

CHAPTER NINE

MOSES TO JESUS

INTRODUCTION

This chapter covers the 2,000-year period from Abraham's family to Jesus. The providential purpose of this period was to expand the family-level foundation laid by Jacob to the world-wide level so that the perfected Adam could come to establish the Kingdom of Heaven on earth.

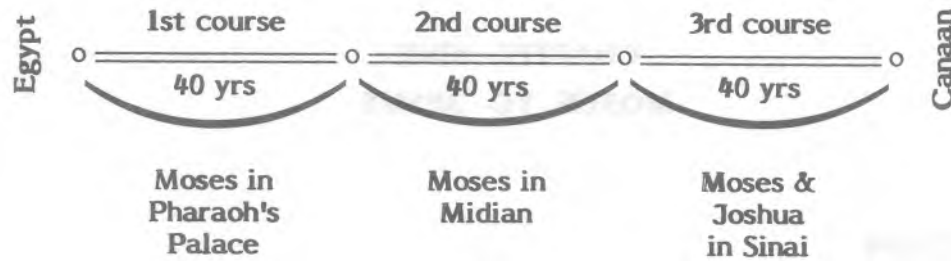
The two great figures of this period were Moses and Jesus. The key people and events represented will be examined for the way in which God's providence unfolded through them.

Because Moses' and Jesus' courses were expanded levels of Jacob's course, there are many parallels to be observed in the lives of these three central figures, as will be shown in this chapter.

I. MOSES

The seventy people belonging to the family of Israel joined Joseph at the beginning of their 400-year stay in Egypt, and multiplied to 600,000 by the end of the 400-year period (Numbers 1:46). It was to this large body of people that Moses was sent. His mission was to lead them out of captivity and into Canaan, as a God-centered nation.

Because of Moses' mission, his life quite closely parallels Jacob's, and the lives of both of them became a pattern for Jesus to follow later. Moses' life can be divided into three main parts, his mission reaching the completion stage in the third effort or course. We will now examine these three courses from the point of view of God's Dispensation for Restoration.



A. The First Course

1. The Foundation of Faith

Moses was raised in the Pharaoh's palace, but was cared for by his mother (XX 41). She, as a Hebrew, taught him the traditions of his people so that he loved the Hebrew people (who at that time were slaves to the Egyptians (Exodus 1:8-14)), and hated their state of oppression. By keeping the faith of his fathers in his heart for forty years, even though he was living in the midst of the satanic world, he was able to qualify as God's central figure and lay the Foundation of Faith. By remaining united with God's Word during this period of separation from Satan, it was not necessary to make a material offering.

2. The Foundation of Substance

Since the Foundation of Substance had now to be laid on the national scale, the people of the nation were "Cain" in relationship to God's central figure, who was their "Abel."

The Israelites had to unite with Moses in order for him to fulfill his mission of making an Abel-like nation of them. Only through complete obedience to him could they accomplish God's will.

To bring about this union with the people, Moses was inspired to kill an Egyptian who was persecuting an Israelite (XXVIII 14). By doing this Moses was showing God's anger at Satan, who had struck down the first Abel. Through his act, Moses separated himself from Pharaoh, who was very angry when he heard of the killing. Finally, it should have indicated to the Jews that Moses was on their side, and therefore should be trusted to lead them. (An event such as this one, which

God uses to initiate fulfillment of the Foundation of Substance, is called "the providence for the start.")

The next day, however, when Moses tried to intervene in an argument between two Hebrews, they turned on him and asked if he was going to kill them as he had killed the Egyptian the previous day (XXVIII 18). It was clear that they had missed the whole point of his action the day before, and that they didn't trust him. God had prepared this time for their emigration to Canaan. If they had followed Moses, he could have led them in 21 days to the promised land.

As it was, by their rejection of him, the Foundation of Substance was not established, and he himself was forced to flee from Pharaoh's wrath by escaping to Midian (XXVIII 20,21 / XX 43).

B. The Second Course

1. The Foundation of Faith

Because Moses himself did not fail God, he could be used again by God as the central figure to establish a nation.

Moses spent forty years in Midian to re-establish the forty-year foundation he had made in Pharaoh's palace (Exodus 2:2). His life was difficult; Midian was an inhospitable, Cain-like land (XI 98). By maintaining his faith during this forty years, he succeeded in laying the Foundation of Faith for the second time.

2. The Foundation of Substance

At the end of the forty-year period in Midian God called Moses (at the burning bush) to return to Egypt and lead his people to freedom (XX 9-24). Moses was reluctant, but God gave him three signs and ten disasters with which to convince Pharaoh and the Hebrew people that he was the one chosen by God to lead them (XX 17-24 / XVII 103).¹ The success of his mission again depended on their having faith in him and obeying him.

God's determination to set the Israelites free was made clear by the nine plagues and pestilences (XVII 103 / Exodus 8-11) loosed on the Egyptians when the

¹ Two of the three miracles are mentioned in the Koran (XX 17-24).

Pharaoh refused to acknowledge Moses and let the Israelites go. Each one of the disasters caused Pharaoh to agree to release the Israelites, but each time he was not true to his word. (Turning the Nile into blood, the third miracle, was also the first calamity, bringing the total number to ten). The Hebrew slaves could see clearly now that Pharaoh was on Satan's side and that Moses was on theirs.

To complete the Foundation of Substance, the Israelites were obliged to remain united with Moses until they reached the promised land of Canaan. It was a condition of faith for them to pass this test of time.

"The providence for the start" was completed successfully through the miracles and calamities. The Jews were finally able to leave Egypt and begin their trip to Canaan.

The period they needed for escape was three days (Numbers 33:52). A three-day period was necessary for separation from Satan in beginning a new course.²

Because of their failure in the first course, the Hebrews now had to go through a more difficult condition to lay the Foundation of Substance. If they had united with Moses at first, they could have peacefully passed through the land of the Philistines and reached Canaan in 21 days. (This period was following the 21-year course of Jacob in Haran.) Now, however, there was the possibility of war with the Philistines, and so God directed them on a longer course through the desert. This was a 21-month course.

In order to secure the faith of the Israelites during their 21 months in the wilderness, God ordered Moses to lead the people to Mount Sinai, where they cleansed themselves. Moses was told to ascend the mountain and there to fast for 40 days as a condition to receive instructions from God (VII 137).

At the end of the 40 days, Moses received three things:

- (a) Ten commandments on two tablets (VII 142 / Exodus 34:28);
- (b) Instructions for making the Ark of the Covenant (Exodus 25:10);
- (c) Instructions for making the tabernacle (Exodus 26:1-30).

² For example, Abraham travelled for three days before preparing to sacrifice Isaac (Genesis 22:4). Jacob took three days to escape from Haran to Canaan (Genesis 31-22). Jesus was buried three days before the resurrection and the beginning of his spiritual mission (Luke 24:6). Muhammad had to hide for three days before being able to join his followers in Medina.

If the Israelites had followed Moses the first time, they would not have needed these things. Instead, they could have gone straight to Canaan and constructed a temple as the central object of their faith, and image of perfected Adam.

The tabernacle was a substitute for the temple, to be used until they settled in Canaan. It had two parts — the outer (Holy) and inner (Most Holy). Thus it represented the spirit and body of the perfected Adam. Until he came, they needed a symbolic object to represent him.

The Ark of the Covenant was to contain the two tablets and the staff of Aaron as well. The two tablets were the substantiation of the Word and symbolically representative of perfected Adam and perfected Eve. The staff which sprouted and bore fruit when placed in the ground was also a symbol of the perfected Adam and the new life he would bring to fallen man (Numbers 17:8).

The tabernacle, as the symbol of perfected Adam, was to remain the focal point of their faith until the temple, as the image of perfected Adam, could be built in the promised land. Finally, the perfected Adam himself would come as the substantial Word of God and real focal point of their faith.

When Moses descended from Mount Sinai at the end of the forty days, he found that the people had lost faith and built a golden calf as an idol to worship. For them God was still just another god competing with many, and not the One God. Moses was filled with anger and broke the tablets on the mountain-side (VII 148). He destroyed the calf and made the people repent (XX 97). He prayed for their forgiveness, and then returned to the mountain for a second 40-day fast (Exodus 34:28). This second time was more difficult, but when he descended from the mountain the people had remained faithful.

Moses' fasting for 40 days established a Foundation of Faith to receive the symbolic representation of perfected Adam and his bride — the two tablets. The Foundation of Substance to receive the substantial Word was secured by the people remaining faithful during the second 40 days. The Ten Commandments, the Ark and the tabernacle (later the temple) became the main objects of faith to the Hebrew people until Jesus came as the perfected Adam with the Holy Spirit as his bride.

From Mount Sinai they travelled on to Canaan. Because the people complained a great deal about their condition (Exodus 16:3), Moses had to precede their

entry into Canaan with a 40-day period of spying (Numbers 13:25). This 40 days of spying was to establish for the third time the foundation for the tabernacle and what it contained. The Foundation of Substance they had begun by maintaining faith during Moses' second fast and by building the tabernacle was to be completed by their steadfast faith in the promised entry into Canaan.

One spy was sent from each tribe. At the end of the 40 days, only two of them, Joshua and Caleb, reported faithfully and advised Moses to enter Canaan (V 26 / Numbers 13:6-9). The other ten reported Canaan to be an inhospitable land in which they would be sure to perish if they entered (Numbers 13:31-33). They advised Moses to return to Egypt.

Since God had led them all this way to enter the promised land of Canaan, the advice of the ten spies was not in accordance with His will.

The people had to choose between Abel (Joshua and Caleb) and Cain (the other ten). The people rejected Joshua and Caleb in spite of their pleadings, and clamoured to return to Egypt (V 24).

Their lack of faith in God's promise caused the third effort to establish a Foundation of Substance for the tabernacle to fail. This failure also marked the failure of the Foundation of Substance in the second national course. By disuniting with Moses and the tabernacle, the people failed to restore Cain's position even though Abel (Moses) was faithful and righteous throughout.

C. The Third Course

1. Foundation of Faith

To restore the forty-day foundation for the tabernacle and the forty-year foundations laid in Midian and in Egypt, the Israelites had to wander in the wilderness for forty years before being allowed to enter Canaan (V 29). Moses had remained faithful throughout, so God could use him again to lay the Foundation of Faith. Moses proved his faith during this stay in the wilderness by always obeying God and remaining united with the tabernacle. Thus, the Foundation of Faith for the third national course was completed successfully.

2. The Foundation of Substance

The providence to start the Foundation of Substance in the third course called for Moses to demonstrate the power of God by calling water forth from the rock at Kadesh (II 56). By receiving this miracle, the people were to renew their faith in God and Moses, and prepare themselves to enter Canaan.

Before the Hebrews had reached Sinai, shortly after leaving Egypt, Moses had provided them with water by striking the rock with his staff at Horeb (Rephidim). His purpose then had been to show the doubtful people the power of God and to symbolically resurrect them by letting them drink the water of life from God. Drinking the water represented uniting with God and became the basis for God's relationship with the Israelites during their trip to Canaan.

This time, however, Moses became very angry with the people because of their faithlessness. He expressed his personal anger and frustration, which was not God's anger, by striking the rock twice. This was not what God had ordered him to do. God was angry with Moses for disobeying His command to strike the rock once, and forbade him to enter Canaan (Numbers 20:10-12).

It seems like a small mistake that Moses made, until we understand the deeper significance of "striking the rock." Moses made a mistake once before when he broke the tablets after his first forty-day fast on Mt. Sinai. The tablets had been shaped from the rock, and represented the perfected Adam and his bride. The rock, then, represented God. (The rock at Rephidim also represented God from Whom comes the "waters of life.") Moses was in the position of God to the Israelites, and his brother Aaron, was in the position of perfected Adam to represent him to the people (Aaron speaking for Moses was like perfected Adam speaking for God). Aaron was the one persuaded by the people to make the golden calf, so when he repented of this, he repented for all the people. God then was able to restore the tablets on the strength of Moses's faith combined with Aaron's repentance.

However when Moses struck the rock at Kadesh against God's will, there was no condition that he (in the position of God) could make to restore this. He was prevented from completing his mission of leading the Israelites into Canaan.

Another aspect of this failure was related to the restoration of Adam. Adam, once perfected, was to have formed the foundation for the human family. Through

the Fall, he died spiritually and ceased to give life. For Moses to strike the rock once had the symbolic value of giving life back to the position of Adam as would be done by the perfected Adam to come. To strike the rock a second time was to strike the resurrected Adam. Symbolically, this made a condition for Satan to invade the course of Jesus who came as the second Adam.

From the people's point of view, water did come from the rock, renewing the miracle and blessing of Rephidim. Since God would only allow the new generation to enter Canaan, it was important for them to drink the water, as the previous generation had done, as an expression of unity with God. This event then marked "the providence for the start" in the third national course.

Moses had to appoint someone to succeed him, as Abel, in making the Foundation of Substance. The man that qualified was Joshua (Numbers 27:18). He was one of the two spies who remained faithful to God, Moses and the tabernacle for the whole forty years. Because of his faithfulness, he could take Moses' position, just as Isaac succeeded Abraham. He successfully led the new generation of Israelites across the Jordan River (Joshua 3:7-17), as Moses had led the previous generation across the Red Sea (XXVI 64, 65). He did this after restoring the forty days of spying in Canaan by sending two spies to Jericho who returned and reported faithfully (Joshua 2).

Joshua's success in leading the people out of the desert into Canaan, and his victories over Jericho and the thirty-one Canaanite Kings (Joshua 12:24) completed the Foundation of Substance in the third national course.

(3) The Foundation for the Perfected Adam

As we have seen, Moses fulfilled conditions to restore the numbers 12 (through the 120 years of his three 40-year courses), 4 (through his 40-day fasts), 21 (through the 21 months passage from Egypt to Canaan) and 40 (through his 40-year conditions in Pharaoh's palace, Midian, and the wilderness).

Because the Foundation of Faith and the Foundation of Substance were completed in the third course, the Foundation for the Perfected Adam was set up, centering on Moses and Joshua. The satanic world had a powerful national foundation in Egypt, and therefore the nation of the Israelites also had to be strongly established in Canaan for the perfected Adam to come.

However, after Joshua's death, the people once more lost faith and the work of building a powerful, God-centered nation was not completed, delaying the actual advent of the perfected Adam until Jesus, almost 1600 years later.

D. Lessons Learned from Moses' Course

Moses' course reveals the extent to which God is present in human history, both by the way it follows the pattern of Jacob's course and by the way it anticipates Jesus' course. Moses had the mission to accomplish on a national level what Jacob had done on the family level, and what Jesus would do on the world-wide level.

As we have seen before, Moses' course shows us the importance of man's portion of responsibility. Although God had chosen Moses and the Hebrew people to enter Canaan and build a true nation, the failure of Moses and the people in the third course did not allow them to enter Canaan. Only Joshua, Caleb, and the new, faithful generation were permitted to enter.

Again we see that God does not interfere with man's portion of responsibility, only with the result. When the people made the golden calf and Moses struck the rock twice, God did not intervene because it was their responsibility to obey Him.

On the other hand, we can see God's determination to fulfill His will. When Moses failed, Joshua was appointed by God to take his place. If Abel fails his mission, then Cain, if he has remained faithful, can take that mission.

We learn that the greater a man's mission, the more difficult his trials. Moses was allowed to lead the Israelites only after overcoming the trial of God (Exodus 4:24). Although Jacob had to win the love of his brother Esau, Moses had to unite the twelve tribes of Israel.

God cannot give grace or mercy unconditionally because of man's 5% portion of responsibility. Therefore, man must merit grace by overcoming a temptation before or after a gift is given by God. For example, Moses endured forty years in the Pharaoh's palace before being offered the opportunity of the first exodus; he suffered 40 years in Midian before the second exodus, and fasted 40 days before receiving the Ten Commandments.

II. JOSHUA TO JESUS

A. Judges

After entering Canaan under the leadership of Joshua, the people were responsible to create a nation to which the perfected Adam could be sent. The central activity to be accomplished was the building of the temple to replace the tabernacle. To do so they had to separate themselves from Satan and then build the temple to represent sinless man (Joshua 28:14).

After the death of Joshua the people fell into disbelief, and instead of remaining faithful to God, they adopted the pagan practices of the Canaanites whom they were to subjugate. They again practiced the idolatry from which they had been separated upon leaving Egypt (Judges 2:1-3, 11-15). God could not use them to build the temple. The 400-year foundation of slavery had to be re-established for the building of the temple to proceed.

This period is called the period of the Judges, because the leaders of the Jewish people fulfilled the multiple roles of king, chief priest, and prophet. Sampson, as the last judge, was to be followed by a king who would build the temple and enable the perfected Adam to come. Through Delilah's deception, however, he was betrayed (Judges 15:15-21), and the providence was extended for two generations until the appointment of Saul (by Samuel) as the first king of Israel (I Samuel 10:1).

B. United Kingdom

Moses was intended to set up a nation for God, centered on the temple as the image of perfected Adam. Due to the people's failure, as already discussed, the foundation for a nation was centered instead upon a symbolic perfected Adam, the tabernacle.

Just as Moses came after a 400-year period of separation from Satan, a king was sent to establish a national foundation centered on the image of the perfected Adam, the temple, after the 400-year separation period of the Judges. That king

had to lay a Foundation of Faith and a Foundation of Substance to qualify, the nation to receive the perfected Adam.

1. Foundation of Faith

SAUL: Saul was anointed king by the last judge, Samuel, but he proved to be a selfish and ungodly man, and could not be used by God to build the temple (I Samuel 15:11-23). His forty-year reign was invaded by Satan, and although he laid a Foundation of Faith, he didn't succeed in his real mission. By building the temple he was to restore the numbers 12, 4, 21 and 40. This he failed to do, prolonging their fulfillment through the vertical extension of the time periods: 120 years — United Kingdom, 400 years — Divided Kingdom, 210 years — exile and return, and 400 years — final preparation for the perfected Adam, Jesus.

DAVID: David succeeded Saul to the throne. Although Saul persecuted him, David had always been faithful to Saul, and therefore could inherit the Foundation of Faith. Much of his life was consumed by restoring the damage that Saul had done. He was constantly at war with the enemies of his country, delaying the construction of the temple during his 40-year reign (II Samuel 5:4, 7:4-16 / I Kings 5:3).

2. Foundation of Substance

SOLOMON: David's son, Solomon, by being united with his father (as Isaac was united with Abraham) could inherit his father's Foundation of Faith so that he could qualify as the Abel-type leader of his people (XXVII 26). He was then allowed by God to begin erecting the temple (I Kings 6:1). The temple was the image of perfected Adam. As such it had to be at the center of the people's faith. If the people united with the temple, they would be restoring Cain's position by uniting with their Abel. The relationship of Solomon to the temple was like the relationship of Aaron to Moses. He was to direct the people to be obedient to their central figure. By Solomon being completely one with the temple, the people could also be one with it, thereby making the Foundation of Substance which was necessary for the perfected Adam to come. The age of Solomon was one of peace and great wealth and splendor (II Chronicles 8,9). God raised Israel up at this time in preparation for the perfected Adam to come as a victorious king to the leading nation of the world.

The three 40-year national courses of Moses had culminated in laying the national Foundation for the Perfected Adam on the symbolic level, centering on the symbolic perfected Adam, the tabernacle. The three 40-year reigns of Saul, David and Solomon were to restore this foundation on the more substantial level of image, centering on the image of perfect man, the temple.

In the latter part of his forty year reign (I Kings 11:42), however, Solomon became dominated by lust, and through marriages to pagan women he lost his purity of faith and engaged in idolatry (I Kings 11:31-33).

3. The Foundation for the Perfected Adam

Because Solomon failed to unite the people with the temple, the Foundation for the Perfected Adam could not be completed. The temple had been built, but the dispensation for the perfected Adam himself had to be postponed. As Adam's mission had been divided into Cain's and Abel's responsibility, so also God's Adam-like nation had to be divided into Cain-like and Abel-like nations (I Kings 11:34-39).

C. Divided Kingdom

In the north, ten tribes made up the Cain-like nation of Israel (I Kings 12). Because of their evil practices, such as idolatry, God could not protect them, and they were eventually destroyed by the Assyrians.

In the south, two tribes made up the Abel-like nation of Judah (I Kings 12). The nation of Israel was to be subjugated by love from the nation of Judah. To accomplish this, prophets were sent to the north, warning the people of the wrath of God to come if they continued their evil practices. In spite of the effort and miracles of these prophets (such as Elijah destroying the false prophets (I Kings 18:36-40)), Israel refused to change and was destroyed.

Towards the end of 400 years, Judah, having itself adopted the evil practices of Israel, was invaded by-Satan. God could not protect it, and it was conquered by the Babylonians. The people were taken captive, the temple was destroyed, and the Ark of the Covenant was lost (**II** Kings 25).

D. Babylonian Exile and Return

For seventy years the Israelites were held captive in Babylon. Their difficult situation moved them to remember how God had saved them in the past. They developed a new and deep faith, and were filled with longing to return to Jerusalem and their own land.

Because of their new faith, God trusted them. When Cyrus of Persia conquered Babylon, he let the Hebrews return to their homeland and rebuild the temple (II Chronicles 36:22,23). The return covered a period of 140 years to the time when Malachi, the last great prophet before Jesus, was sent to prepare the Jews for the coming of the Messiah.

Once returned, the people pledged themselves to obey the law of Moses, and reconstructed the temple and city walls (Nehemiah 3; 8; 9). This reconstruction and new pledge of faith were the basis for God to again recognize Israel as His chosen nation.

The 210 years of exile and return followed the pattern of Jacob's 21 years in Haran and subsequent return to Canaan. It led the people up to a final 400 years of preparation for the Messiah, or perfected Adam.

This period reflected the 40 years from Jacob's return to Canaan to the time he joined his son, Joseph, in Egypt to begin the 400 years preparation for Moses. Indemnity was paid to restore the 40-year reign of Saul, which had been invaded by Satan.

E. Preparation for the Second Adam (Jesus)

The nation of Israel suffered greatly during the 400 years before the Messiah. During this period, the Hebrews were controlled by Persia, Greece, Egypt, and Syria, and, after a period of independence, by Rome (63 B.C.).

It was also a period of world-wide preparation for the cosmic event of the advent of a second, sinless Adam. In Greece, Socrates (470-399 B.C.) pioneered Hellenic culture; in India, Gautama Buddha (565-485 B.C.) improved Hinduism; in the Far East, Confucius (552-479 B.C.) founded a new ethical and moral system.

God used these central figures to enlighten people in their parts of the world in preparation for them to receive a world-wide savior.

Externally, it was a period for development of new or improved methods of living. For example, Roman roads greatly improved land travel. The purpose of this practical development was to facilitate the spreading of the new message of the perfected Adam and the expansion of a new nation based on this message. Rome, in particular, was in the position to represent the world as "Cain" to Israel as "Abel". Rome was to be subjugated by Israel, so that it could be the instrument of God's will on the world-wide scale.

We must now examine the life of Jesus from the point of view of God's Dispensation for Restoration.

III. JESUS

Now that we have studied the Principles of Restoration and traced their application through four thousand years of providential history, we can study the life of Jesus from a new perspective.

Jesus came as the long awaited perfected Adam. Because his mission was to save the whole world (John 3:16), someone had to prepare a world-wide foundation for him. He was not intended to make a foundation for himself as perfected Adam, but to complete the individual, family, social, national, and international ideal that Adam had failed to realize. The whole purpose of history before his coming had been to make the necessary foundation for him to accomplish this task.

As we shall now see, Jesus' life went through three courses, after the pattern of Jacob's and Moses' lives.

A. The First Course

1. Foundation of Faith

The man chosen to lay the Foundation of Faith for the world-wide course was John the Baptist. He was known to be a unique individual, because of miracles associated with his birth and with his name (XIX 13, Luke 1:57-66).

Through his sacrificial and ascetic life, John succeeded in making a Foundation of Faith and in winning the respect of the priests and the people (Luke 3:4,5).

2. Foundation of Substance

The Foundation of Substance was to be made by the Jewish people uniting with John as their Abel figure. However, since Jesus was the man chosen by God to fulfill the role of perfected Adam, it was crucial that John humble himself to Jesus and become his disciple so that Jesus could inherit the foundation. John won the hearts of many Jews and had several close disciples. These were acceptable as a Foundation of Substance, but John doubted Jesus' mission and did not unite with him. (See Chapter Three)

3. The Foundation for the Perfected Adam

John's separation from Jesus prevented Jesus from claiming **the** foundation prepared for him. If John had become Jesus' chief disciple, his other disciples would have followed, enabling Jesus to begin his mission from a strong position.

Because John's foundation was not passed on to him, Jesus had to make his own foundation, and his life on earth was spent in restoring John's failure.

B. The Second Course

1. Foundation of Faith

To lay a Foundation of Faith, Jesus went to the desert and fasted for 40 days (Matthew 4:2). At the end of the 40 days he was tempted three times by Satan (Matthew 4:3-11). By overcoming the three temptations, he symbolically restored the Three Blessings (as Jacob had done in Haran). Jesus' victory over Satan secured the Foundation of Faith for the second course.

2. Foundation of Substance

To lay the Foundation of Substance, Jesus had to move the people to follow him. His miracles and signs served as the "providence for the start," and through them he demonstrated for the people that he clearly was the one they had so long awaited.

In the end, however, he was betrayed by one of his twelve close disciples, Judas Iscariot. When he was arrested, his remaining disciples fled, leaving him to his fate. These disciples represented the nation of Israel, and their failure to remain faithful represented the failure of Israel.

To make a Foundation of Substance, Jesus had to have at least three disciples completely devoted to him, thereby restoring the three sons of Adam: Cain, Abel, and Seth. They should have been willing to die in his place to restore man's separation from God. To regain the first family lost through disobedience, Jesus had to have disciples who would risk death in obedience to him.

The Foundation of Substance was not completed because the Jewish people lacked faith in Jesus. Instead of becoming their king, he was forced to die on the cross. Jesus himself, in spite of the people's rejection of him (and even God's abandonment of him on the cross — Matthew 27:46), always kept faith (Luke 23:34). By keeping faith at even the darkest moment on the cross, Jesus restored the lost faith of Adam and opened the way for a third world-wide course.

C. The Third Course

1. Foundation of Faith

By forcing Jesus to die on the cross, Satan had exercised the limit of his power over him, and through Jesus' absolute faith, God was able to exercise His greatest power over death. Having resisted all of Satan's temptations, Jesus was victorious over death and could, therefore, set up the spiritual foundation for the perfected Adam.

Jesus appeared to his disciples in spirit form for a period of 40 days after his resurrection (John 20:19). This period restored his 40-day fast which was lost through the crucifixion. Jesus successfully established the spiritual Foundation of Faith.

2. Foundation of Substance

Once the disciples saw the reality of Jesus' resurrection, they were inspired to sacrifice themselves completely. They, and countless others after them, gladly

gave up their lives as martyrs for Jesus. This sacrifice of life effectively laid the Foundation of Substance for the spiritual third course of worldwide restoration.

3. The Foundation for the Perfected Adam

We have shown that during his life Jesus was not able to fulfill the role of Messiah because he had first to restore the mission of John the Baptist. By being victorious in the third course, he could spiritually take the position of Messiah and together with the Holy Spirit (fifty days after his resurrection (Acts 2: 33)) become the spiritual True Parents of mankind, representing a new Adam and Eve.

As explained in Chapter Three, since then people have been able to experience rebirth as spiritual children of Jesus and the Holy Spirit through unity with them. Man can spiritually be freed through Jesus, and still be susceptible to Satan physically, as Jesus himself was (Romans 7:21).

The third Adam must come to complete the restoration of man on the physical as well as the spiritual levels. He must be victorious over Satan in every way, so that he can fulfill Adam's original purpose on earth completely, and establish the Garden of Eden — the Kingdom of Heaven on earth.

To prepare for the third Adam and the fulfillment of his mission has been the internal moving force of history for the two thousand years since Jesus.

D. Lessons Learned from Jesus' Course

We see again that God's will is absolute. Although John failed, God worked through another man, Jesus, to complete John's mission. By the same principle, we know that since the mission of the perfected Adam was not completed by Jesus, another must come to fulfill it.

At the same time, we see that God's providence for an individual or a group is not absolute. When John failed, Jesus took his place. When Judas betrayed Jesus, Matthias was appointed in his place (after the resurrection). When the Jewish nation failed Jesus, their position was given to the gentiles.

Again we encounter the fact that God does not interfere in man's portion of responsibility but only in the result. John the Baptist and Judas had to follow Jesus out of their own desire; God could not force them.

We are also shown that the greater the mission of a man, the more difficult the trials he must undergo. Jesus had to pay the ultimate price of his life because he was in the position to restore the original loss of spiritual life and give new life to all mankind.

In the last section of this chapter, we will review the parallels between events in the two 2000-year periods of providential history that we have discussed so far.

IV. PARALLELS IN THE FIRST 4,000 YEARS

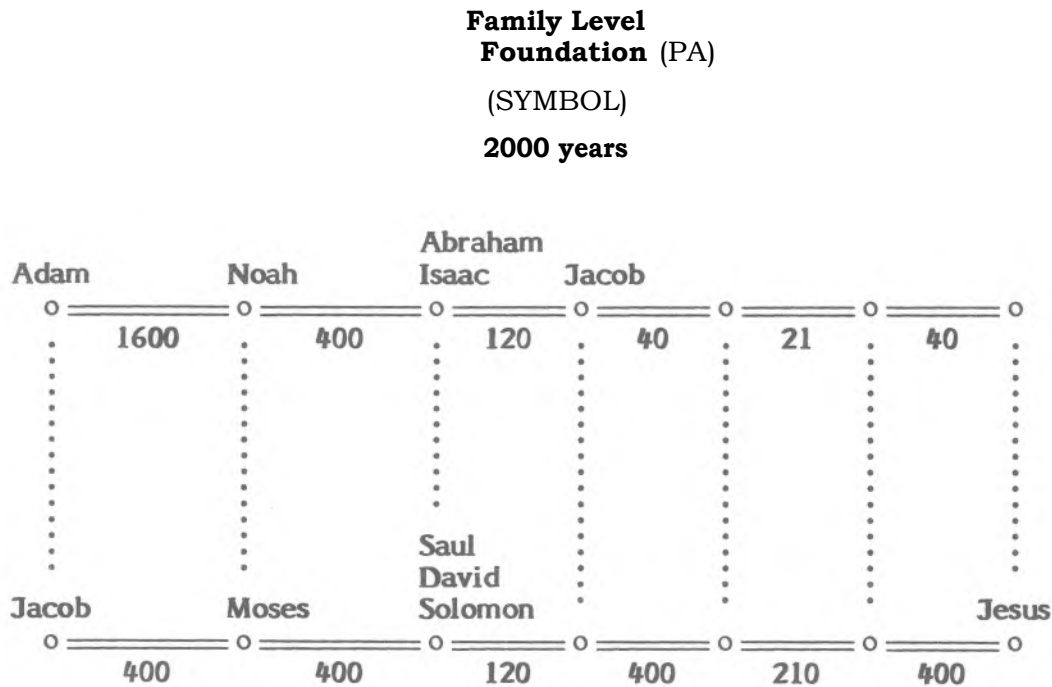
Things were created first "in symbol" and then "in image" of their real Creator. In the course of restoration, therefore, man must be restored after the same pattern: Symbol, Image, Reality.

The first 2,000 year period of providential history — from Adam to Abraham, marked the symbolic course of restoration. The 2,000 years from Abraham to Jesus marked the image-level course of restoration. Because history unfolds according to the Principle of Restoration, there are certain patterns which emerge. As we have shown, these are derived from the various responses of man to God.

If man fails to make a necessary condition of indemnity, the condition must be done again, with greater difficulty. Once Satan has invaded a condition, the base exists for him to invade on the next level as well. By the same token, any victory over Satan makes a base for victory in the next level. Because of this element of man's responsibility, and the need of all central figures to restore the numbers 12, 4, 21, and 40, there is the tendency for history to repeat a pattern previously established. In this case, we notice the repetition in the image course of a pattern established in the symbol course.

This is not to say that history is predetermined. By the principle that vertical history (man's relationship to God) can be restored horizontally (resolution of the Cain/Abel conflict), it is possible for the time periods to be reduced through intensifying the payment of indemnity. In every case, man must fulfill his 5% portion of responsibility to enable God to accomplish His will for man (XIII 11).

The following diagram summarizes the major parallels observable in the two 2,000-year periods discussed so far. From it we can clearly see that God has been guiding man in history according to The Principle. The pattern that was established in the first 2,000 year period, and repeated in the second, will be seen again in our study of the last 2,000 year period.



**National Level
Foundation (PA)**
(IMAGE)
2000 years

CONCLUSION

As we have tried to show in this chapter, God, our Heavenly Father, is intimately involved in human history. Although man is responsible for the Fall, God is responsible for creating man in the first place. We learn through repeated situations that God is determined to restore fallen man, and that the only thing delaying the fulfillment of God's will is man's failure to carry out his portion of responsibility.

How sad God must have felt to see so many of his central figures and chosen peoples fail at the crucial moment! From the constant lack of faith shown by the Israelites in the desert to the last minute desertion of Jesus by his disciples, man has constantly disregarded God's blessings.

How precious, then, must victories be to God! What great moments of victory when Joshua led the people over the Jordan River, and when Jesus remained faithful even in the most difficult moment on the cross! Our lives have ultimate value only if we can faithfully fulfill God's will.

The next chapter will trace the providential history from Jesus to the present, and show how it parallels the previous 2,000-year periods.