

Faith & Life - Volume 2

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Adam's Family Introduction

Until now we have studied the providence of restoration from the historical standpoint, or from the viewpoint of the Principle, but we still do not know just what it is we must indemnify, just what position we are in ...or how to develop concretely our external position or our internal position of heart. In view of this, I'd like to talk about how to apply the Principle in our lives, from a different viewpoint than to that which has been discussed before.

Of course we must grasp the Principle as it is, as it is written in the book, but we must clarify the principles of life and learn how to apply them in our own situation.

You must be well prepared before you hear the Word of God. Of course, the Word needs life as its base, so we cannot just listen with our ears, but we must receive the Word with our heart, with our feelings as our subject. You may already have been preparing yourself before you gathered here, but during these talks you must listen with a well prepared attitude.

Just recently, a group of more than 100 blessed women heard these talk. There was much spiritual pressure, and about five of them had strong headaches, or painful choking sensations. Some even had to lie in bed for three or four days unable even to get up. This is because there is great spiritual pressure behind each Word of God. Perhaps some of you will begin to feel uncomfortable. Maybe some of you have had difficulties in preparing your own attitude. So you should realize that this time is a time of battle. You must think of it as a war, and overcome it. You must listen with full responsibility.

1. The Meaning of Indemnity

In the Introduction to the Principle of Restoration, we came across the words Providence of Restoration through Indemnity, but to advance the providence of restoration through indemnity, we must know that indemnity means, in fact, to fight. I am a self that has two masters. Man should only be dominated by the absolute God Himself. We have declared war when we learn that we are bound to evil, and decide to separate from the unprincipled, anti-master, ... tear away from him completely to return to be re-connected to our original Creator. With this purpose we have started our life of faith. We have declared a war. The battles that follow that declaration are indemnity. Once we have changed the direction of our life with the purpose of returning to and recovering our original self, then everything exists in the course of indemnity, within the period of indemnity. This is our position.

Many say that indemnity is paid for something that has happened. When some accident occurs, when something goes wrong, some people think it is indemnity that we are paying. But that is not so. Even now, at this very moment, we are in one period in the course of indemnity, and everything is indemnity. If we had not fallen, the Growth Period would be the time for our portions of responsibility, when we are to establish the vertical relationship with our subject. But since we fell, we now go through the course of indemnity instead of the course of responsibility. Before the fall, indemnity meant responsibility.

Make no mistakes about it, we are now in the midst of a period when we must completely solve the problem of our relationship with the unprincipled master, and that we are in a course where a give and take relationship with the Absolute Being must be re-established as in the original course of the principle.

2. The Meaning of a Condition

Then, what is the 'condition' in the period of indemnity, the indemnity condition? This can be said to be the accomplishment which has been built up internally by following your own direction. For example, let's say for a period of three days your motivation to start the spiritual life for those three days, and your accomplishment in the end is connected, then it can be said that the indemnity condition has been established.

The best example of this is when Abraham went to offer Isaac. His action was connected, it did not contradict itself, from the moment he started to go for this sacrificial offering to the moment when he held the dagger high and was about to kill his son for God. He did not have second thoughts about it from his own standpoint. He did not doubt. But because he was thorough, straight toward the purpose without looking back, his motivation and his accomplishment were one. That is how he gained victory. The 120 years it took Noah to make the ark and many other offerings were all done in this way. There is a certain time period connected with it. From the moment of determination until the moment of fulfillment, let's say for a period of three days, the accumulated accomplishments in this time period become the condition for one to receive the blessing from God.

The life of indemnity throughout the providence of restoration can be seen in this way. You must set an indemnity condition of equal amount if you have failed to fulfill your responsibility, especially when you knew what that responsibility was and when you were in

a position to fulfill it. If you are indemnifying the failure of your ancestors, the position of the ancestor that you have inherited, you can do this with a smaller amount of indemnity. The reason for this is that because there has been a history of paying indemnity throughout your family line, the indemnity is lessened by the sufferings of that time period. It means that because of accomplishments of sincere effort by one's ancestors during this time, you, the descendants, can be accepted to stand in the position before the fall with an indemnity condition of lesser amount. This has such a historical nature.

Next in the time of Abraham, the reason why Abraham's failure not to cut open the dove at the time of offering became extended into a long period of 400 years is because he was in a position where, if he was sincere, he could have easily fulfilled his responsibility. This happens when one is in a position representing history, but one is not aware of his own significance. When one is in the position when freedom can be gained through himself, when he must be responsible for even the smallest condition, and fails, then this demands a condition of greater indemnity.

Especially in the times of historical transformation, when that moment has been awaited for 6,000 years. If one gives sincere effort at the right historical moment, one can inherit the foundation of faith of the providence of restoration of 6,000 years. If you see yourself with such historical significance, you can inherit history. So it is very dangerous to come to the blessing after you have worked so hard in pioneer work, or witnessing. You come to the blessing and you come to Rev. Moon. If you fail at that moment, you will be in the position in which all your foundation of faith until now will be dug up, and it will crumble. Although at that moment you are in the position when all of the purposes of faith until now have to bear fruit, it will become a big problem if you think of it only superficially, forgetting what you, who have been leading a life of faith until that moment, have been really doing, what was your center, what was your purpose.

All of our life, our determination, our purpose, is for that moment when we have to connect with Rev. Moon, when he is giving us all of history, when he is giving us his own life. In the same way, Abraham's offering of the dove had the most important significance. If we look at it this way, we see that life led up to the present moment, if it is not in order, causes the present moment to go wrong. If we come across an incident, we tend to think of it only in terms of that time, or we tend to blame others for it. Instead, we should see that this happens because we have been living this way until now. In this way, there are different kinds of indemnity.

3. The Three Periods of Transformation

Part Two of the Divine Principle talks about the three periods of transformation: the foundation of faith, the foundation of substance, and the foundation for the messiah. The difference between the foundation of faith and the foundation of substance is that the foundation of faith concerns itself with the vertical emotion, the vertical faith, centered on the invisible idea: in other words the relationship between the Absolute one and myself; the foundation of substance is concerned with the horizontal emotion between you and me.

The purpose of the vertical faith is for the horizontal foundation. Therefore, the reason why we establish the foundation of faith is so that the relationship between you and me can be united in the same way as the relationship between the Absolute One and myself. Thus individual perfection is for the sake of perfecting harmonious give and take and for the sake of multiplying, which is God's purpose. The foundation for the messiah means the four-position foundation and the True Parents.

If we look at history, we see many that have perfected the foundation of faith, but none that have perfected the foundation of substance. Therefore vertical faith must be connected to horizontal faith. And although the foundation of faith and the foundation of substance are going in different directions, vertical faith must be developed into horizontal relationships and horizontal faith. This is our course of responsibility in the course of God's providence of restoration. Therefore Adam and Eve must become father and mother, changing man and woman taking their responsibility is the period of laying the foundation of faith, and after marriage comes the foundation of substance; and when you give birth to

children, you stand in the position of parents.

That was the purpose of the providence of restoration until now, and God has been trying to save us with the purpose of creation as His purpose. But, if we look at chosen people from the providence of the course of faith, there have been many who have. Risked their lives, and kept excellent faith, but they couldn't organize their own families. Even Jesus, as the only begotten son of God, who risked his own life, couldn't do this.

So we see that the foundation of faith is easy to establish, but we learn in the Principle of Restoration that historically there hasn't been anyone who could establish the foundation of substance with the same kind of standard as that of the foundation of faith. Since we have been repeating this over and over again, the first problem in the providence of restoration is to find the foundation of faith, and the foundation of substance, and to make them our own. With this problem one can easily collapse emotionally, or it becomes emotionally difficult. So our attitude of faith in the period of indemnity is to select and clarify our emotions. Thus once you acquire the knowledge that you're going through the course of restoration, and then you must immediately think that you are a historical being that you are needed by history.

And if you begin to have a family, then you must think of yourself as living for the sake of your family, for the purpose of the family, and you must think about how you can represent the family and take responsibility for the family. If you cannot be responsible for your own family, then you cannot stand in the position of the master of your family. Therefore, we belong to history through our lineage, and to become historical persons means that we must become persons who are needed, demanded by history, in the position of master of history.

We, who have faith, who go this life of faith how can we be loved by God? How can we be dominated by God? How can we belong to God? We think about these things. But if we realize the historical truth that we are persons needed by history, and grasp the historical direction, then God cannot help but love us.

Noah walked with God in such a relationship, in such a position. Abraham did, too. Moses especially should be noted, being the representative of the race. Moses had that historical responsibility that historical direction and he always thought about the future of the Israelites. That is why he was chosen by God to become such a historically responsible person. Therefore we must know why such a man was ever chosen, why a relationship between such persons and God existed.

4. Our Historical Value

While Rev. Moon was in middle school, he read an article in the papers about a young man who committed suicide. He cried for about three days. He didn't even go to school, but just cried and suffered more than the person who died. And his tears gathered on the floor through the oil paper; this surprised the members of the church that he attended at that time.

He searched in the Bible in order to learn about man, but after reading Luke 12:49 where Jesus said he could not reveal all the secrets that he wanted to reveal, he stopped searching in the Bible. Not all the important secrets of God are revealed in the Bible, and none of the things that should have been said and done by Jesus are written. When he was in elementary school, he asked the minister of his church about the purpose of faith. "Can we become Jesus when we believe in Him?" But the minister answered, "We are sinners by our ancestry, and our salvation comes only through Jesus, but we can never become Jesus." Rev. Moon realized that the purpose of life could not be fulfilled through the established churches, so he had to confront and struggle with God directly by himself. Rev. Moon was living in Seoul and going to school from there, but ever since he was a child, he cried and prayed, and climbed the high mountains of Korea with deep worries. For days he did not come back from the mountains, and in this way his relationship with God began. The men of faith; Noah, Abraham, Moses were all like this.

So, if we were to bear the responsibility for history, the problem is how much am I a

person who is needed by history, and also how much can I, as a human being, be responsible for my emotions? This distinguishes the false hypocrite from the real person. There are too many who think of themselves as existing for the purpose of this world, though they are actually hypocrites. They don't understand the true appearance of man, and in the end they are just living a false life among the mass of people ...deceiving themselves. Therefore, we must always ask ourselves just how much do we worry about our history, just how much more love do we have for others more than for ourselves. This will determine whether we are servants or masters. A servant only receives pay, but he is not in the position to take responsibility toward his work or towards the whole.

The present society, nation and even the family are suffering because there are just too many of these hypocrites. In the family, whether the future of that family is hopeful or not is determined by just how much the son grasps and shares the situation of his parents. If the children are always depending on their parents, and do not share the situation of their parents emotionally, then that family will become troubled.

If there are people who do not feel it is their own problem, too, when such false persons exist, then they are not masters of history, they are just spectators. Then, we can understand how God carries out His dispensation; through whom, toward whom, and who He loves, who He seeks out, and how, in which direction He leads them, through studying the Providence of Restoration.

So it wasn't the faithful persons who always reached out for, and searched for, God. Instead they became hindrances, or enemies of God. On the other hand, those who did not know God, but were responsible for the present moment, can be said to be the ones who worked with God.

In the time of Jesus, Peter was a faithful person, but he was just a laborer, cast away by society. The Samaritan woman was a gentile, but she gave testimonies to the Messiah. When we see this, maybe there are no real Unification Church members in this Unification Church. But maybe God's children are outside of this Church. We cannot simply say that those who believe in the ideas of the Unification Church can become the children of God. Therefore, it is easy for us to stand in a position where our faith becomes quite businesslike and we drift away from the heart of God. We may become like that instead of being happy for the faith we have found, and instead of being in a position responsible for history.

Those who are loved can easily forget the loving master, and those who have been overlooked can understand master's heart better.

In this way, once you have understood how much you are needed by and represent history, how the purpose of history is your purpose, how the direction of history is your direction, then you can be called persons who are really participating in the providence of restoration. If we understand Adam's Family in the history of restoration, then we can solve God's situation, and even the basic problems of the providence of restoration.

Therefore, Rev. Moon says to always concentrate on Adam's Family in our prayers, even if we do not pray about anything else, and lecture to God about principles of Adam's Family. How do we do this? We make God hear through our lectures about Adam's Family, Noah's Family and Abraham's Family. If you do this, since God has been successful in the providence of foundation until Jacob's course, you can feel that His heart and feelings are deeply flowing through this providence. So when we make God hear about this in detail, we can inherit God's heart. Therefore prayers that do not connect with God, through feeling, have absolutely no meaning no matter how much we pray.

Maybe there are times when words are just repeated. But inside your heart there is no love, or you are not happy internally at all. Or maybe there are times when words are said, not by your own will but by someone else's.

When you pray, if until now you have not had much emotional base, it is better not pray at all. If you are living each day with sincere effort, then you can pray upon that foundation,

but if it is not so, then it is better to change the contents of your prayer to the Principle of Restoration. This is because we are going the way, the course of restoration, and each one of us is some part of the course of restoration.

A believer is either an archangel, Cain or Abel. Therefore you must know who you are in Adam's Family in order to see the relationship between the Principle and yourself.

5. The 'In-Between' Position

In Adam's Family, first a foundation of faith through Adam's Family's providence of restoration through indemnity must be set up in front of God. Adam, who was faithless, became trapped in a position of having connections with both the Creator and Satan. In the end God must select a man of faith. But Adam is in an in-between position. Through his own failure, through his irresponsible act, and having bound a relationship with another master, Adam had no will or courage or face in front of God. He lacked strength of conscience and was living each day without any direction. This was the position of Adam after the fall.

This in-between position is truly a helpless state and it is a proof that the condition was not set up previously with a joyful heart.

Therefore, if your life yesterday was not truly emotionally fulfilling, then today, unable to thoroughly grasp the position of your faith, you may welcome the morning in some unclear state: Adam was in that state.

Though Adam and Eve had to come into an objective relationship with God, and they should have grown in love by their effort of heart, their emotions suddenly burst and flowed horizontally, and their connection of heart with God terminated. Consequently, their position declined. Their spiritual power that had been building up was all lost. After this, even if they tried to return to the original heart, they were just too ashamed of their emotional, spiritual situation. Yet they couldn't be happy with just a horizontal relationship, either.

Therefore Adam, in an ambiguous position, could not go the direction of evil or goodness. When the act of fall itself is the condition of guilt, the burden of guilt, then even if one tries to return to the position before the fall through one's original heart, no power or desire comes out. This is because the relationship with the subject is disconnected.

The position of Adam after the fall, because Adam himself had such an unbearably heavy burden, was one in which even God Himself could do nothing but leave Adam alone. Adam experienced the suffering of his own condition; there was nothing that could be done but to leave Adam to drift in the winds of Satan's dominion.

We also feel that in-between position sometimes. The reason for this is because we did not treat the precious time, the moment, of our position in the providence in a very precious way. Those who have life can always be new; today is different from yesterday, something overflowing, something fresh and mystical. They are standing as objects of the subject, in the sphere of the subject's love, in the sphere of His dominion.

Our position, after having heard the Principle, becomes that of having only one subject. But if some other situation arises, we lose that feeling. Therefore, we're in an extremely changeable position. We're extremely unreliable people. But if the condition is established after some time in this period, then strength to start again builds up. Therefore, by having Adam who is in an in-between position as the center, God, as the subject, cannot gain any condition from him. With Adam, God could not carry out the providence of restoration. In the in-between position, one is closer to Satan's side; it is a position where it is uncertain whether one will go to the side of Goodness or the side of Evil. Therefore when we are spiritually depressed, when we "go down" spiritually, people from Satan's side come to tempt you to set evil conditions. This is because Adam, after the fall, was in the position of being the base for Goodness and Evil. You can become captured in that condition.

Therefore, you must separate yourself by setting up conditions to stand the side of God. Since it will be an indemnity period to carry out the providence of separation, you must

suffer in that period. And by firmly re-establishing the relationship between yourself and God, you set up conditions to separate from Satan. Or perhaps since it's painful to have relationships with two masters, you choose to remain with Satan (though you know he is a false master). You may think this will make you and the one master, Satan, happy.

Indeed, it may seem principled to stand in a position of having only one master, and since one has no courage to return to the original master; he may just feel it's safer to leave everything up to Satan. But still the original heart is pulled to the side of Goodness. When you're in this in-between position, Satan's providence, in which you are led to make stronger relationship with Satan, approaches you. So you must separate Satan from the position of God. Thus, the way we separate in a principled way is to take the second generation, who have passed this in-between position, and separate them into Abel and Cain by lineage.

6. Family Lineage

God saw what family line Cain symbolized; what Abel symbolized. When we hear God's Word, we experience some sort of spiritual determination, or something, half forgotten, being resurrected again ...That shows our family line, our lineage, through the Word. God does not see anything as itself, but He sees everything from the viewpoint of lineage. He does not look at the condition of man in his shameful state, but instead, He looks at the original motivation when the first connection was established, and waits for man to return.

We read about the story of the Prodigal Son. The position of the father in that story is not concerned with the fact that his son has spent all the inheritance, but rather he thinks dearly about the time when the son was growing up, inside his wife's womb, and as a child, and he thinks about all the love he's felt in raising the son. If the father just looked at what has happened, he will feel animosity, but because he still had the original motivation, this original motivation of love of the father to the child attracted the son back and made him repent to start anew.

In the same way, God carries out His providence of restoration because He cannot help but love man from the original motivation for His creating us, instead of hating us for our mistake.

Parents, no matter how much the child has been unfilial, long for their child to return, to be together with the child again, because they gave birth to the child and brought him up with love.

When we look at Cain and Abel we see the family line. The lineage, the family line is concerned with the heart. The condition of the spiritual fall was the fall with the archangel as the subject. The fall that occurred with the motivation to return to the position before the fall, because of its righteousness, was closer to God.

When we observe this psychological, spiritual motivation, we see that Abel was in the position on the side of God, symbolizing the second fall, the second love. The reason why we study the separation is so that we can know the fundamental love in which God sees us; to learn what kind of love God has.

Adam, being in the in-between position, lost his direction. Unless we untangle God's pain in losing Adam, we cannot become sons and daughters of God. The original sin comes down to us through the family line after the fall, but we must resolve God's historical grudge. Through the fall, God's purpose could not be fulfilled. God was in the position where He couldn't even talk to Adam because His loving son was dominated by Satan. He was in a position of holding on extremely explosive grudge and suffering in His heart. That is the position to which we must go.

7. Knowing God's Heart through Adam's Family

For this reason we must know the heart of the Creator through Adam's Family. This is a course where we unite with God with the purpose and the responsibility to liberate the grudge of God since the fall. Therefore, when we study Adam's Family, it is in order to know the heart of God that is there. We must experience this and make it a part of

ourselves.

First, there must be a separation into Abel and Cain. But before this, Abel must be searched for and found. This Abel must be a man of faith, a man dedicated to live his life for the sake of others, the public. Then, how can you find such a man? Rev. Moon says when someone sees him working so hard and suffering, and feeling sympathy, and he invites Rev. Moon for a meal, then that someone may be Abel. There are some who see what Rev. Moon is doing and feel that it is precious, for the goodness of everyone, and who see Rev. Moon as being no ordinary man, thereby sympathizing with him. Yet there are others who think all this is not necessary at all, feeling miserable inside, and laugh at and mock Rev. Moon.

Jesus tested the Samaritan woman to see whether she had Abel-type qualities or not, by asking her for some water. From the woman's viewpoint, Jesus appeared to be a Jew, but a Jew would never ask a gentile for water no matter how thirsty he may be; a Jew will never speak to a gentile even if he is dying. A Jew would never reach his hand out to a gentile. She must have thought him strange. But Jesus spoke to her again and taught her that the water he gives is the living water.

Here, we learn from Jesus that when we witness, we must talk to make the original heart live and then give the Word of God. This woman, after having been spoken to twice, became humble and acknowledged the secrets of her past, of her sin. It was after this that Jesus gave her the Word. In this way, we must give the Word only after a spiritual operation. We must not give God's Word without doing that, for in that way the Word cannot become Life.

8. The Search for Abel

God looks for the Abel -- the one who can take God's position, share His responsibilities, and serve. God searches through the lineage for that serving person who will follow God's command no matter what. Someone who will believe in the unbelievable.

There are people who will try to believe in the unbelievable. They possess a superior type of emotion. Those who show an interest and curiosity in the unbelievable have a different type of emotion through their ancestry.

To believe in the things that are believable is to comprehend things only from one's own viewpoint, not from God's. Therefore, God separated Abel and Cain through lineage, through the heart.

Abel, considering his lineage as condition, was chosen as the person of faith. If we go deep enough into Jacob's course, we'll find that it has the same heart as the course of Abel.

Jacob was quite an internal person, standing in the position of parents by lineage, and was living with the full responsibility of the family. Esau was always out hunting in the mountains. Because Jacob had the internal heart through lineage, his offering, too, was internal.

When we look at the fact of God's choosing Abel as the central person of faith, we may think that it was God's plan from the beginning, but if we look at it from the viewpoint of emotion, it wasn't God who decided, but it was Abel who was responsible for it. Because God dealt with man through his emotion, God can never carry out His dispensation if there is no mutual standard of the heart. If we look at it from the principle that God works through the mutual standard of the heart, or the spirit, God chose Abel as the central figure because Abel had the internal condition of heart to receive God's blessing.

Why did God not bless Cain? Because God can form reciprocal relationship with only the most superior (in heart) of the family. Therefore, no matter how much God wanted to bless Cain, He couldn't because Abel had the reciprocal (mutual) standard.

If Cain, the eldest of the family, was blessed, then of course there would have been no problem in that family. But since Abel, the younger brother was blessed; Cain did not know what to do. This created the problem.

God cannot work His dispensation with the leader of the world as the representative of history. It must be someone who is cast away, and has no relationship with the evil sovereignty. He cannot be someone who is loved by this world.

But why, in case of Abraham, was he called by God while he was loved so much by Terah? Well, he was loved by his father, but he had quite a lot of animosity toward his father's job. Moses was the same way. Though he was in quite a glorious position, internally he had strong repulsion toward it all and instead had deep love for the Israelites.

It is difficult to control one's own emotions when, as in the case of Abel and Cain, both have prepared the offering with the same amount of care, but only the offering of the other person is accepted and, contrary to your expectation, your own is not. Often this is a difficult problem for us, but what we have to do is to fulfill our responsibility as Cain.

Of course Abel did not have anything to be so proud of, but he was to symbolize the side of God through his lineage. If it had been Cain who was chosen, he would have worked more in the parents' position in that family. Therefore, the main problem is how to handle your emotions in such circumstances. Cain does not know the contents of the providence of restoration, nor the way in which he can get rid of his fallen nature. He simply wants to be with God, but he doesn't know what position he is in, with what responsibilities, and what he should do about it.

Cain did not know what to do about the decreased love he felt after Abel was blessed. The only thing he knew was that Abel accomplished what he was out to do. That Abel was closer to God. But actually, if he knew that much, then he should have known what to do. Shall I love ...or shall I hate; shall I kill...or shall I follow? He knew this. He knew that he shouldn't hold negative feelings toward the one whom God loves. He knew God would say, "Why are you feeling unpleasant? Don't you see that if you feel that way, you'll only accomplish Satan's desires, only Satan's purpose?"

But from Cain's position, he was a little vague about just how much Satan rejoices when he feels such unpleasant feelings. He did not know that the negative condition he was setting up against his younger brother was only making Satan happy.

If he knew, he would be able to return without much difficulty. But Cain spent this time holding this grudge; he was with his unpleasant feeling. And this unpleasant feeling became the seed, and grew into sin. It made Cain kill Abel. But didn't Cain's parents know about his feelings? Did Cain go to confess to and discuss with someone, somewhere, his unpleasant feelings, his sufferings?

Man, when he is in some unprincipled condition, will search for someone, who will form reciprocal relationship with him. Just as you suffer when you have a disease, you will also suffer when you think in an unprincipled way. If one doesn't have such a reciprocal relationship, he feels spiritual sufferings.

Therefore if one is feeling unpleasant, he looks for someone who will acknowledge and accept this. So who did Cain go and search for. Didn't he go to his mother? And maybe he told her the motivation and the contents of his unpleasant feelings.

But, if at this time his mother reprimanded him and said, "You should not fight about who is in the position of the older brother ...if you feel unpleasant towards your younger brother who is in God's position, you're being disrespectful to God ..." and refused to become involved in his problem, then Cain would have had no one to share and multiply his problem with. He would have kept his sufferings to himself, and it would have made it difficult for him to put it into action.

Since Adam and Eve and Abel were all in Abel's position, Cain could do nothing by himself. This situation of Adam's Family is not written in the Bible nor in the Divine Principle. It is when we look into Jacob's Family that we can find this secret. We understand a little about the secrets of Adam's Family for the first time when we look into Jacob's Family.

9. Mother-Son Cooperation

In the Bible, it tells of how Jacob went to receive the blessing in cooperation with his mother, with the lentil pottage, and how he was hated by Esau and had to flee. When we see this, we can see the contents, or the causes, of Abel in Adam's Family. We can understand the causes through the results. There is nothing in the Bible written about mothers, but after Adam's family, we see repeated patterns of mother-son cooperation. Noah had a very noble wife. Abraham, too, had a wife very famous for her faith, without whom Abraham could have never been Abraham. As we can see in the Bible; Abraham's wife was taken by the king of the gentiles but when she returned, she returned with many riches. It was so with Rebecca, wife of Isaac, mother of Jacob. It was the same with Moses' mother and Mary, mother of Jesus.

God cannot carry out His dispensation without women in the center, and central figures who had lost their woman cannot stand in front of God.

In the end, Jesus too, could not gain Eve and was crucified. If Mary had been one with Jesus until the end, risking her own life for him, he would not have been doubted by the people. Even if many young girls came to wash Jesus' feet or clothes, no one would have thought it suspicious if his mother had been with him.

Perhaps Cain, with his displeasure, went to discuss and complain to his mother, and kept on multiplying his negative feelings. In the Bible, nothing is written about how Cain handled it, but complaint will grow only if give and take occurs with someone. It will diminish with time if one keeps it just to oneself.

No matter how much complaint one may have, it'll not grow in power without give and take in the subjective position; it will eventually diminish.

Therefore, we can imagine that there was someone with whom Cain had give and take. After killing Abel, all the relatives said: "Kill Cain", and tried to kill him. Cain, at that time prayed in repentance to God, and after this, God wrote a sign "Do not kill him" on his back. We are much more developed than Cain, more logical, more intelligent than him. We are a little different from him.

This is because we know that we always exist as the desire of our subject. We always have a subject with whom we can discuss our problems. Therefore, we never need to suffer because of our displeasure. Personal suffering takes away much from one's spirit, but public sufferings gives much power spiritually. Because suffering for the sake of the public, the more one gains power spiritually, till there is always more on reserve. Private suffering gains no power from the subject. And since one's own reserve is low, all of the reserve is dissipated when one complains.

10. Judging Good and Evil

With what do we judge Good and Evil? This can be done when we see whether our desires are centered on ourselves or not. Therefore, you must always check to see on whom your desires are centered. Otherwise, you may think: I am me, myself and I. That is not the attitude of a believer. A person of faith knows and recognizes that he is the object of the Absolute One. He knows just whose object he is, like a married woman does ...just as one cannot do as one pleases once one is married. It is no exaggeration to say that one must go down a great and lonely hill of death if one fails to make one's desires and feelings pass through the subject, because this will make the object himself the cause, and this will trap him.

Therefore, Cain did not have any way to go. He should have discussed it with Abel. But since he had strong displeasure toward Abel, he did not have anywhere to go. He could never go to his father, so he couldn't help but go to his mother.

In our case, even if we were in disharmony with our immediate leader, we can go to other leaders, we have many leaders. We have many ways to escape. But Cain had only Abel, and no other. With frustration and anger, he kept on having give and take with Satan till he killed Abel.

Here, we must learn that when we are joyful or sorrowful, or when we are laughing ...we must think on whom are we centering our emotion, our heart?

Abel's position was decided by God, so neither Abel nor Cain should have had any unpleasant feeling about this. They should have been friendly toward each other. They both had one purpose in giving the offering; they shouldn't have any problems. They should have talked about what Abel should have done for Cain's situation, what responsibilities Abel should have taken. Abel was in a position of having God's blessing, so Cain became lonely. Abel must worry in Cain's situation, and must repent toward Cain, "Brother Cain, I really thought you'd be blessed first. But what can we say about what God has done? I really am sorry; I don't know how to face you, etc. Of course it was God who gave me the blessing, but I am younger, brother Cain, so just what shall I do about this? I'll have to pray to God about it so please wait..."

In this way, if Abel had deep understanding of Cain's position, with genuine emotion, pain for Cain, Cain cannot keep his unpleasant feelings for long. The reason for this is that younger brother, in understanding Cain's position more, and by trying to actualize Cain's heart (feelings) in himself, would have made Cain say, "It's O.K. Just think what would have happened if neither one of us had received the blessing. As long as one of us from our family is blessed, does it really matter who it was? I can bear it, so let's just let God handle the rest." Maybe Cain would have thought wisely in this kind of way.

Thus, when the one who is in Abel's position emotionally shares the situation of Cain, wisdom like this will always spring up. And maybe Cain would have said, "Let's rejoice that at least one of us received the blessing. What would happen if both of us failed? It's good that at least someone from our family could stand in front of God. I will endure, not as the elder brother, but in the position of the providence. So don't you worry." In this way, Abel could have instead controlled Cain.

But in Abel's position, he couldn't sympathize and share the situation of Cain, so they couldn't have give and take.

When you come to your own father after having heard the Divine Principle, after you have received more spiritual stimulation about your fellow men, about your own nation than your own father, then you should feel "Oh how much I've been a burden to you! And how hard you had to work to keep us living..." If you come to him with tears, then he cannot remain cold to you. Instead he'll say, "My son has never been like this before he joined the Church. It must be due to the good education he has received in the Unification Church." In this way the parents can get the right influence, and they must come to feel that though they've raised the children, they weren't able to give you much spiritual influence, but now the church leader has helped you become an established personality. They must become grateful to the Unification Church.

Inside each 'thank you' should be with tears of gratefulness, yet those who have no tears will one day experience a terrible time. Between Cain and Abel, there is a reason why Cain, in his lonesome position, had difficulty in discussing his problem with his younger brother. Abel was not in Abel's position internally, yet he felt, "Oh I'm blessed. I'm successful. I'm in God's position'..." Therefore, we can say that the responsibility of Cain being unable to have give and take with Abel is partly that of Abel. And it is for the purpose of having harmonious human relationship that Abel was set up. Cain, in a position where he must get rid of his fallen nature, had only Abel to go within this course of restoration.

11. Going through Others

In all the theologies of past and present, there was never this idea of going through just one person. And even we tend not to take it so seriously; we don't think of it as our own life.

You treat the Principle or the Absolute God with respect. But how much respect do you have for someone immediately beside you? If you cannot see each other, as absolute, then we can never have a reciprocal relationship with the Absolute God. Many believers will talk

about the Word or God, but when asked about the Abel that each one must go through, they simply do not know.

God's providence is an absolute course that must go through an Abel in order to overcome Satan, but most people do not follow the Abel as their Absolute one. So there have been some who gave their lives for the great men of history, but only Jesus gave his life for the sinners. That is the true spirit of the crucifixion of Jesus Christ.

Therefore, we can say that we must go through each other. You must go through Abel, and when you are Abel, you must go through Cain.

The love that comes from God must revolve in full harmony through three points. God's love must come to you after going through an Abel, then to others through me. In this way God's love must go through three points in order to exist. The foundation for existence means you and me and another person. That is absolute, and there cannot be any absolute without the three. There cannot be any absolute without Abel, and no absolute without Cain. Therefore, there must be myself, you and another. Without these three points, there cannot be any way to come into a relationship with the Absolute God.

For this reason, if the relationship between you and me is connected with the Word, then God will dwell with us.

It is the Principle to go through an Abel in order to be rid of our fallen nature. Dominion comes through one man, not two or three. First through Adam, then Eve, then it multiplies. Thus, the way of life is always one way. Even when twins are born, they are born one at a time. And the way of death must be gone through be one. The archangel went the way in reverse course. This course of the archangel was not centered on God, but he instead became the cause. He went through Eve, and using Eve, he went through Adam, finally to come back to himself. He did this with no connection to God. Therefore, Cain, on the side of the archangel, must always go through Abel on the side of God, and be dominated by the side of God. This is the reverse course to get rid of fallen nature.

We must not be children adapted for this world. Everything is in reverse in the providence of restoration. We believe in things that are unbelievable to the people of this world. The Self must die; we are not here to live, and it's only natural that we deny everything. The archangel did not go through God. He didn't have God's position as his center. He didn't have God as the mediator. He was not dominated by God, was not loved by God, nor was he able to reach God. So if we are believers, we know who we must go through.

12. The Closest to God

We should know what is Good and what is Evil and which is closer to God. It is God's responsibility of 6,000 years to let us know this. God gave us Noah, Jacob, Abraham, and Moses with the Ten Commandments. Unity must be achieved with the person most responsible for the economy, or the one who takes the most responsibility and gives most consideration for the family.

In the Church, it may not necessarily be the church leader who gives the most responsible consideration toward the church. But a person who will shed tears for the providence of restoration must be found.

As history testifies, it is not the church leader who is in the position of God most, or has emotional give and take. The church leader, with the job of the servant, is complimented by everyone, and is paid. He's become more like a businessman than a religious man-treating his job like a business. And many times he is not the lord of heart (love).

I'm talking about the present day priests and ministers. When we invite these ministers to come to us, they say, "Oh, the Divine Principle's all right. But the Presbyterian Church will kick us out, and that's what we fear. What'll I receive coming to the Unification Church if you'll be responsible for my keeping my position as a minister, and for the well-being of my family."

This is a ridiculous story! Who do they think they are to be paid for going the way they

must go? They were going the way of death and destruction. They must ask themselves if their family has been approved and blessed by God; whether they themselves and their families have been approved by God and appointed to do His work. Without knowing this, it makes no sense to talk about being paid.

Also the Local District Leaders of the Unification Church, even if you are blessed, are only in the position of the Local Leader. If a Local Leader had a spiritual distance from others, then he is handling his mission only as a job.

It is not how much salary one brings that determines whether one is the master of a family or not. But it is the son of the family who really shares the situation of that family. He becomes the mainstream family member, just like the master of the family, and understands the sufferings and hopes of the parents in God's position. It is God's responsibility to make the way for us to go.

13. The Way for You to Go

Abel was the gateway for his family, so Cain must go through Abel, Adam must go through Cain, and Eve must go through Adam. And only Satan would not be able to enter that gateway.

Thus a foundation of faith was to be established to make the sphere of dominion centered on God. And the horizontal feelings, connected, were to be the base for the foundation of substance. Japan has been through the times to establish her foundation of faith and her foundation of substance, and the 777 blessing families were to become the base to be connected to the True Parents. Their positions are those of archangel's, Cain's and Abel's. In these families the emotional (heart-centered) way in which we must go is to be pioneered. So their mission has to be in the archangel's, Cain's or in Abel's positions. Now we are accomplishing the missions of these three positions all at once ...

You are the archangel, and Cain, and Abel. And all this together must be done in super high speed. In three years, we must do what took 6,000 years to do.

Therefore, in the next 3 years, we must fulfill the position of the archangel, the mission of the servant, serving and following Abel, loving and caring for our spiritual children, loving Abel and giving respect ... these are the positions we are fulfilling all at once.

But there are some who are just happy to remain in the archangel's position. Some are just complaining in Cain's position ... trying to keep their dominion over Abel. There are only a few who will ever reach Abel's position.

If a church has three members in the position of Abel, then that church can be very active and grow. But there are too many archangels and truly many who keep on complaining in their faith. But there are few who'll lead people in Abel's position, in the position of the priest to take away the fallen nature.

Abel's position was not to be hindered by anything. He was to know only God's Will. We simply do not have many such people. Jesus gave himself as an offering throughout his entire life.

We must go quickly from the position of Cain to the position of Abel, and internally possess parent's heart and externally be in archangel's position. We are learning the situation of parents, so internally we must know parents and we must be restored from the position of the archangel, externally. Since we're learning the real situation of parents, we must know that life starts from here and ends here. Each of you must know well just where you belong in Adam's Family. Are you now in the position of the good archangel, or Cain, or Abel? You must know this well. If you knew about the Family of Adam, but did not know your own position where you belonged in that family, then you can be totally confused, not knowing what to do in your life of faith. We can really expand our influence in the world if we would only indemnify our own course of restoration in Adam's Family.

14. Nothing Exists without the Family

Rev. Moon always emphasizes that, "I would never exist without the family; the society,

nation or the world would not exist without the family." The religions up until now had not taken the family so seriously, but after the discovery of the four-position foundation, we began to place importance on the family.

Therefore, life in the Church is one family centered on the Word, and we must reflect and observe just how much that family has established the heart-centered foundation. If you came in through an Abel, you should only have one Abel, and the Abels of others are not your Abel. You have only one Abel to go through.

The causes (motivation) that we mutually possess differ. When a baby is born, he comes through one mother. In the same way we must find the course where we must be born into the heaven's sphere of dominion, and treat it most precious. We must make it our life. This is the family problem. Thus, by making the foundation of faith centered on Abel and making the foundation of substance next, the foundation of parents of faith, that is the foundation for the messiah, can be built.

John the Baptist blew the trumpet, but he had to stand in front of the congregation, the people he had organized, in the position of parents, and he had to unite with the Messiah. The archangel did not carry out the mission of parents. The reason for this is because he did not know Abel. This means he did not know the position of Jesus, the position of the Messiah ...and did not follow him.

We need not worry about the external things so much just work on your personality centered on the family, on the Word, and just have the warm feeling, the deep emotionality, and the intimate connection with others ...that's all you need. Therefore, the purpose of our work is to see just how much depth we achieve together emotionally. The purpose of work is not work itself. Therefore, when you go fundraising, that is not its purpose. The problem is how we persevere no matter how much bitterness we can have for the purpose of history, inside our heart. We go to search for this bitterness, this grudge. To find out just what kind of bitterness God had toward what kind of men, we go out witnessing. Through this we become brothers in bitterness, God's bitterness. We must know that there is just too much bitterness. And any of you who do not feel animosity aroused in learning about this bitterness should not be going this way, because you'd be only trying to understand things with your own intelligence, logically or psychologically, externally in the archangel's way. Thus you must really feel hostility toward sin. You must be persons who always have the fighting spirit, the hostility inside your heart, and it must be such that some little incident will start you crying with tears. Rev. Moon also said that we must hide the bitterness, the sadness of God inside so that some little thing will provoke its explosion.

Walking alone, you would not talk about your sadness; it cannot be discussed with anyone. And when you're witnessing you must know just how much the enemy has got you surrounded. The same can be said for brothers and sisters...

We must know that those who are going this way of the Principle without fully comprehending the Divine Principle will someday become an enemy of God. These people will someday come to have a different purpose than the rest of us. Peter said he'd risk his life for Jesus without knowing just what he had said. But in the end, we saw that he had a different purpose. Therefore, Rev. Moon said that Church members who do not know the Principle will one day become his enemies.

The problems are how do we come to know the Principle, what connections do we have, just how are we going to digest our own position in the Principle, and just how are we going to acquire our ability to control, etc.

Unless such things are clear within a person, we can see that there is a possibility that someday his own thinking, his self-will, selfishness, will dominate him, and he'll become selfish from his own standpoint. This can be seen by observing him and his emotional relationships.

Whether it is the relationship of the husband and wife, or that of the family, if there is more than one possessing the relationship, then the life of that family will become

shortened. So just how much consciousness do we have about the Cain and Abel thought, and just how much connection exists heartistically between brothers and sisters who have strong hostilities toward our enemy? This is the course to restore from Satan all the way back to God, and all around us exist enemies. There is nobody that will help. Cain and Abel can easily become enemies. They were both the same thing with the same purpose, but only one was blessed for his offering. When the other did not support, then there was a great amount of animosity built up. One may even kill. This is history. This also is the way we have been going. We are going in our mission quite happily, but if one of us comes to be in the position to be loved by God, how joyfully can we, others follow inside? Maybe it is us, family members of the Church, who can become enemies easily. We must reflect and repent on this point. The problem is how we give and take with the Principle; how we digest it, and with whom do we digest it. It is dangerous to digest it all by yourself. Digest it with the Abel. But which Abel? Cain's original heart was directed toward separation from his fallen parents and going back toward God, restoring to God, but he didn't have enough hostility toward Evil, toward Sin. Because he didn't have hostility toward Evil, he had unpleasant feelings and maybe he complained to his mother and others who had to come to God through Cain. Cain went toward God, but since he complained about the person he was to follow, those who had to follow Cain, couldn't do so any more. If you complain to those who must follow you, they may think it's natural. If give and take and discussion is not done towards God's dispensation, it is because there isn't enough hostility (toward sin).

15. Actualizing Adam's Family

The Israelites, having been released from the dominion of Pharaoh, crossed the Red Sea and began to long for their life back in Egypt, and they desired to eat meat again, out of hunger. But if they had had strong animosity toward Evil, they would have felt that even if they died out of hunger, it would have been better than going back to ruin under the evil sovereign. They should have been thankful for being able to escape the Evil sovereignty, but they asked for, were longing to be eating the food of, wearing the clothes of, and living again in the evil dominion. They had come out with their emotional attachment still given to the evil dominion.

We believers must clarify this point. The world and myself, myself and myself (myself that has resurrected through the Word; and myself before receiving the Word must be clearly separated) must be sanctified, and I must fight with my old self as my enemy, with much hostility.

That was the heart that Cain should have had. But instead of getting rid of his fallen nature, he brought out his fallen nature even more. Instead of indemnifying, he set up more conditions that had to be indemnified. We too, born in this most precious time, have the possibility of creating such problems in the dispensation, if we do not fulfill our important responsibility. The family problem is the most important.

Therefore, when Rev. Moon was living by himself, he was centered on the Church, and he was living together with the brothers and sisters. But when he is with his family, he is centered on the family, and he lets the President of the Church handle everything. The President of the Church had to go away from the position of the archangel, and had to emotionally connect with members in the position of a parent. In this way, that responsibility becomes ours.

When Rev. Moon gives blessings to many couples, then that is the time when everyone must be responsible in Abel's position. But since we could not fulfill Abel's position before, we must fulfill the mission of the archangel, Cain and Abel in these three years. Then, we can perfect the ideal family of that foundation.

Ordinary families do not make such an emotional base first, so they have fights and emotional collisions between the husband and the wife. If there is no attraction toward the vertical connection, the spirit to live for others (for the public), for the purpose of existence, then there is the danger of disharmony between the husband and wife.

How can we know Adam's Family? By each one of us actualizing heartistically Adam's

Family's foundation for existence, and by each one of us indemnifying it as members of Adam's Family. It is a course each one of us must go through with full responsibility. That is why Rev. Moon emphasized that we must understand and actualize Adam's Family, emotionally and spiritually to the greatest degree possible.

Noah's Family

1. Historical Position

Satan came to completely control mankind at the second generation, centering on Cain and Abel, after the fall of Adam and Eve. God could not work His providence on this family anymore because of the internal problem and externally because of Abel's murder. Consequently a period was needed to sanctify the lineage. There was a 1,600 year period to sanctify, to solve the family problem. This 1,600 year period corresponds to the number 4. This equals a 400 year period or a 40 year period. 1,600 years later, Noah, the tenth generation, was elected as a man of faith for the providence. Adam and Eve lost the growth period on the family level that should have been passed by them together. So God worked His providence on the tenth generation. If a certain condition failed and was invaded by Satan, there always needs to be a period to separate from Satan.

Noah was chosen as Father of Faith as well as a representative of Adam's family. A condition to be chosen was that he was a righteous man of that day. He had a heart that could correspond to God's providence. Internally he was ready to accept God's call and numerically he had the family members that could represent Adam's family.

2. Symbolic Restoration

He had a condition that he himself had to build an ark. At the time of Moses, God Himself made the stone tablets of the Ten Commandments the first time. But for the second time Moses himself had to make them and bring them to the top of the mountain. God created the universe as a Creator and worked His providence centering on Adam. But everything fell into Satan's dominion because of Adam's fall. Therefore man had not only to liberate himself from Satan but also to save his family and all things. Since man fell, he is responsible to restore everything.

The ark symbolized the three stages of the new world that included all things, centering God's Word. We can find the number 12, the 120 year period in the providence of Noah's family. This seems to be unbelievably long for us. We can't tell whether 1,600 year was counted with taking 12 months as a year. We can't say it was as long as mathematically counted. But it is enough if we can understand that a period to sanctify was placed between God and Satan. The 120 year period corresponds to the three stage period of growth. We learn that this period of 120 years, the number 12 was a period to set the foundation of faith.

3. Family Foundation of Faith

The reason why it took 120 years is that all Noah's family had to set the foundation of faith centering on Noah. Whatever happened in future, this relationship should not have been lost. We can understand this to see that God tested Ham later whether he had this relationship with Noah or not, to have him see Noah sleeping uncovered. So, we can say that the 120 year period was necessary to set up a strong relationship between God and Noah, and Noah and his family members.

Noah passed 120 years to complete the conditional object and 8 members were separated from Satan by 40 day period of flood judgment. This separation was done by faith. Noah could receive the benefit of lineage through Abel's foundation of faith that was heartistically successful. Noah's faith makes it possible to build an unbelievable ark for 120 years on Abel's merit.

Noah and his family worked together to fulfill the condition. Noah's sons had to inherit Noah's internal faith for this period. As God's responsibility, He separated them from Satan for the 40 day period centering on Noah's faith.

The number 4 is the number to separate from Satan, centering on a four position foundation. Noah sent the raven from the ark 40 days after the flood judgment. This meant that they lived with archangel together in the Garden of Eden. Satan could not find his object, and so he kept flying to look for his object. Noah sent the doves three times. This dove symbolized a spirit body. Adam had to grow to have a divine spirit. Therefore, three doves meant a dove of a foundation period, that of a growth period, and that of a perfection period. God showed the principle symbolically through three doves that He fulfills the purpose of creation through one man, Adam.

This symbolic providence tried to show the principle. The second dove came back with an olive leaf. This indicated the second dove's position; the growth period is a period of engagement and a sphere of reservation. If this was a prediction for the second Adam, Jesus to be crucified as a result, Jesus' crucifixion would become God's predestination. But this doesn't predict the happenings after the fall but shows the way which Adam should walk from the viewpoint of the principle of creation. They spent forty days as a condition centering on the ark. The central figure was decided and the relationship between God and Noah became completely separated from Satan.

4. Family Foundation of Substance

Next, the foundation of substance, a mission of Cain and Abel, the children's responsibility had to be fulfilled as man's responsibility. After they set up the foundation of substance to remove fallen nature, they could stand on the position which was separated from Satan and had nothing to do with Satan. It is true that they set up the condition of faith vertically. They kept God's order and had been loyal and filial in heart. Vertically 8 members became one centering on Noah. So as a next step, an examination to see if they could keep the same attitude horizontally that they had on the vertical level. This examination was to check the relationship between Abel and God or between Abel and Satan.

There is no conditional period for the foundation of substance, but the period exists on the foundation of substance, too. The direction of Ham's heart when he looked at Noah's nakedness was the same as that of Cain's heart when he looked at Abel being blessed by God. There was a standard of respecting Noah among Noah's family at least on the horizontal level. The test was whether they could keep the standard of respect toward Noah when Noah showed another aspect that he had never shown before. This was a period to separate the emotion. God and Satan examined how Ham set up the emotional condition. They set a chance to see Ham's heartistic manifestation, whether it was really God's or not.

5. The Failure

Ham became ashamed. He manifested shame. On which position did Ham feel ashamed? Ham had attended Noah, setting up the foundation of faith. Noah was persecuted by the people very much. But Noah's family joined him and won together. Ham standing on the position to be with God and responsible for God's providence, attended and believed in Noah, thinking that Noah was a man of character and faith to see him building the ark. Now how should Ham take Noah, who was drunk with wine and sleeping naked? He should have asked God if he didn't know how to take it. Since Ham also was standing on the position of God, in God's dominion, after the 40 day separation, he should have asked God. He should not have judged by himself carelessly.

The subject of faith was Jehovah. That Jehovah and Noah became one and spent a 120 year period and 40 days. Therefore Ham should have taken Noah's position as God's, or anyway asked Noah's reasons why this came about. Ham felt ashamed by himself. He felt it not from God's position but from the lineal position. It is not shame itself but the position Ham that Ham took that matters. With whom did Ham feel shamed with God? Who- felt ashamed first and made Ham feel the same way? It matters with whom and on which position.

Ham must have been humiliated while he was building the ark for 120 years. Sometimes he doubted what he was doing because that was a job nobody could believe. The reason he could continue was that he saw that the relationship between God and Noah was absolute

and Noah was not crazy even though he was persecuted by people. Then God had the subject of faith, Noah naked before Ham. God had Noah's family believe in Noah and put Noah on the admirable position. This time God tested how they would feel when they, saw their subject of faith whom they had respected as a superior, was under their own standard. This is the way to indemnify the relationship with Satan. It is not an indemnity to believe what we can believe. If we walk the unbelievable way with God, asking God how to do this bears the result which has nothing to do with Satan.

On such an important moment, we become careless. Ham also was careless. Ham found Noah sleeping naked. "What does God think of this?" If he could have thought of this question! Ham had known that God loved Noah much more than Ham respected Noah. He knew that God loved Noah much more he did since he knew this; he should have thought how God felt to see this? Ham had known that Noah had built up the ark, given such detail indications as what cubits its breadth should be or how many doors the ark should have. After all he had known Noah's position which was thoroughly dominated God. This Noah became naked. He was likely to think of and understand God's position. But he didn't think at all.

6. Separation and Restoration of Emotion

By the same token, we can think of Eve's position. She was given the order not to eat. She had known that her position was to be dominated by God, since God gave her the order. She had known that she should have asked everything to God, but she ate without God's permission. (God let her know so that she would never commit sin.) She was said to be careless. Ham became careless because of lineal blood of fallen nature. But in the case of Eve, we wonder why she didn't ask God. Man fell by love. What do we love with this love? This determines the position on which we manifest our emotion. This is always checked in the course of indemnity.

What does Satan accuse? They are: emotion not centered on God's Word; a self away from God's Word; anxiety, joy, and attachment that have nothing to do with God's Word. After all, they are lineal fallen nature. For six thousand years, the providence to resurrect the emotion, love and attachment centered on God's Word, had been continued.

Adam and Eve fell by love. God has tried to make our emotion separated from fallen love and engrafted to original love. He has dealt with the same problems of emotion repeatedly through the course of history in various ways. It became a big sin for Ham to be ashamed. This is because he didn't manifest his emotion on God's position. It was not God's position or God's reason. This produced the same situation after the fall of Adam and Eve. Ham was caught because of being ashamed. God couldn't work His providence any more on the way of setting the foundation of substance.

Some people may think that 7 members except Ham could continue the providence. But it is said that two other children, in an effort not to see the body, walked backward to cover their father's body with a garment. Three brothers became one centering on Ham. None of them was going to pray. When Ham told them that Noah became drunk and naked, none of them thought of the fact that Noah had been under God's dominion for 120 years and of how God looked at this. Thinking that they were in trouble if they looked at Noah's body, they managed not to see it. They had to see it and decide their own position on which they should stand. It was the chance that they had to separate their emotion. God separated them for 40 days and then, they themselves had to separate themselves this time. When they saw Noah's body, they had to set the emotional condition that they were on God's side. They had to set up the condition for man to subjugate Satan by himself. They could not accept the providence properly because they turned their faces away not to see the body. Nobody among the three could set up the admirable condition for Noah.

God had waited for 1,600 years until the tenth generation after Adam. It took Noah's family 120 years to build the ark. They succeeded to set up the foundation of faith. And yet for a moment, in an instant they lost everything: the period of faith and the root of faith they had attained after 120 years' effort, because of the shame of a passing moment.

7. The Importance of an Internal Relationship

It is incomparable. How regrettable it is! Peter had denied himself and suffered persecution for three years, deserted by his family and relatives. He walked the way of faith and was proud of Jesus. But something inside made him say that he didn't know Jesus. This moment's shame seemed to be nothing compared with his past three years. But this clarified his attitude of having followed Jesus. He still remained what he had been, even after he knew Jesus.

Even though they had attended Noah for a hundred and twenty years, they remained fallen men inside. They followed Noah just because they didn't have enough knowledge to object to Noah. They had faith in Noah, but they did not change themselves. If they had been with Noah internally, they would not have felt uncomfortable at his naked body. By the same token, if Peter had been one with Jesus internally, Peter would have wanted to be crucified together, to be beaten together and to go to whatever miserable position Jesus had to go. When we stand on the position to be killed, we become very brave. This is how our emotion works. If we are not one internally, we will separate when we meet with difficulties. This shows that we have no internal relationship. Peter received persecution with Jesus for three years, but he had nothing to do with Jesus. There is proof; lie said, "I don't know him." He would have followed Jesus at the risk of his life, if he had thought Jesus would succeed. But Jesus seemed to be going to fail, then, lie separated away from Jesus.

Through Ham's failure we can really understand how difficult it is to separate our blood lineage from Satan. Our blood lineage is a mixed one between the Archangels fallen love and God's original love. We must recreate the new lineage which should have give and take action only with God. We see that Ham's failure blocked the way, and various emotional problems later on also block the way which we should go. I feel this is really our foe. Our physical body behaves and thinks as it likes. We are walking the eternal way, but we are influenced by horizontal things. When we meet with a certain situation, we judge carelessly according to our own idea. This is a flow of fallen emotion. We must have pity on ourselves. It is really regrettable.

We suddenly behave as we like, not looking back the way we have walked towards goodness. We are full of the possibility to express our emotion unless we fight with this problem. After setting up the emotional condition, we regret having done it that way. We must control the problem before we set up the condition. Ham must have known his failure after he had failed.

Peter had lived for three years with Jesus. But he was scared of a little girl saying, "This man seemed to be a member of the group of the Nazarene, Jesus." She didn't question but just said. Peter denied, "I am not." with terror to a little girl. Actually the problem is our blood lineage.

8. The Effect of Blood Lineage

Rev. Moon spoke about reversing the blood lineage to those who came for marriage blessing. He spoke in detail about emotion, prayer and a concrete life of faith. We've learned Ham's failure which blocked the providence centering on Noah's family. We try to purify ourselves not to repeat this kind of failure again. We also set up many conditions to have good relationships among brothers and sisters so that we could proceed the providence much better. We even fast for 7 days in order to show that we follow God's will. Nevertheless when we look back our way of thinking and doing, we are so selfish and influenced by external circumstances. This is because we don't think of the importance of our position, separation and purification of faith.

Ham should have looked at the situation more seriously. He should have judged it at the risk of his life. He should have done it with sense of responsibility. If he had built up the ark for 120 years at the risk of his life, he should have judged it at the risk of his life. He should have thought thoroughly how to understand the situation, but he judged very carelessly and easily. We must judge it, standing on the position attained through the life of faith. We divide our life into two; a life of faith and a daily life. Ham built up the ark,

thinking that was for God. After he finished the ark, he thought his life was a family life which had nothing to do with God. We also are likely to think this way. During a Sunday service, we listen and pray with tears and sincerity. But after the service, in free time, we behave ourselves as we like. This way of thinking makes a chance to pull down the foundation you have set up.

Noah's family might be dominated by Satan without knowing why 120 year foundation of faith was lost. Ham didn't know that. Abraham didn't know why his descendants had to labor in Egypt for 400 years as slaves. It was because he didn't separate the doves. It is not until the Divine Principle was lectured on the earth that Abraham understood the reason through the spiritualist. This is true with us. We don't know where a test is waiting and with which condition we violate the heavenly law.

In our daily life we don't separate from Satan through prayer or religious ceremony. We use our emotion freely and carelessly, and at the Sunday service we change our attitude. We think our daily life is different from a religious life. We are ignorant of the reason on what occasion we have our condition taken by Satan. So, we must know! Think even minor thing important. Think the small matter as the matter of a whole. The Bible cautioned like this. However small the matter seems to be, we must not treat it carelessly but with sincerity. Then, we will not be caught by Satan.

The man of faith must not change his attitude according to people, jobs, and circumstances with which he encounters. When we are given a free time or we are alone and if we think we can behave as we like, then we are about to make a mistake. We must remember that we are always with Satan. We must judge the situation, whether Satan loves or hates it. We must not forget that living with Satan, and we must keep God's position.

Abraham's Family

1. The Calling of Abraham

The representative of 1,600 years failed in the foundation of substance because of Ham's failure. The number 4 and the 10 generations were lost. Therefore, Abraham was called, tenth generations or 400 years after Noah. The longer a human being lives, the more Satan has a chance to attack! Therefore, God shortened a life span of man to be and called a Father of Faith, Abraham.

Abraham's family made a living by making idols. He knew that his father's business was not good for people. He saw people worshipping the idols with reverence and had a feeling of considerable repulsion toward his father. God called Abraham from such a family. God called him as a person of indemnity. As Satan accused Ham whom God loved, God called Abraham whom Satan loved. Abraham was called as a Father of Faith as well as a person of indemnity on the foundation of faith set up by Abel and Ham.

2. The Condition to Qualify

Before Abraham offered the substantial offerings, he set up one condition of restoring Sarah who was taken by Pharaoh. At the time of Abel and Ham, nothing was spoken about their wives. This is because Abraham was the third personage. Abraham pretended that he and Sarah were brother and sister. Once he was deprived of Sarah and took her back from the hands of Pharaoh by the help of a heavenly indication. This was a trial on the family level in order for him to be qualified as a central figure of the foundation of faith. Adam and Eve lost Eve in their perfection stage and Adam reversed the dominion. Therefore, the third person must restore Eve. This has a big meaning. A man of faith must restore Eve in his third generation. Abraham was called for such a family providence.

The Bible doesn't tell Sarah's faith. She was taken away by Pharaoh. In such a time, it is natural for her to be unstable. Abraham received the indication and started traveling from Ur in Chaldea to a foreign land when there was a possibility for him to be killed and for his wife to be taken by a foreign king. So they promised to pretend they were brother and sister. Sarah obeyed him and furthermore she went to Pharaoh. This is really faith. An

ordinary woman would run away or complain to her husband that they did not need to stay in such a place. Sarah didn't resist but kept silent when she was taken to Pharaoh, just as Isaac did when he was going to be offered as an offering. What was Sarah's emotional position? In such a case, how should we judge the situation?

It was true that they came to Haran because of God's order. She didn't have any complaints because she believed Abraham's order to her was God's order. If we forget God, we have a collision with others horizontally. It's natural for people of faith to complain if they forget God and away from God's position. Sarah must have thought that what Abraham said was Jehovah's wisdom. So she must have been calm and peaceful and left her life and body to God. She was peaceful because she was with God. It's impossible for her to keep peaceful in such an occasion unless she thinks that it's God's order and His providence. Then, God ordered Pharaoh at midnight not to touch her, or He would kill him. This is another reason I say she was with God. Since she was with God, God declared she was His own and that Pharaoh should not touch her. She didn't speak but she moved God to say so instead of her.

It's not a compulsory interference with Pharaoh by God, it's a resultant condition. It's a dominion over the result. It was not Abraham but Sarah who bore the result. Eve must make Satan come to a natural surrender and come back to her husband. The first Eve was dominated by the archangel, but this Eve was dominated by Heaven even if she was in the hands of the satanic king. She went there in God's position, not thinking whether she could subjugate Satan or not. She stood and remained in the Heavenly position. Therefore, Heaven assumed the dominion over the result and she was saved.

Pharaoh had a strong impression of Sarah, because she was calm and had composure even though she was captured. He must have felt something. So he received the revelation from Heaven. After the revelation, he said to them, "Why did you tell me a lie that you were brother and sister?" and he gave them property. This is because he came to respect their personalities. A woman's faith influenced Pharaoh. She made him come to a natural surrender. This is the internal faith of Sarah which we had not noticed. Ham felt and judged as he wanted, but she didn't lose her internal standard even when she was in the hands of the enemy. And we see that she restored external property, too.

3. The Importance of Eve

Eve is a key point. She is a subject of good and evil. The good person was a woman, and the bad person was also a woman. The property was also swayed by a woman. After Eve gets a victory, Adam, can offer a, sacrifice on Eve's foundation. Rachel, Jacob's wife, took out the idol from Laban's house and buried it under the tree. This gave her a victory and after this victory, Jacob was blessed as Israel. Unless a woman wins in the family, man can't fight with Satan or have a foundation to be blessed by God. Man must look for his Eve.

Jesus was killed since he didn't gain Eve. However many men gathered, they were archangels forever. Men couldn't be connected with Jesus emotionally. It's a woman who could be emotionally connected with Jesus. Any woman; a woman of Samaria, a certain Maria or Mary Magdalene should have connected herself with Jesus emotionally and received the lineage of Jesus on the earth. Jesus couldn't restore Eve.

When we learn this kind of historical problem, we must understand that this is not the past historical event, but the event which we must complete on the earth. We must make a foundation centering on God. On this victorious foundation of Sarah, Abraham offered the sacrifices. These are doves of male and female, a ram, a ewe and a heifer. This heifer has a purpose to look for and restore Eve. Three great sacrifices symbolized formation, growth and perfection. What do they indemnify?

4. The Offerings

The symbolic offering was meant to indemnify everything from Adam's Family. The substantial offering was meant to restore through indemnity all the foundations of faith (formation, growth). The third generation had to restore through indemnity at once

horizontally all the vertical conditions left unrestored. Therefore, through these three sacrifices, he had to restore through indemnity Adam's family, Noah's family and Abraham himself who stood on the foundation of Adam. Because he stood on such a position to be responsible for the historical problems, he had to go through severe hardships. He experienced the hardship he couldn't endure. He had to indemnify with deeper contents more than any other men of faith before him.

Next topic is the reason why he had to separate the sacrifices into two. This is the same reason to separate Abel and Cain in Adam's family; to separate Noah's family and other people, good and the evil. We must start a new blood lineage, draining away the dead and fallen, lineage. On this meaning, he had to make the sacrifices and shed blood and be cut, into two. Actually he didn't cut the dove and offered them as they were. He was waiting to burn them. But there was no answer from Heaven. It was getting dark. The bird of prey came down and Abraham fell into sleep. In the Bible we read that people slept at some important moment at the valley of Gethsemane, when Jesus and three disciples prayed, the three disciples were sleeping.

We are apt to sleep, in the most important moment. It's Satan who makes you sleep. We go forward to God through Words because we have an original nature. At the same time Satan doesn't leave us because we have a fallen nature, too. We become very sleepy when we are listening to the Divine Principle and we come to have clear consciousness when the lecture is over. When I start to teach the Divine Principle, the people of low spirit become silent and when I start to speak about secular things, their eyes are wide open. This is not physical.

Abraham should have understood the reason of the postponement if he had kept himself tense and serious. "Why is the time to burn the offerings being postponed?" "Oh, the doves are not cut into two!" In reality he was relieved after he offered the sacrifices and expected God to bless them. He worked hard when he washed sacrifices and took off their skin. After that he was relieved.

Abraham slept because his internal standard at the time of offering was lower than that of when he lost this wife. He had the high internal standard set up by himself. If his standard becomes lower than the past standard, God cannot work His providence, through him. His standard must always be higher than the past standard in order to receive God's will. After all we are judged by the standard set up by ourselves.

Abraham might have prayed all through the night when he had his wife taken. He must have been very tense. But he slept when he offered God the sacrifices. This is out of the question. It was the moment when he had to offer with more precious purpose than the time when he offered his wife.

5. Setting the Right Standard

One time I saw a Christian steward being sad because he lost his only son. He came to the Unification Church in order to heal his sadness. I said to him, "Do you believe that Jesus came to be crucified for you?" He said, "You need not ask me such a question. I've believed it for several decades." "Then, let me ask you. Which sadness is much bigger, for your son or for Jesus? Have you ever cried for Jesus much more than you did for your son?" He kept silence. "Which person is more precious from God's sight and from religious people's sight? Your son or Jesus? Which person should you love and miss more?" He still didn't say anything. "You are not permitted to cry for your own son before God and Jesus. Your faith until now is not the faith in Jesus. You became a Christian to make use of Jesus. It's a robber's way of thinking, to utilize God. You can't say you believed in crucified Jesus." Then the sadness for his son was wiped away. He understood and said for repentance, "I did not know that." But he knew it.

Even though Abraham knew it, at which time did he become tenser, when he offered sacrifices or when he offered his wife? Why was there one night when he was robbed of his wife? It is because he had to succeed in this symbolic offering by all means to set the foundation of blessing, blessing for all humankind. God trained and had Abraham set up

the foundation of faith. God purposed to have Abraham succeed in the symbolic offerings. God trained him in advance so that he could not fail. We can see this kind of example in Moses' course.

When his wife was taken, he fastened on to God and won. Then, even if other's wife is taken, he must be more serious than when his own wife was taken. If not, his love is not the love from God's position. He prayed all through the night because it was his own wife. But if we have heavenly love and true love, we must pray all night even if it is another's wife. We must transcend our blood lineage. We have no qualification to love our own children unless we love people of faith. If you differentiate your own children from others' children, your love is not God's love. We must recreate our emotion.

Abraham slept at the time of the symbolic offerings. But do you believe that Abraham enjoyed a sound sleep on the night when his wife was taken? Say, here is a problem. There was a difference in emotion. Therefore, the foundation of faith was lost. He lost the foundation of faith set up at the time when he had his wife taken. Therefore, he had to try again and he had his wife taken again. The second time he had his wife taken really centering on God's will. He indemnified twice. He indemnified once centering on his own blood relationship and once centering on God's position. Therefore, his descendants had to labor a considerably long time, 400 years.

The 400 years after Noah's family were lost. God tried to have Abraham restore through indemnity everything from Adam's family, at once, horizontally, but failed.

Next is Abraham's offering of Isaac. The reason why Abraham, himself, a failure, could stand before God is that he was the third person and was in the sphere where God's providence was to be fulfilled. As there was such a condition, he could continue the providence centering on his family.

Jacob's Course

1. Our Course

If you don't know Adam's family and Noah's family, you don't know the contents of history. You don't know the crimes committed by Adam's family until now. We are standing in the responsible position for history without knowing its contents. We can mention about what Adam's position is, because we've learned the Divine Principle. But after all we don't know. We don't know the contents of our blood lineage, either. Cain and Abel didn't know the contents of their blood lineage. We know at furthest the third generation before us but no further generations. We don't know what kind of lineage we've inherited, but we do know. Rev. Moon said you don't think you know but you know it. We know God even though we don't seem to know Him. We were so created as to be able to know Him. What does it mean that you don't seem to know your lineage but you know it? You feel that your interest, desire, attachment and direction of your heart are somewhat different from others'. Something is different. Some people are impressed with our Holy songs. Even though they haven't listened to the Divine Principle, they are attracted and interested in them. The emotion works faster than the intellect. This means that the original nature knows the direction and the way we should go. We feel it because we know it somewhere inside us.

The people of faith came to be responsible for each period of history. This is not because God educated them to do so but because they felt they were responsible for it. One man can't sleep because he is worrying about the national problem, which is not his business though. This happens because he knows it is his responsibility. We become hungry even if we don't know the time. We become sleepy when we need to sleep. We become sick when we need to rest. By the same token, the emotion, like an antenna, knows the future. It knows history. An excellent man sees things, transcending the present. He looks to be foolish or strange from the viewpoint of ordinary people, though.

We, like Moses and Jesus, must walk the course of foundation because we must recreate

the lineage, occupied with Archangel's love, just as Jacob did. Through Jacob, the life of faith is shown to us. 'The Fall of Man' (Chapter 2) also shows us the way to go. If you could understand.

2. Understanding Past Providences

When I was in the theological school, few of them majored in the Old Testament because it was difficult to deal with. Mr. Zenta Watanabe, a famous theologian in Japan did not know in what meaning Genesis, Abraham's course and Exodus should be connected with Jesus. They thought the Old Testament was the Old Testament and the New Testament was the New Testament. They thought they had no relationship with each other. They couldn't think of what kind of relationship they had in the providence. They could not discover what lesson each providential story contained for the future.

Rachel hid the idol under her skirt and made an excuse that she couldn't stand up because she was in the period of menses. The theologians could not imagine this couple was untying what was tied in Adam's family. The fall of man shows us that the fall of man happened in Adam's family and this couple was responsible to restore it. They cleared away what the ancestors had piled up. They became the victors and Rachel could stand as Eve. They bore 12 sons and succeeded in restoring the 12 generations from Adam to Jacob at once by their one family.

God's providence can't be successful without man's fulfillment. This course indicated to us that God's providence can't be fulfilled unless man fulfills his responsibility. Through the examples of Abraham, Isaac and Jacob, we can see that God set up another person if the former failed. We can also see that our failure is compensated by a small condition and we can inherit all the history, standing on the foundation, set up by the ancestors' successful works. But if we should fail in this circumstance, we must pay a big indemnity condition. In Jacob's course, the separation of good and evil is the most important lesson. Jacob and Esau had fought for 21 years, standing on the position of Adam's family. We can take it as a lesson and see how much the thought of separation was living in Jacob.

Amos ch 3 v. 7 reads that God starts His providence after He reveals His secret. He would always set His providence after a prophecy. He goes after He reveals His secret through His servants or prophets. He revealed symbolically all the secrets centering on Jacob, so that this word came true. Moses, as a representative of the race, had to go through the 'image' course with Jacob's symbolic course as a pattern. Next Jesus had to walk the substantial course. First of all God must win over Satan. Unless God wins, people centering on God can't win. Therefore, God must subjugate Satan. If not, the Messiah can't win. The Messiah must pioneer the way in order to save the children. The responsibility of the Creator, that of Adam, and that of the children. This is how it goes.

3. Lessons from Comparisons

Jacob's course which pioneered the restoration course is the course all mankind must walk. Let's compare Jacob's course, Moses' course and Jesus' course with each other. The trial, bread and a pottage of lentils, three day period, 12 sons and 70 family members, crossed the river with a rod, 40 day period, mother's cooperation, went to a foreign land, a golden idol, came back from Haran to Canaan, 10 times cheated, the dead body. These are explained in the Divine Principle. In Moses' course, there were many trials, especially when he came back from the wilderness to Egypt, he had a trial in which God tried to kill him and he was reborn from the dead position. Quail and manna, three day period, 12 tribes and 70 elders, crossed the Red Sea with a rod, 40 day fasting, mother's cooperation, started from Egypt, a golden calf, Canaan, 10 calamities, the dead body. And in Jesus' course; blood and mother, 3 day period in the tomb, 12 disciples and 70 disciples, the iron rod, 40 day fasting, mother's cooperation, went down to Egypt, fought with Satan, the purpose for restoration into Canaan on the world wide level, 10 miracles, the dead body.

We also have to restore these things. We have to receive trials and subjugate Satan. Our blood and flesh must be our heart and personality created by the Words. As we must restore the substantial body, we need blood and mother instead of manna and quail or bread and a pottage of lentils. We must go three-day period. We must make the foundation

of 12 people and 70 people. We must setup a representative of the race on this mathematical foundation.

Our iron rod is the Divine Principle. We have many 40 day period; internal 40-day period, external 40-day period, 40-day period after a marriage or 40-day period for witnessing. We have many 40-day periods to be restored. We need to have a mutual relationship with our mother. Wherever we go, we must behave centering on a mother of faith as a foundation. We must go to Egypt, too. We must go to the satanic world and restore people and all things. We must fight with Satan and subjugate him. Ten miracles means that we are praised by Satan more than ten times. We must offer glory to God and be praised by the outside society. If you are praised more than three times in each stage of formation, growth, and perfection, you can proceed to the next step. The number 3 is really mathematical. Three members or three steps in heartistic progress.

When you are blessed once, you must multiply the blessing at least three times. When you determine to do something, you must determine in your head, in your breast, and in the bottom of your belly. You think it wonderful in your head. But you must not stop there. Your determination must be extended to the breast, to the belly and through the blood into the marrow of bones. You must be responsible until your determination is rooted inside your body. Through Jacob's course we can see that each one of us must walk the course to restore the substance by himself which was shared by Jacob, Moses and Jesus; Jacob walked symbolically, Moses in image and Jesus in substance. In order for us to know Jesus, we must know Jacob. If we don't know Moses' course, we feel difficulty to go through the course of faith. If you experience Jacob's course, you can understand how much Jehovah has labored and the heart of the providence of restoration.

When Rev. Moon prays, he prays from Adam's family to Jacob's course and to Jesus' course centering on Jacob's course. After he preached and lectured the Divine Principle, he offered the prayer from Adam's family to Jesus and the sad heart he had experienced when he walked the hard and miserable course by himself. We have inherited the course; standing on the foundation of the heart restored in the providential age for the foundation of restoration and experienced the labors of many people of faith in the past. Therefore, our course which we are walking, following the pattern, becomes an unforgettable and historical course.

Rev. Moon interprets the Orient, Asia from the viewpoint of Adam's family. All the nations and the world can be interpreted from the viewpoint of Adam's family, because what we must fulfill is to complete one Adam's family. The world is to be one Adam's family. Adam's family on a family level, that on a racial level, that of an Asian level, that on a worldwide level. The world is a development of Adam's fallen family. The purpose of the providence of restoration is to fulfill one Adam's family. History is the history of restoration through indemnity of Adam's family. Rev. Moon's way of interpretation is the viewpoint of the world centering on Adam's family.