

CHRISTOLOGY

Who is Jesus? What is Christ? Christians have been debating for centuries about the nature of Christ's mission, his role in our life and the substance of his personality.

Some declare that Jesus is God, the creator, himself. In their view, God took on flesh, departed his heavenly throne and came down to live among men. While Jesus was on the earth, therefore, there was no presence of God in heaven. He took a leave of absence from his holy palace.

Yet this doesn't correspond to Jesus prayer, "Our Father, *who art in Heaven.*" It would seem to confirm that Jesus is not God himself.

Some declare that Jesus is just a man, a good man no doubt, but no more. In their view, Jesus was good and wise. His mission was to teach us about the truth. We see Jesus display traits of humanity in **Mark 9:21** *Jesus asked the boy's father, "How long has he been like this?" "From childhood," he answered.* If Jesus were God himself, would he have to ask this question?

But could a mere man raise the dead? Jesus called Lazarus out of the tomb. There have been many good men in history, but they could not even begin to imagine how to raise the dead. Jesus did many more things that seem to indicate that he was not a mere man like you or me. What then?

A prophet? Many see Jesus as one of the prophets. Certainly in Caesarea Philippi and in Judea when Jesus asked, "who do the people say that I am," we see that many responded that Jesus was a prophet. We see also that the people of Islam have a deep respect for Jesus as a prophet. Many of the things that Jesus did were similar to the works of the prophets of old. Jesus called for repentance. He warned of dire consequences if repentance was not forthcoming. Like Elijah, he raised the dead and performed other impressive miracles.

But Jesus said and did things that no prophet had ever done before. **Mark 2:5-7:**

*When Jesus saw their faith, he said to the paralytic, "Son, **your sins are forgiven.**" Now some teachers of the law were sitting there, thinking to themselves, "Why does this fellow talk like that? He's blaspheming! **Who can forgive sins but God alone?**"*

Who can forgive sins except God? Jesus forgave sins. No prophet can forgive sins and certainly no ordinary man. Then what? Jesus must be God! We are back to square one.

The voice of scripture describes a Jesus who is all of these. It is our own inability to reconcile the relationship of divinity with humanity that stands at the heart of our confusion about the nature of Christ. This inability is an extension of the historical fact of the enmity between the spiritual and physical components of each human. Paul describes this plight in **Romans 7:22-25**:

For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from this body of death?

The human experience with the flesh is one in which defiance of God's Will is the norm. Jesus, in the Garden of Gethsemane, asserted: "The spirit is willing but the flesh is weak." In the Christian view, therefore, for Christ to take on flesh as a human was extraordinary.

For most Christians, Jesus stands as both God and man. He is integrated into the Trinitarian construct of God the Father, God, the Son and God, the Holy Ghost. Inevitably, in pursuit of Jesus' divinity, theology has subtly de-emphasized his human side. Thus, the "man" Jesus is a mystery, as is the expression of his divinity, increasingly through time, more detached and otherworldly.

Hollywood's attempts to express this mysterious man rendered in scripture have all fallen short. Those that seek, primarily, to uphold his divinity will, predictably, invent a Jesus such as the breathless, ethereal, parable speaking Jesus of *King of Kings* (played by Jeffery Hunter). Those that seek to convey Jesus' humanity, inevitably portray a Jesus such as the humanist, hippie sloth of *Last Temptation of Christ*. Everyone, thus far, has missed the mark.

The problem is in finding 'the magenta.' Jesus' is in the magenta. It is in understanding the harmony of pairs. In order to see the magenta one must understand the turning relationship between red and blue. Likewise, in order to fully articulate Jesus

Comment:

Jesus and Perfect Adam

The Tree of Life = perfected Adam = Jesus

In the Resurrection lecture we explained the meaning to the Tree of Life.

Tree of Life (Genesis 2:9, 3:24): Perfected Adam

Tree of Life (Proverbs 11:30, 13:12): Jesus

Tree of Life (Revelation 2:7, 22:14: Second Coming

Paul compares Adam with Jesus in 1 Corinthians 15:45. Thus the value of Jesus is the value of True Man (not fallen).

Christ, we must understand the principle relationship between mind and body.

This is what the Divine Principle lecture on “Christology” attempts to do. This is the “why” of teaching this lecture.

JESUS IS THE FIRST PERSON WHO FULFILLS THE PURPOSE OF CREATION

We learn by comparison. Confusion about Christ is furthered as a result of having no point of reference. Christians view Jesus as a “one time only” creation. Although we are instructed to become “Christ-like,” the meaning of that imperative is rather obscure.

The Divine Principle Christology lecture seeks to first establish an acceptable point of reference for understanding Jesus. That point of reference is “the person who fulfills the purpose of creation,” that is, the idea of Adam had he not fallen and, instead, achieved perfection.

Principle defines the value and nature of perfect Adam (divine, unique and cosmic value, etc). Next, that standard is compared with Jesus. In this comparison, we discover that they are mirrored reflections of each another. We have a DNA match!

JESUS: GOD OR MAN?

The comparison of Jesus with Perfected Adam will bring us to the issue of Jesus’ divinity as God and man. Some Christians believe that Jesus is the creator himself. Others believe Jesus is both God and man.

Principle gives the following scripture to indicate that Jesus is

man (a perfect man). This will not be enough to close the deal, however. We need to understand the full range of biblical references that form the basis for the Christian affirmation that Jesus is God and/or not just a man.

1 Timothy 2:5

*For there is one God and **one mediator** between God and men, **THE MAN** Christ Jesus.*

Romans 5:19

*For just as through the disobedience of the **ONE MAN** the many were made sinners, so also through the obedience of the **ONE MAN** the many will be made righteous.*

1 Corinthians 15:21

*For since death came through **A MAN**, the resurrection of the dead comes also through **A MAN**.*

Acts 17:31

*For he has set a day when he will judge the world with justice by **THE MAN** he has appointed. He has given proof of this to all men by raising him from the dead."*

These four verses listed in the *Exposition of the Divine Principle* indicate that Jesus was, indeed, a man. However, we still need additional work. Without delving into the additional verses that seem to indicate very strongly that Jesus is God, we will not quell the "internal rebuttal." Many Christians believe that Jesus is God, because of *scriptural declarations*. We must deal with the objections to the idea that Jesus was a man.

BIBLE VERSES THAT SEEM TO INDICATE JESUS IS GOD

These are the verses that spring to ministers' minds after we assert Jesus' humanity.

1. John 1:2-3

He was with God in the beginning and through him all things were made.

Jesus was with God in the beginning and all things were made through Jesus!

2. 1 Corinthians 8:6

*Yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, **through whom all things came** and through whom we live.*

Again, all things were made through Jesus.

3. Colossians 1:15–19

*He is the image of the invisible God, the firstborn over all creation. **For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.** He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him,*

Here Jesus is described as the creator. “For by him all things were created by him and for him!”

4. Hebrews 1:2

*In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and **through whom he made the universe.***

5. Hebrews 1:8

*But **about the Son** he says, “**Your throne, O GOD, will last for ever and ever, and righteousness will be the scepter of your kingdom.**”*

About the Son he says: Your throne, O GOD!

6. John 20:28

*And Thomas said (to Jesus) “My Lord and **MY GOD.**”*

7. 1 John 5:20

*“ . . . and we are in him who is true—even in his son Jesus Christ. **HE IS TRUE GOD** and eternal life.”*

8. Romans 9:5

*“Theirs are the patriarchs, and from them is traced the human ancestry of Christ, **WHO IS GOD OVER ALL, forever praised!**”*

9. 2 Peter 1:1

*“ . . . to those who through the righteousness of **OUR GOD** and Savior, Jesus Christ.”*

10. Titus 2:13

*“ . . . the glorious appearing of our **GREAT GOD** and Savior, Jesus Christ.”*

11. Philippians 2:5-6

*“Your attitude should be the same as that of Christ Jesus: Who, being **IN VERY NATURE, GOD . . .**”*

12. John 8:58

“Before Abraham was, I am.”

Jesus proclaims that he existed before Abraham.

A very impressive “murderers’ row” of bible verses, don’t you agree? Unless we can deal with these verses, we will not get far in trying to advance ministers’ understanding of the personage of Jesus from the perspective of the Divine Principle.

Keep in mind, we are not arguing against the divinity of Jesus. We are affirming the divinity of Jesus. We are attempting to explain the nature of the relationship between God and Jesus. This requires a basic acceptance of the autonomy in the relationship of Jesus with God.

The next step, strategically, is not to try to charge into the machine gun nest and attempt to refute the above scripture. Instead we must move clergy to the bigger picture.

That bigger picture is that there are bible verses that cannot be explained from the standpoint that Jesus is the creator. That is, we have bible verses that seem to affirm Jesus is God while at the same time we have scripture that seem, just as clearly, to be affirming that Jesus is *not* God himself. We must explain all of the scripture and bring them into harmony. This brings the issue to its proper dimension where a new perspective can be considered.

Let’s take a look at some of these scripture.

BIBLE VERSES THAT INDICATE JESUS IS NOT GOD THE CREATOR

1. Matthew 24:36

*No one knows about that day or hour, **not even the Son**, but the*

Father only.

Here Jesus makes a distinction between what he knows and what the Father knows.

2. Matthew 26:3

My Father, if it is possible, may this cup be taken from me, yet not as I will, but as Thou will.

Jesus' will is likewise autonomous from God's Will. Jesus is seeking acquiescence to God's will.

3. John 5:26

*For as the Father has life in Himself, so **he has granted** the Son to have life in himself.*

Jesus received his life from God. God received his life from no one. He is eternally self-existent.

4. John 5:30

By myself, I can do nothing: I judge only as I hear, and my judgment is just, for I seek not to please myself but him who has sent me.

Jesus says, "by myself, I can do nothing." This indicates that Jesus is relying upon his own relationship with God. He is not trying to "please myself" but rather is seeking to "please the one who sent me."

5. John 5:19

*The **Son can do nothing by himself**; he can do only what he sees the Father doing, because whatever the Father does, the Son does also.*

Jesus declares that he is following a pattern laid down by God. He is expressing obedience to God.

6. Mark 10:18

Why do you call me good? No one is good, except God alone.

Here Jesus emphatically makes a distinction between himself and God.

7. John 14:28

The Father is greater than I.

This is another strong statement that makes a distinction between Jesus and God.

8. Matthew 6:9

Our Father, which art in Heaven.

He didn't pray, Our Father, which art standing right here!"

9. Matthew 27:46

My God, My God, why hast thou forsaken me?

Inconceivable if he is God the Creator.

10. John 17:21-23

*. . . that all of them may be one, Father, just as **you are in me and I am in you**. May they also be in us so that the world may believe that you have sent me . . . that **they may be one as we are one**: I in them and you in me.*

In this prayer Jesus defines the term "to be one." It is clearly accomplished through the relationship of two autonomous beings. Christian believers are to model their relationship (to become one) after the relationship of God and Christ (as God and Christ are one). Notice that "to be one" does not mean to be "one and the same."

11. 1 Corinthians 15:27-28

*For he "has put everything under his feet." Now when it says that "everything" has been put under him, it is clear that **this does not include God himself**, who put everything under Christ. When he has done this, then **the Son himself will be made subject to him who put everything under him, so that God may be all in all.***

Paul declares that God put everything under Christ, except God himself. Instead God rules all things through Christ. (remember: "through him all things were made.")

12. Hebrews 1:3

*The Son is the radiance of God's glory and the **exact representation** of his being.*

Jesus is the **exact representation** of his being. I send my representative to Congress. He is not me, myself. He is my representative.

13. Hebrews 4:15 (compared with James 1:13)

*For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been **tempted in every way, just as we are**—yet without sin.*

Jesus has been tempted in every way, just as we are, yet he never sinned. See **James 1:13**: *When tempted, no one should say, God is tempting me. For **GOD CANNOT BE TEMPTED** by evil, nor does he tempt.*

Jesus was tempted in every way, but God cannot be tempted. This is why Jesus said, “don’t call me good, none are good, only God.”

14. Hebrews 5:7–9

*During the days of Jesus’ life on earth, he offered up prayers and petitions with loud cries and tears **to the one who could save him from death**, and he was heard because of his reverent submission. Although he was a son, **he learned obedience** from what he suffered and, **once made perfect**, he **became the source of eternal salvation** for all who obey him*

Jesus had to walk a course of faith and obedience in order to achieve perfection. By achieving perfection, Jesus “became” the source of eternal salvation.

In the Gospels, Jesus used the term “Son of Man 102 times. The term “Son of God” was used 76 times (65 times by Jesus). Jesus proclaimed that God was his father 54 times. There are 17 recorded instances of Jesus praying to God.

These verses are even more persuasive toward our view of the personage of Christ. However, we must reconcile these scripture with those verses that seem to proclaim Christ as God the Creator.

EXPLANATION OF VERSES THAT SEEM TO INDICATE JESUS IS GOD

1. John 1:2–3

He was with God in the beginning and through him all things were made.

We have no problem with this from the standpoint of Jesus as microcosm. The universe is patterned after the form of man’s spirit and body. This is so that man can exert dominion over all things. The description rendered in 1 Corinthians 15:27–28 is in harmony with the view of the Principle.

2. 1 Corinthians 8:6

*Yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, **through whom all things came** and through whom we live.*

Again, this view is not inherently contrary to the view of the Principle

3. Colossians 1:15-19

*He is the image of the invisible God, the firstborn over all creation. **For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.** He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him.*

There is dispute with regard to who the word "him" refers. Does it refer to "the invisible God" or does it refer to "Jesus." This one is the most problematic. However, be aware that this is disputed in many Christian circles.

4. Hebrews 1:2

*In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and **through whom he made the universe.***

Again, no problem in explaining the idea that God created the universe "through" the pattern of perfected Adam, or Jesus.

5. Hebrews 1:8

*But **about the Son** he says, **Your throne, O GOD, will last for ever and ever, and righteousness will be the scepter of your kingdom.***

The writer of Hebrews is reciting Psalms 45:6,7: "Your throne, O God," This was a common salutation of respect offered to a person of high regard. See also the next verse:

6. John 20:28

*And Thomas said (to Jesus) 'My Lord and **MY GOD.***

This is a common form of greeting a person of respect. It is not a statement on the divinity of Christ by Thomas.

7. 1 John 5:20

*And we are in him who is true, even in his son Jesus Christ. **HE IS TRUE GOD** and eternal life.*

This is another disputed scripture. The dispute is over whom the term “he is true God” is referring. The proper reading would be in this way: “we are in God (“him” is God) who is true—even in his (God’s) son Jesus Christ. He (God) is true God and eternal life.”

8. Romans 9:5

*Theirs are the patriarchs, and from them is traced the human ancestry of Christ, **WHO IS GOD OVER ALL**, forever praised!*

Jesus is “God over all” in the sense that God has put everything under his feet as per 1 Corinthians 15:27–28.

9. 2 Peter 1:1

*To those who through the righteousness of **OUR GOD** and Savior, Jesus Christ.*

Meaning “Our God (in heaven) and our Savior, Jesus Christ.” It would be the same, say, after a workshop and we ask for testimonies from the guests about their experience. One guest says, “I’d like to thank our Heavenly Father and lecturer John Doe.” He is not proclaiming John Doe to be Heavenly Father. In the same way 2 Peter 1:1 is referring to two: our God, and our savior, Jesus.

10. Titus 2:13

*. . . the glorious appearing of our **GREAT GOD** and Savior, Jesus Christ.*

Same thing here.

11. Philippians 2:5–6

*Your attitude should be the same as that of Christ Jesus: Who, being **IN VERY NATURE, GOD**.*

We agree that Jesus, in nature, is like God. As in “exact representation” or “in his image.”

12. John 8:58

Before Abraham was, I am.

This is saying, “before Abraham achieved perfection, I achieved it.” Because Jesus was the first perfected man, he assumed the position of “first ancestor,” that is, Adam’s position. See Hebrews 5:7–9, “once made perfect, he *became* the source of eternal salvation.” John 8:58 is a statement indicating quality and position, not chronology.

JESUS AND FALLEN MAN

The Divine Principle concludes the Christology presentation with the explanation of the relationship of Fallen Man with Jesus. This is a very important section for ministers. It demonstrates that our teaching has a very deep and *traditional* understanding of the fundamental role of Christ in the work of salvation.

We are asserting that mankind cannot save himself from his sin. We are affirming that Jesus is more than just a wise and good teacher showing us how we should live our lives. We are emphasizing the most vertical perspective of Christ’s role and our relationship with him. Jesus is in the position of first ancestor and thus, we must find a way to sever our relationship with the dead Adam and come into the lineage of the living Adam, Jesus. This means we need the process of “rebirth.” In this respect we are fundamentalist. Most ministers will be surprised and relieved to see that we are, squarely, in the “vertical” camp when it comes to relationship with Christ.

It is important to remember, as was mentioned earlier, that most ministers are doctrinally trained. Their reason for being a minister is to “win souls for Christ.” The message of rebirth is, of course, at the heart of that purpose.

“Rebirth” means we come out of the lineage of the dead Adam and are grafted onto the lineage of the “living” Adam.

Let’s examine the pertinent scripture with regard to this topic:

John 15:1–5

I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. You are already clean because of the word I have spoken to you. Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the

Comment:

Actually, the Completed Testament Age understanding of the "grafting process" is different than that of the New Testament. In the CTA, the "messiah" is grafted into the believer through the blessing. See Father's words:

In the process of engrafting the true olive tree onto the false olive tree, you do not engraft at the level of a branch up on the trunk; rather you cut the very bottom of the tree (leaving only the root), then you engraft the new branch there. This means that the Christian churches must establish a new standard, a new system of order, and a new way of thinking centering on the coming Messiah. The result of their faith was the fruit of the false olive tree. In order to raise the fruit of the true olive tree, the old tree must be cut and the new branch engrafted onto it. If engrafting is not possible, the entire old tree must be pulled up with its roots and burned. If left alone, the seed of the false olive tree will spread and make countless false olive trees. The purpose for cutting the false olive tree is to engraft onto it the eyes of the true olive tree.

However, this is probably not necessary, at this stage, to explain this difference.

The most important new concept for ministers at this point, in my view, is that they get comfortable with the idea that the grafting-rebirth process is the process of the "**change of blood lineage**." I focus on this idea rather the differences in the Completed Testament Age understanding of the grafting process.

vine. Neither can you bear fruit unless you remain in me.

I am the vine; you are the branches. *If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing*

Romans 11:17–18

If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you.

John 3:3-6

*In reply Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is **born again**." "How can a man be born when he is old?" Nicodemus asked. "Surely he cannot enter a second time into his mother's womb to be born!" Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is **born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit.***

In order for man to be "born again" we need parents. This is the foundation to understand the process of rebirth.

Rebirth is the heart of "salvation." In fact, it is important to understand, from the Christian perspective, the separate and distinct functions of each of the events from the cross to the ascension in Jesus' ministry.

The *Exposition of the Divine Principle* asks a question that is easy for Christians to misunderstand when it attempts to accurately assess the "limit" of salvation through the cross.

Christians will be confused by that approach because, in their view, the cross does not "save" man, the cross, instead, atones for man's sin. Christ shed his blood in our place for the remission of sin. After the work of the cross, Jesus conquers death through his resurrection and then opens up the channel of rebirth on the day of Pentecost. Of course, the true finale is Christ's return to "judge the living and the dead" at his second coming.

It is all a part of the process to learn how to communicate with Christians. It does not require us to "water down" our teaching. It does, however, require us to be more aware of how things will sound to the Christian ear.

REBIRTH AND TRINITY

Rebirth requires the position of God, father and mother. This will set the stage for understanding the meaning of the Trinity.

Jesus is referred to as "everlasting Father" in **Isaiah 9:66**

For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, EVERLASTING FATHER, Prince of Peace.

Establishing Jesus in the position of Son and Father in the work of regeneration is acceptable to ministers. To establish the Holy Spirit in the role of “mother” requires much more cautious assertion.

John 14:16

And I will pray the Father, and he shall give you another COMFORTER, that he may abide with you forever;

John 14:16 describes the Holy Spirit as a Comforter or Counselor. Certainly, it is a bit of a stretch to assert motherhood or that the Holy Spirit is the “feminine spirit of God.”

John 3:6

Flesh gives birth to flesh, but the Spirit gives birth to spirit.

This verse is a bit more helpful. The “flesh” that gives birth is a mother. Likewise, the “spirit” that gives birth is a “mother.”

The Holy Spirit symbolized by the dove could suggest a feminine type role but it won't be that convincing to ministers. “Dove” is a symbol for “innocence” or “harmlessness” and is not necessarily conveying a feminine presence.

Add to the confusion that sometimes scripture refers to the Holy Spirit as “he,” and it can cause unnecessary problems if we are too insistent that the Holy Spirit is *the* feminine spirit of God. Basically, I would focus on the partnership of Jesus and the Holy Spirit as being reflective of the partnership of “parents” in the work of providing rebirth.

The more important point is that this is the more appropriate point for them to understand the “limit of salvation.” As mentioned, in the *Exposition of The Divine Principle*, this content is shared on the first page, in lecture 4, in the eighth paragraph! I, strongly, recommend that this content be explained, instead, carefully within the section on the meaning and function of the Trinity. The process of salvation may start at the cross, but it truly touches down on the Day of Pentecost with the arrival of the Holy Spirit.

The term, “limit of salvation through the cross” is really inconsistent with the dynamics of salvation from the Christian view. Another important advisory: instead of “the *limits* of salvation,” say, “the *extent* of salvation.”

As far as the cross is concerned, we need to magnify the atoning work of Christ at Calvary, not qualify it as less effective than first thought. The Divine Principle elevates the meaning of Christ's shed blood. The Principle reveals that Jesus sacrificed much more than had been previously understood. Jesus not only gave his blood, he gave his family and lineage, as well.

Trinity and the Extent of Salvation

The first manifestation of trinity is within God. Man was created in the image of God. God's image manifests in male and female. At the same time, God is "one" as Jesus declared in Mark 12:29. In this sense, God is "red, blue and magenta" This is why God is a God of the number three.

This becomes the standard of the first attempt to make the trinity substantial. The first trinity was to be God, Adam and Eve. This trinity would have been the cornerstone of the Kingdom of Heaven. It would have been a spiritual and physical foundation.

However, Adam and Eve established the spiritual and physical foundation centering on Satan. Because of the spiritual and physical foundation, Satan exerts a spiritual and physical claim over mankind. Thus, Satan's claim and the nature of sin, although spiritual, are passed through the physical lineage of man. This is why Paul declares "by the sin of one man is death for all."

Jesus came to establish his kingdom by erecting a spiritual and physical trinity foundation. The spiritual foundation of God the Father, the Son and the Holy Spirit would be incarnated as Jesus fulfilled the three blessings.

However, because there was no faith in Israel, Jesus had to turn toward the cross and the atoning work requiring the shedding of his blood.

On the day of Pentecost, Jesus established the spiritual trinity of God the Father, the Son and the Holy Spirit. This established the position of "spiritual True Parents" and, for the first time, a channel of regeneration was made available for fallen man. He could "change his lineage" through Jesus and the Holy Spirit. He could escape the lineage of the Satan-centered dead Adam, and enter, through rebirth, the lineage of the God-centered living Adam.

A Future Hope

Paul states in **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.***

Our present salvation through Jesus and Holy Spirit comes with a hope of a future “redemption of our bodies.” This is the physical side of rebirth (or regeneration). Although we are fully saved in Christ as an individual, we know that our salvation does not extend to our next generation. For that to take place requires the hoped for “redemption of our bodies.”

Until Christ comes again, the gates to the kingdom are open spiritually through Jesus and the Holy Spirit. We receive the gift of eternal life through that gate. However, if my spouse and I are born again and we conceive a child, that child is still a descendant of the “dead Adam.” Sadly, that child must be “born again.” This indicates that sin still reigns through our flesh.

Christ will come again to establish the spiritual and physical trinity foundation. He will set up the conditions to “redeem our physical bodies” so that sin no longer passes through the blood lineage from parents to children.

*I don't get it? Why is “physical salvation” so important? Isn't the spirit the part that matters most? After all, the spirit is eternal and this old body is just going to turn to dust anyway. **Rev. B.N., A.M.E.***

Answer:

Certainly the spirit is eternal and the physical body turns to dust. However, the physical body does display a type of “eternity.” In this sense, Adam's corporal body is still with us, that is, in relation to the body's ability to multiply. In other words, before Adam's body returned to the dust, it multiplied. This body continued to multiply and eventually you and I were born as the extension of Adam's body. Because of that connection, we were “born in sin.”

To “redeem our bodies” means that Christ comes to “complete salvation” by breaking this physical link to the dead Adam. Ultimately it means that Christ must establish a process of “on earth” multiplication that can incorporate all believers in the same manner this multiplication had extended, until now, the domain of sin.

Remember, Jesus was on earth proclaiming that the Kingdom was at hand. He had the authority to forgive sin on earth. Christ returns to this recreated opportunity on earth.

What is the Unification Church's interpretation of John 3:6? Rev. B.D., Baptist

Answer:

The basis of rebirth is spiritual. However, the ideal of rebirth is that spiritual rebirth is then manifested through the lineage so that children born of flesh do not inherit the nature and spirit of sin from the dead Adam. This is the reason Christ comes again to the earth. He comes to complete salvation (Hebrews 9:28, 1 Peter 1:5) and to redeem our bodies (Romans 8:23-24). Paul calls this the "hope" of salvation, that is, our future glory. Therefore, the full context of becoming "Christ-like" is when children can usher forth from the womb, as Christ did, without sin.

In our final chapter we will cover the Second Coming of Christ and the extension of salvation from the individual to the family.

What is the nature of the Messiah fallen man needs? Fallen people do not need a Messiah in the fallen parents' position. The Messiah should be as unfallen Adam and Eve, one with God's will, receiving God's love and God's blessing in the position of True Parents, and able to give rebirth to all people. Otherwise, men and women cannot move to a position which has nothing to do with sin. Rev. Sun Myung Moon, "The Blessing and Ideal Family"