow of God caused by such a sorry state of affairs, especially if we consider the sentiments of a God who "so loved the world, that he gave his only son." In other words, it is not sufficient that only one church is correct. God's goal embraces the entire world. God wants you to be saved, yes, but your salvation is not His only or ultimate goal. This higher, ultimate interest of God must be articulated and serve as the moral impetus for Christians to defer their individual church interests toward that higher fellowship. This interest is articulated through the perspective of the Divine Principle. This is what we are teaching.