

A scenic landscape featuring a paved road with a yellow center line that recedes into the distance. The road is flanked by green grass and dense evergreen forests. In the background, there are rolling hills or mountains under a sky with scattered white clouds. The entire scene is framed within a horizontal banner with rounded corners and a thin brown border.

Chapter 4

The Parallels between the Two Ages in the Providence of Restoration

**Purpose of the
providence of restoration**

: Foundation for the Messiah

□ Since the ultimate purpose of the providence of restoration is to lay the foundation for the Messiah, if it is prolonged, the dispensations to restore this foundation must be repeated (p. 313).

**Purpose of the
providence of restoration**

**: Foundation for the Messiah
Repetition of restoration through
indemnity**

**Characteristics of the
providence of restoration**

**: Central figure, central
material**



This has meant, in effect, the **repetition of dispensations
to restore through indemnity the **symbolic** offering and
the substantial offering.**

Purpose of the
providence of restoration

: Foundation for the Messiah
Repetition of restoration through
indemnity

Characteristics of the
providence of restoration

: Central figure, central
material



□ The nation centrally responsible for God's providence in the
Age of the Providence of Restoration was Israel.

**Purpose of the
providence of restoration**

**: Foundation for the Messiah
Repetition of restoration through
indemnity**

**Characteristics of the
providence of restoration**

**: Central figure, central
material**



Restoration



Hence, the Old Testament, which records the history of Israel, provides the source material with which to study the history of the providence in that age (p. 314).

Purpose of the
providence of restoration

: Foundation for the Messiah
Repetition of restoration through
indemnity

Characteristics of the
providence of restoration

: Central figure, central
material



□ The people who became centrally responsible for the providence in the Age of the Prolongation of the Providence of Restoration were the Christians.

Purpose of the
providence of restoration

Foundation for the Messiah
Repetition of restoration through
indemnity

Characteristics of the
providence of restoration

: Central figure, central
material



Accordingly, the history of Christianity provides the source
material for understanding the providential history in this age.



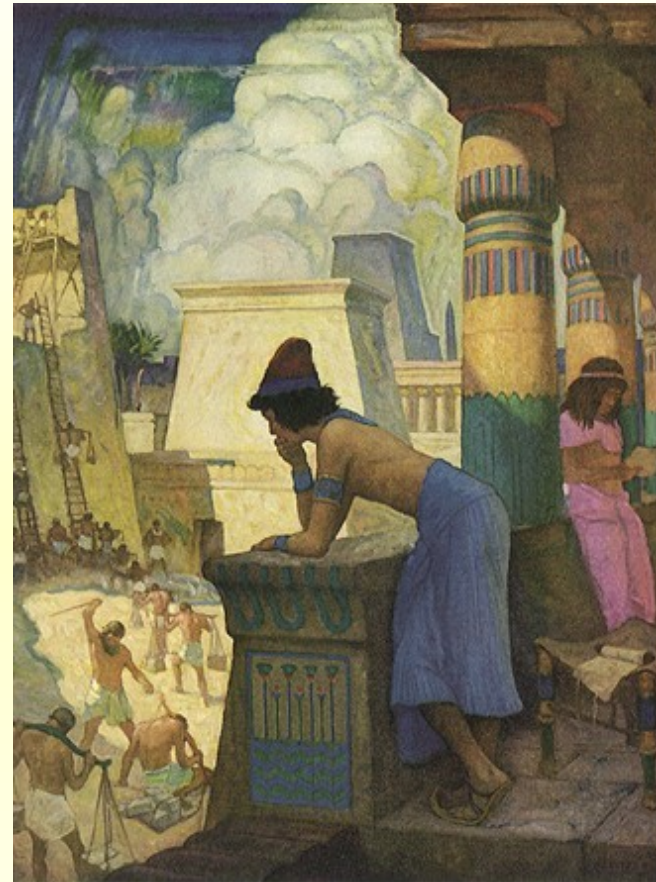
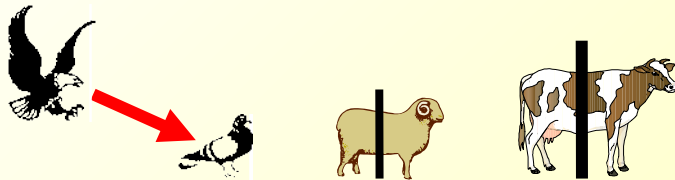
Section 1



The Period of Slavery in Egypt and the Period of Persecution in the Roman Empire

Egyptian slavery

① Restoring Abraham's mistake



- ① The period of slavery in Egypt was for the restoration of the **400-year** period from Noah to Abraham, which had been defiled due to Abraham's mistake in his offering (p. 315).

Egyptian slavery



Adam



Jacob

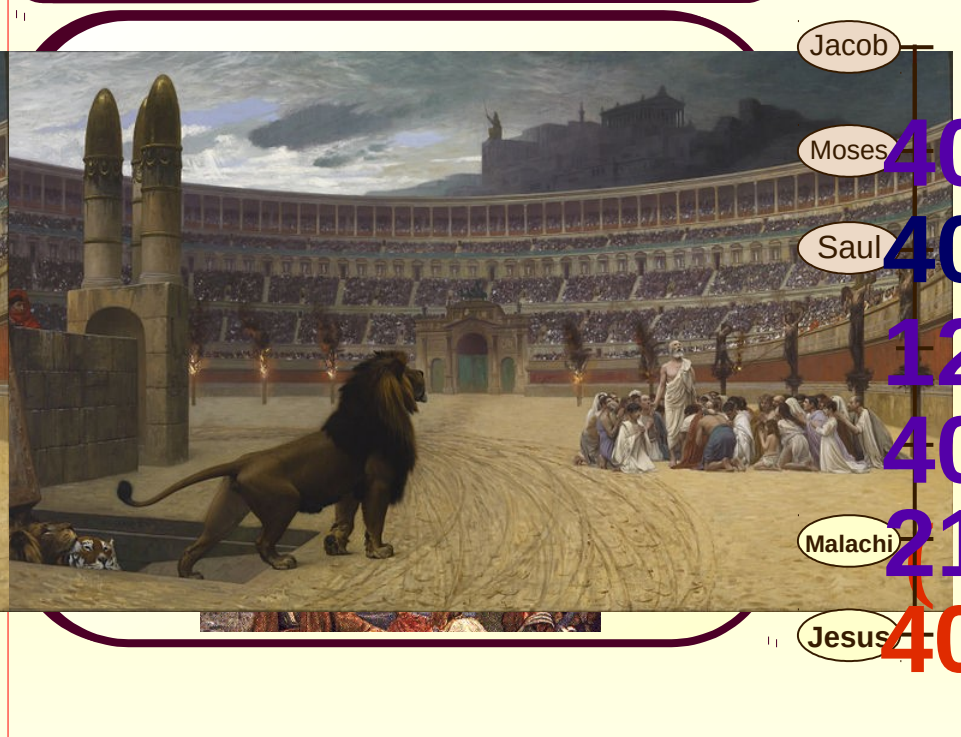
2

The corresponding period of persecution in the Roman Empire was to restore this previous period through parallel indemnity conditions.

Egyptian slavery



Roman Persecution



By enduring the suffering, the Christians were restoring through indemnity the **400-year period** of preparation for the advent of the Messiah, which had been defiled due to the Jewish people's mistake in leading him to the cross.

Egyptian slavery



Jacob	
Moses	400
Saul	400
	120
	400
Malachi	210
Jesus	400

- 1 During the period of Egyptian slavery, after Jacob entered Egypt with his twelve sons and seventy kinsmen, their **descendants** suffered terrible abuse at the hands of the Egyptians for four hundred years.



Roman Persecution

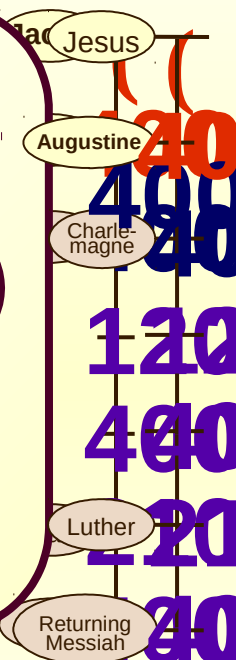
2

Jesus

12
apostles

70
disciples

400 years' persecution



2

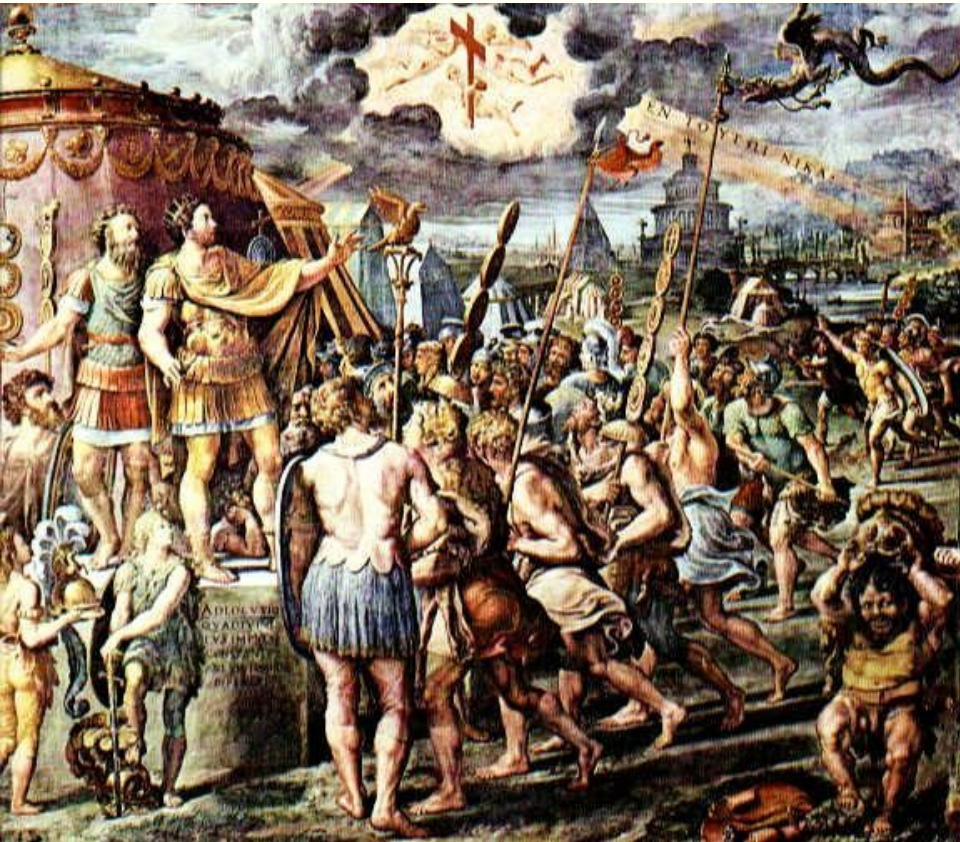
During the period of Roman persecution, Jesus' twelve apostles and seventy disciples were the first of many generations of Christians who suffered severe persecution in the Roman Empire over a period of four hundred years.

Egyptian slavery

- 1 Moses: signs and plagues
Pharaoh: brought to knees
Israelites: set out for Canaan



- 1 At the end of Israel's slavery in Egypt, Moses brought the Pharaoh to his knees by the power of the three signs and ten plagues. He then led the Israelites out of Egypt and set out for the land of Canaan (p. 316).



Roman Persecution

2 Jesus: power and grace

- 2 Toward the end of the period of persecution in the Roman Empire, Jesus increased the numbers of believers by moving their hearts with his power and grace.



Roman Persecution

② Jesus: power and grace

Constantine: recognize

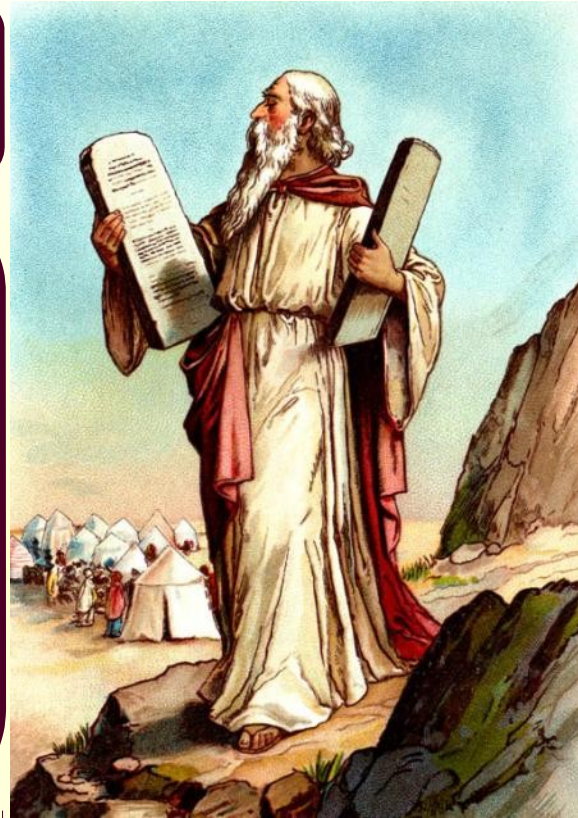
Theodosius I: state religion



Jesus led Emperor Constantine to recognize Christianity and Theodosius I to establish Christianity as the state religion. Christians thus restored Canaan spiritually inside the Roman Empire, the Satanic world.

Egyptian slavery

① Ten Commandments: Old Testament

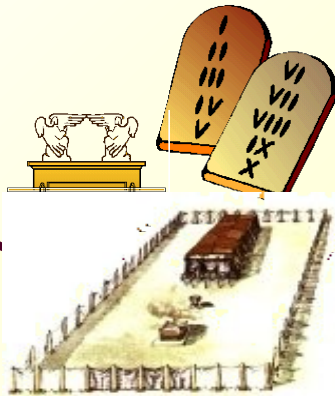


- ① Moses received the Ten Commandments and God's Word revealed in the Law, which formed the core of the **Old Testament** Scriptures.

Egyptian slavery

① Ten Commandments: Old Testament

Tabernacle: Foundation
for the
Messiah

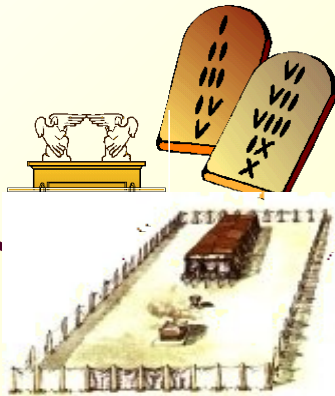


By setting up and honoring the **tablets of stone**, the Ark of the Covenant and the Tabernacle, he paved the way for the Israelites to prepare for the coming of the Messiah.

Egyptian slavery

- ① Ten Commandments:
Old Testament

Tabernacle: Foundation
for the
Messiah



Roman Persecution

- ② Apostolic
writingsNew Testament

Church: Foundation
for the
returning Christ



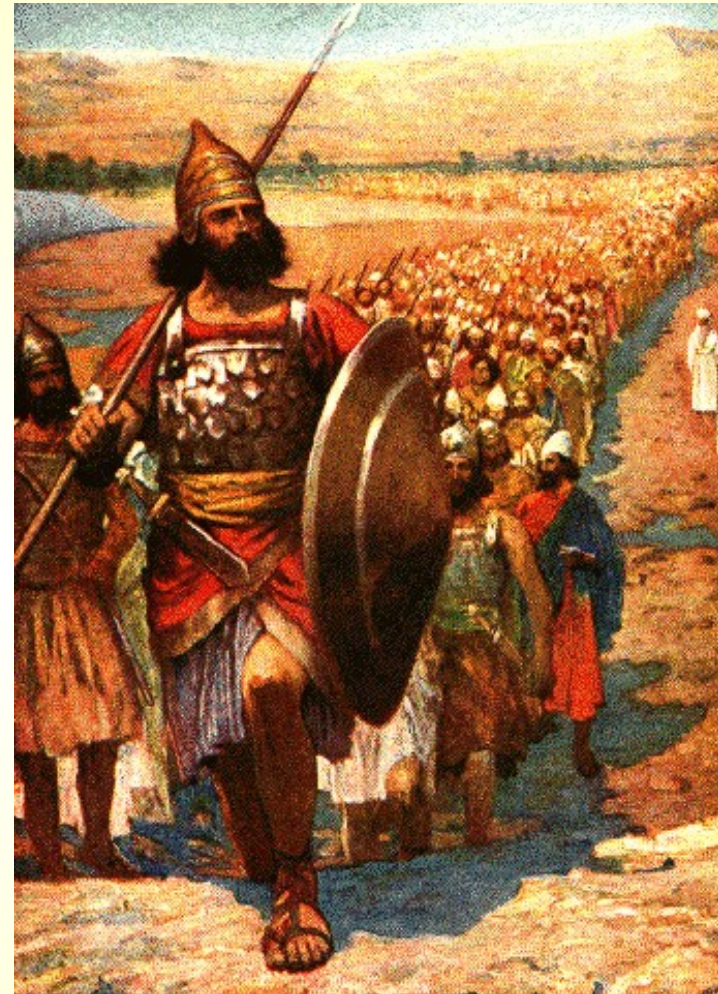
- ② Christians gathered the writings left behind by the apostles and evangelists and established the canon of the **New Testament**. They built up churches and expanded their foundation to prepare for the Second Coming of Christ.



The Period of the Judges and the Period of Regional Church Leadership

Judges

① Judges: governed the Israelites



① After the Israelites entered the land of Canaan, fifteen judges including **Samson**, Eli and Samuel governed the Israelite tribes for four hundred years. This is called the period of the judges (p. 317).

Judges

- ① Judges: governed the Israelites



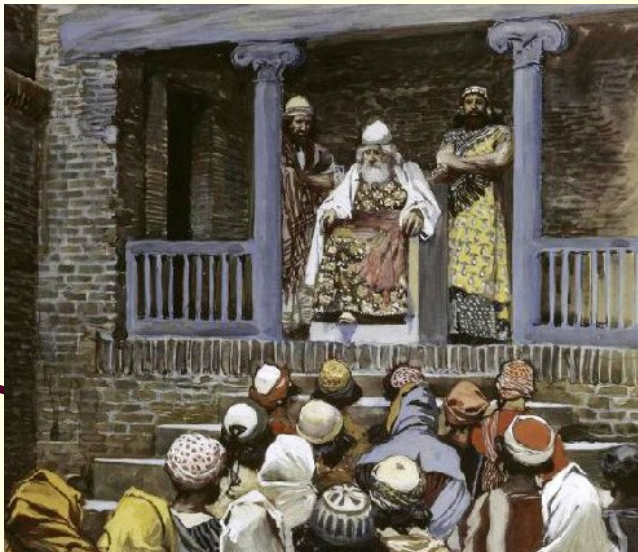
Regional leadership



- ② In the New Testament Age, the period of regional church leadership was set up to restore the period of the judges through parallel indemnity conditions.

Judges

- ① Judges: governed the Israelites



Regional leadership

- ② Regional leaders: led Christians



In this period, regional church leaders – patriarchs, bishops and abbots – led Christian society, and they had duties similar to those of the judges.

Judges

①

Judges

Prophet

— Priest

— King

Israel

feudalistic society



①

The judges filled the various responsibilities of prophet, priest, and king, which became separate offices in the later periods. Israel in this period was a feudalistic society.



Regional leadership

2

Regional
leaders

Prophet

— Priest

— King

Christian
feudalistic society



2

Like the judges of the Old Testament Age, the regional church leaders had duties similar to those of prophet, priest, and king. Christian society in this period was a feudalistic society under these local authorities.

Section 3

The Period of the United Kingdom and the Period of the Christian Empire



United kingdom



- 1 In the period of the united kingdom, the functions of the judge were apportioned to the offices of prophet, priest and king.

United kingdom

①

God's
instruction

Prophet

King
Government

Priest
Temple



The prophets received instructions directly from God, the priests kept charge over the Tabernacle and later the Temple, and the king governed the nation.

United kingdom

①

God's
instruction

Prophet

King

Government

Priest

Temple



Each carried on their distinct missions in guiding Israel to accomplish the goal of the providence of restoration (p. 318).

United kingdom

①

God's
instruction

Prophet

King

Government

Priest

Temple



②

The purpose of the period of the Christian empire was to restore the period of the united kingdom through parallel indemnity conditions.



Christian empire

2



Thus, the missions of the regional church leaders were apportioned to the offices of monastic leaders corresponding to the prophets, the pope corresponding to the high priest, and the emperor, who ruled the people.



Christian empire

2



They were responsible to guide the Second Israel to accomplish **the goal** of the providence of restoration.

United kingdom

①



g

Samuel: anointed Saul



Prophet



①

About eight hundred years after Abraham's descendants entered Egypt, by God's command the prophet Samuel anointed Saul as the first king of the First Israel (p. 319).



Christian empire

②



King



Prophet

Leo III: crowned
Charlemagne

②

Likewise, Pope Leo III crowned Charlemagne and blessed him as the first emperor of Christendom (Second Israel) in 800 A.D. (p. 321).

United kingdom

①



- ① Because King Saul disobeyed the commands of God, he was in no position to build the Temple.

United kingdom

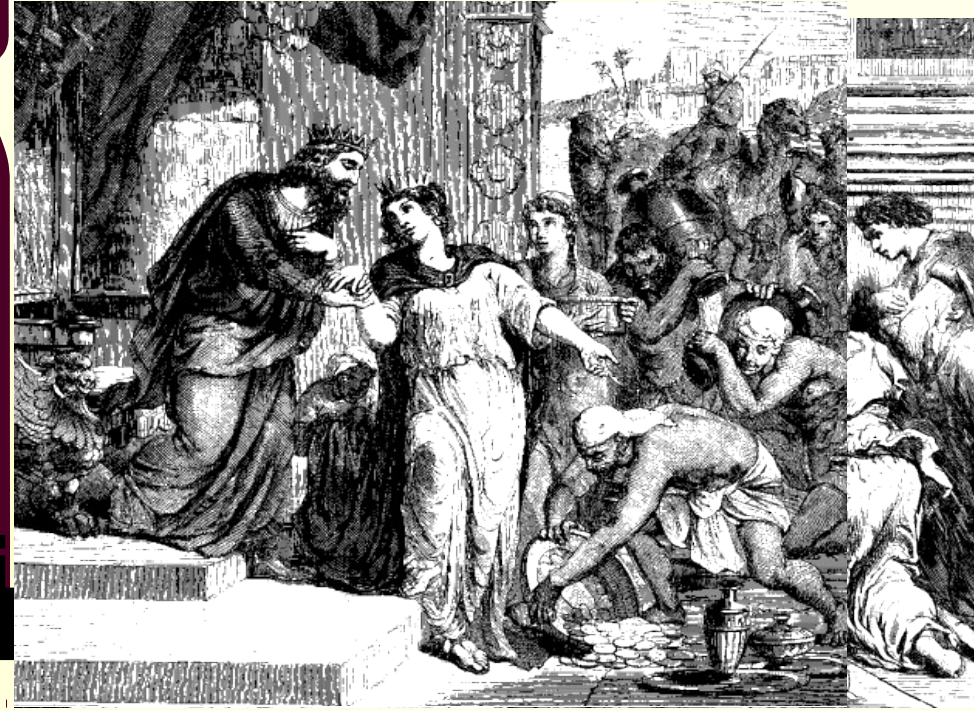
①



Forty years of King David's reign and forty years of King Solomon's reign would pass before the foundation of faith was laid and the Temple built.

United kingdom

①



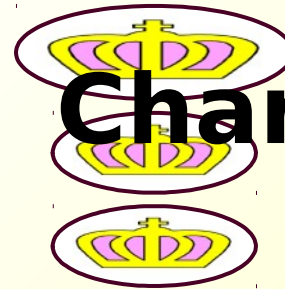
Nevertheless, King Solomon left the position of Abel for the substantial offering when he fell into lust. Hence, there was no way for Israel to establish the foundation of substance or foundation for the Messiah (p. 320).

Christian empire



2

God

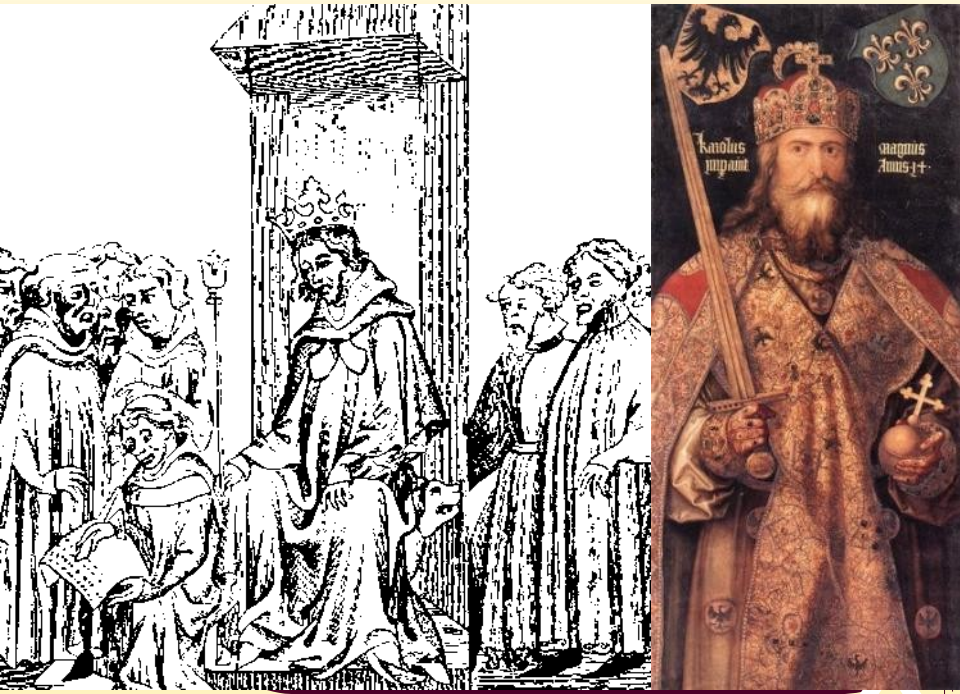


Christians

~~Charlemagne~~

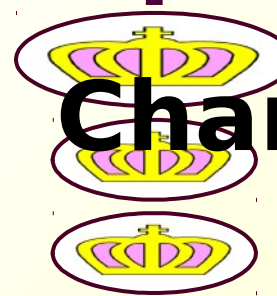
2 In the period of the Christian empire, the emperors did not remain obedient to God's Will and left the position of Abel for the substantial offering.

Christian empire



2

God



Charlemagne

Foundation for the Messiah :

Hence, neither the foundation of substance nor the foundation for the Second Advent of the Messiah was established.



Section 4

**The Period
of the Divided Kingdoms
of North and South
and the Period
of the Divided Kingdoms
of East and West**



United
kingdom



Kingdom
of
Israel

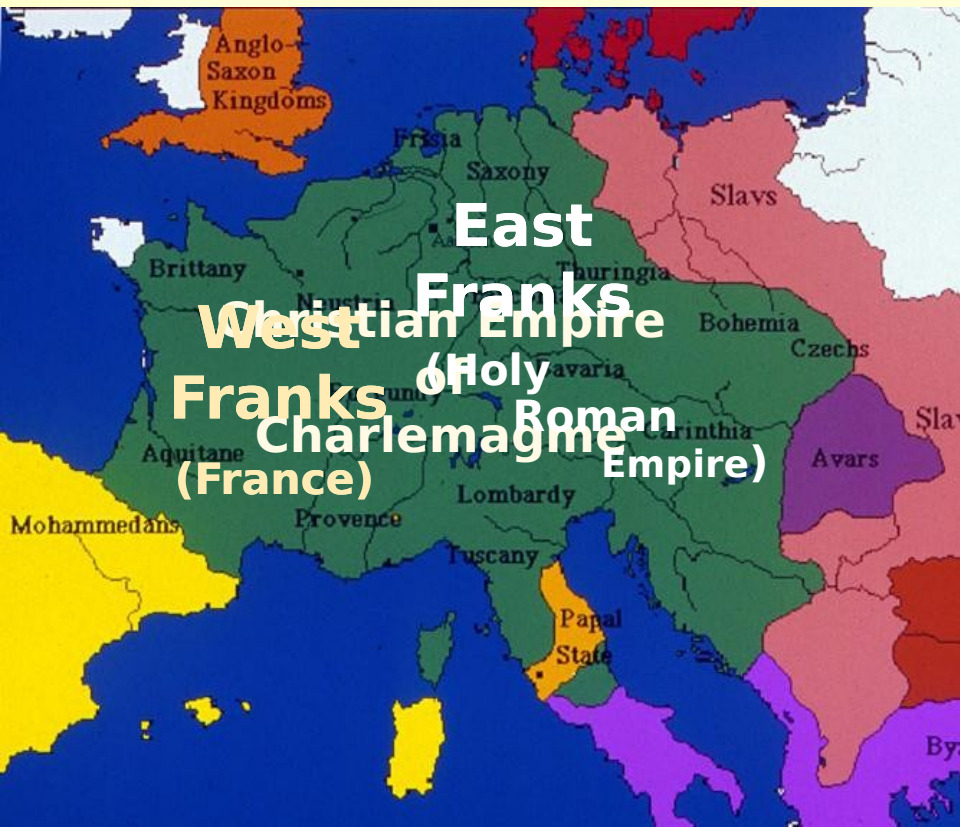
Kingdom
of
Judah

1

Because King Solomon worshipped idols, the united kingdom of Israel was divided upon his death, having lasted only three generations.



The kingdom of Israel in the north was in the position of Cain, while the kingdom of Judah in the south was in the position of Abel.



Divided kingdoms of E-W

2

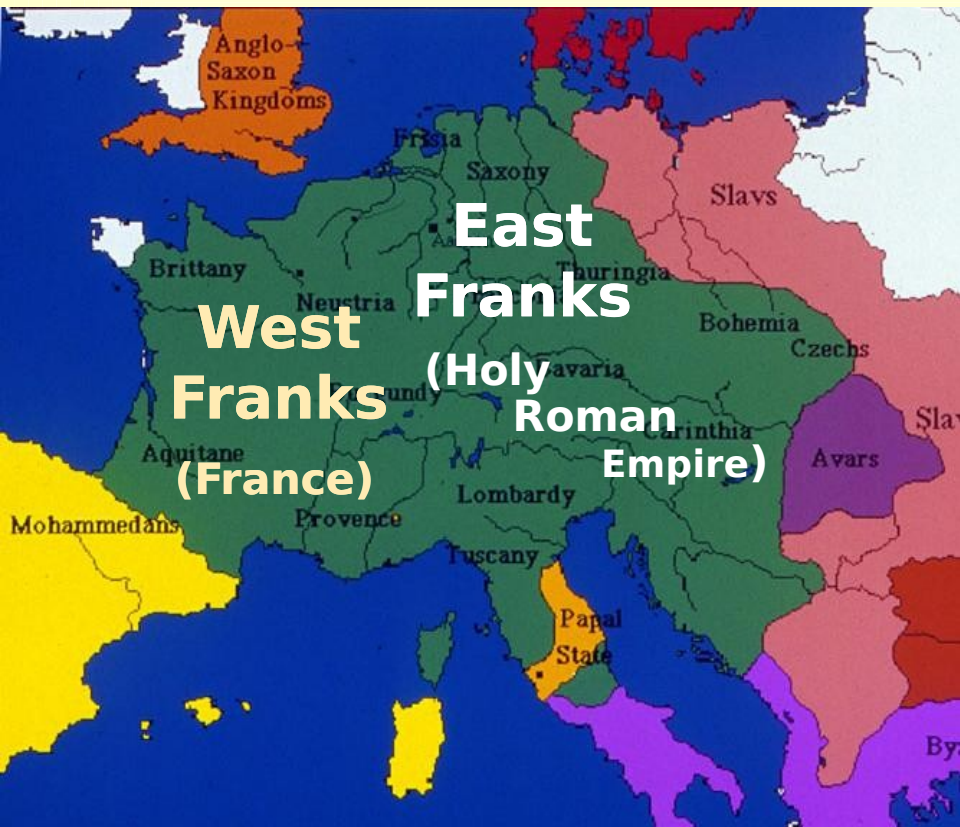
Christian
empire

East
Franks

West
Franks

2

After bitter and constant conflict among Charlemagne's descendants, the Christian empire also began to divide in the third generation into the East Franks and the West Franks.



Divided kingdoms of E-W

2

Christian
empire

East
Franks

Abel

West
Franks

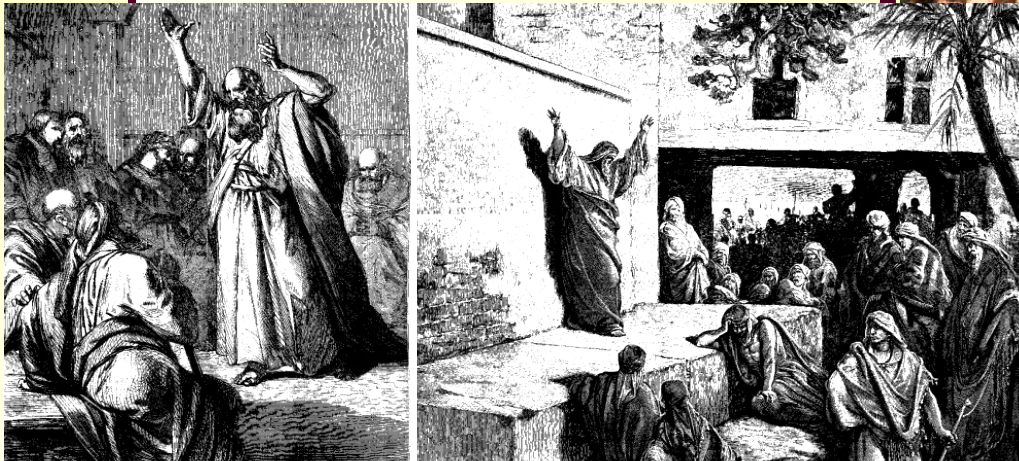
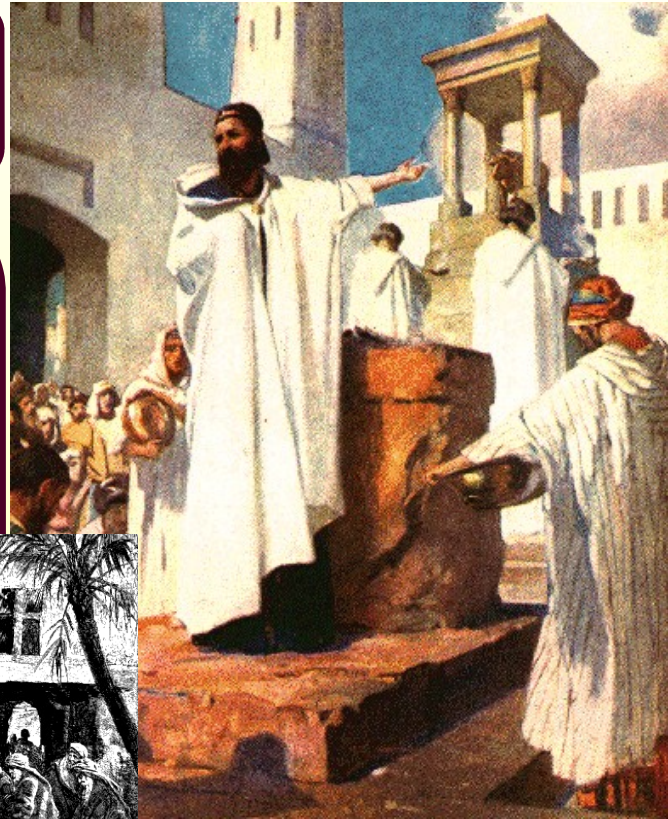
Cain

The East Franks stood in the Abel position towards the West Franks (p. 321-2).

Divided kingdoms of N-S

① Straying of Israelites

— Internal reform
(prophets)

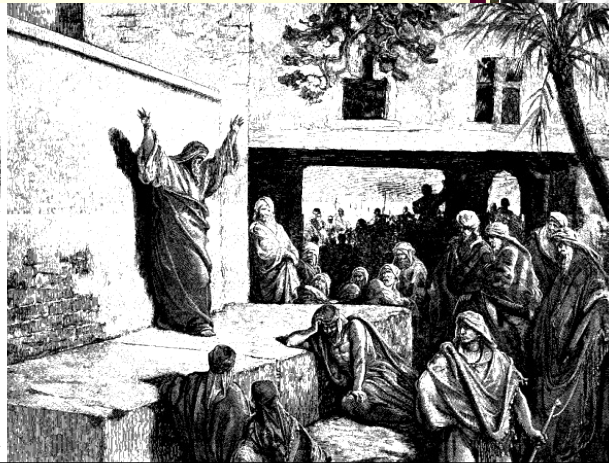


① In the period of the divided kingdoms of north and south, whenever the Israelites strayed from the ideal of the Temple, God sent many prophets to move them to internal reform.

Divided kingdoms of N-S

① Straying of Israelites

— Internal reform
(prophets)



However, because they did not repent, God chastised them externally by sending gentile nations such as Babylon to attack them.

Divided kingdoms of N-S

① Straying

— Interna

— Extern



Divided kingdoms of E-W

② Corruption of papacy

— Internal reform (monks)
(Holy Roman Empire)



② During the parallel period of the divided kingdoms of east and west, the papacy was corrupt. God sent prominent monks to promote internal reform in the Church.



Divided kingdoms of E-W

② Corruption of papacy

— Internal reform
(monks)



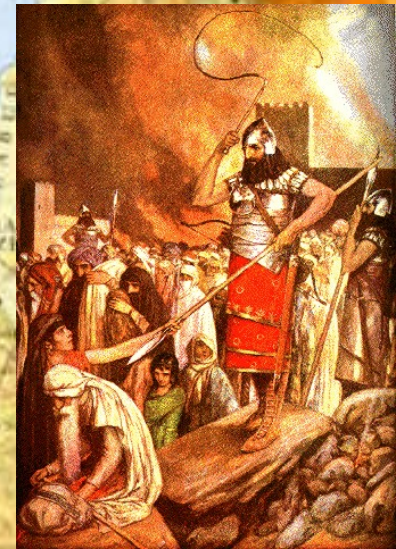
— Chastisement
(Crusades)

Since the papacy and the Church did not repent, God chastised them externally by letting their people fight the Muslims. This was the providential reason behind the Crusades.

Divided kingdoms of N-S

① Both kingdoms collapsed

— Monarchy in Israel ended

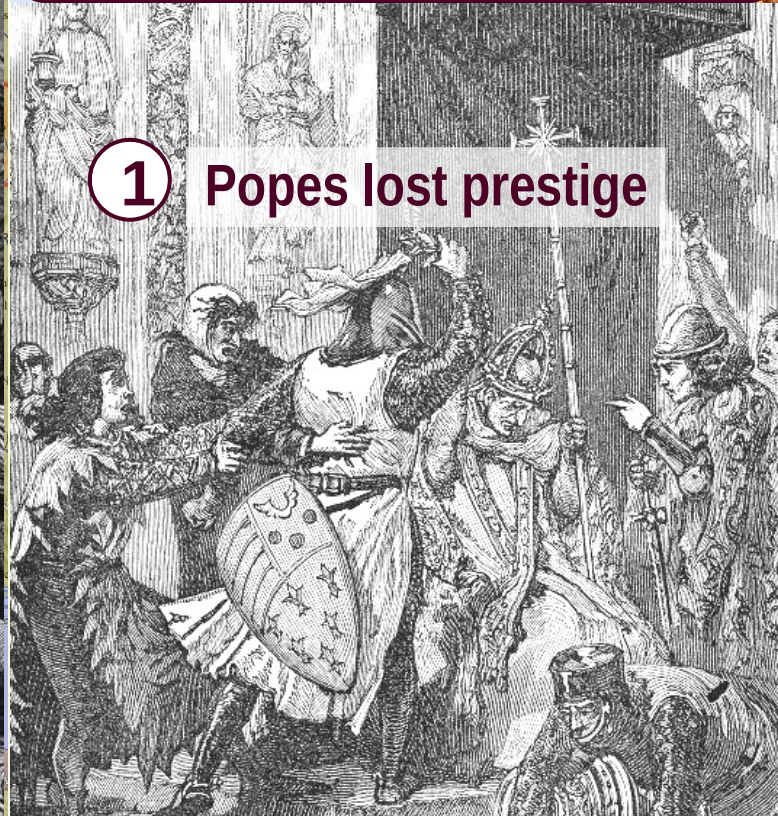


① The period of the divided kingdoms of north and south came to an end when gentile nations took the people of Israel and Judah into exile. They put an end to the monarchy in Israel (p. 323).



Divided kingdoms of E-W

① Popes lost prestige

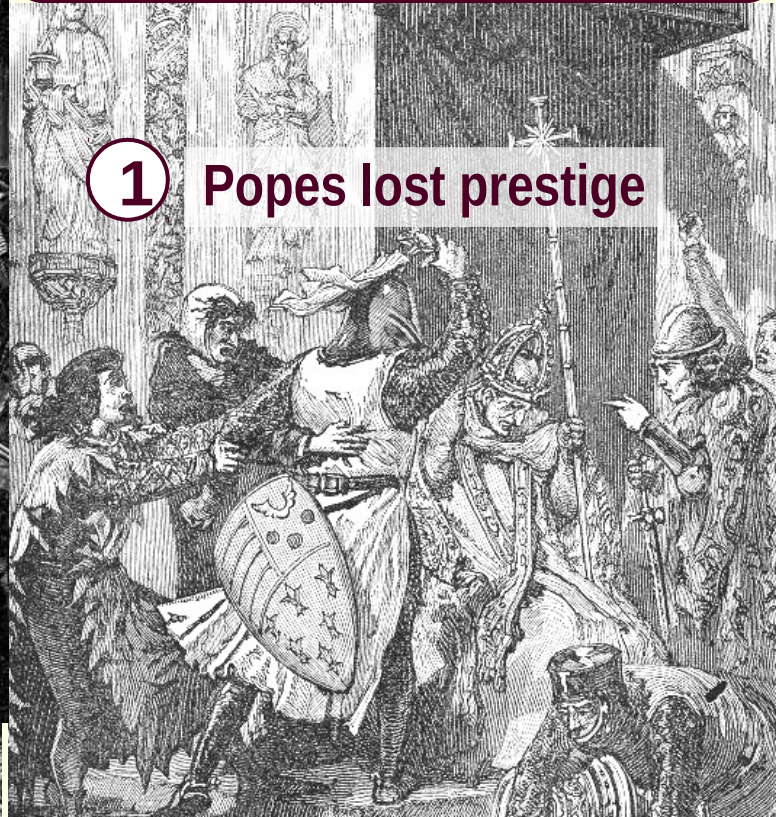


- ② Likewise, at the close of the period of the divided kingdoms of east and west, the papacy had completely lost its prestige and credibility after the repeated **defeats** of the Crusades.



Divided kingdoms of E-W

① Popes lost prestige



Christianity thus lost its center of spiritual sovereignty. Moreover, since the **lords and knights** were decimated by the Crusades, and the papacy and the feudal lords had spent enormous funds to pursue these unsuccessful wars, they were left impoverished. Monarchic Christianity began to erode.

Section 5

The Period of Israel's Exile and Return and the Period of Papal Exile and Return

Israel's exile and return

1



- 1 When the Israelites fell into faithlessness, God had them suffer hardships as exiles in Babylon.

Israel's exile and return

1



King
Jehoiachin
and many Jews



70 years



Nearly seventy years elapsed from the time King Nebuchadnezzar of Babylon took into captivity King Jehoiachin and many other of the Israelites, until Babylon fell (p. 323, 4).

Israel's exile and return

①



King
Jehoiachin
and many Jews



70 years

Papal exile and return

②



Pope

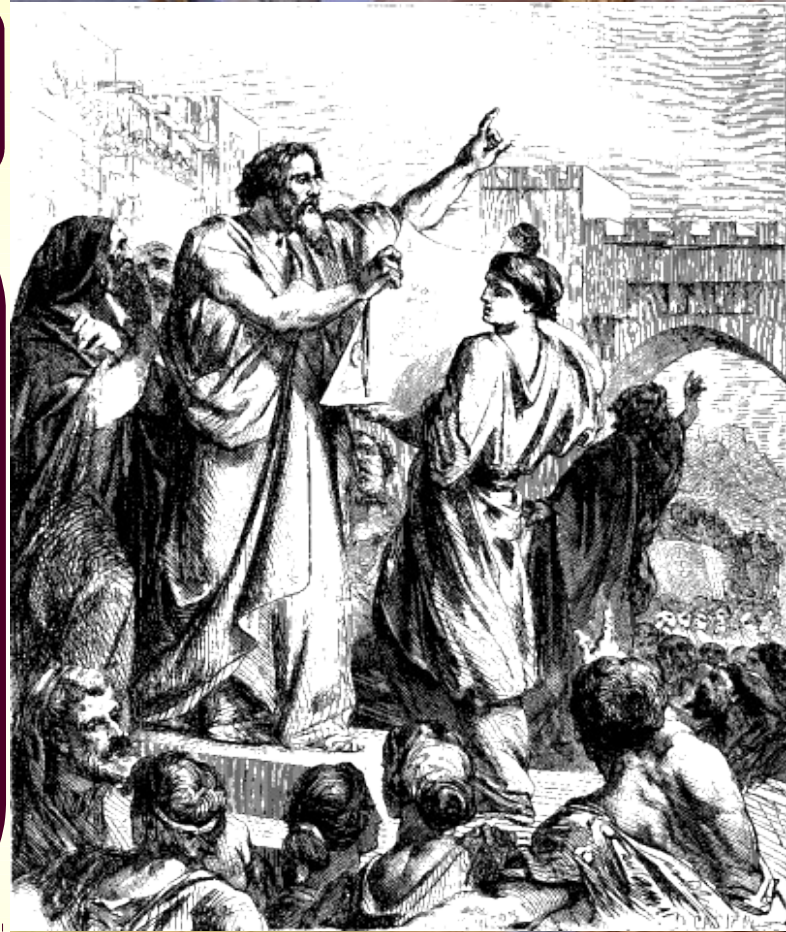
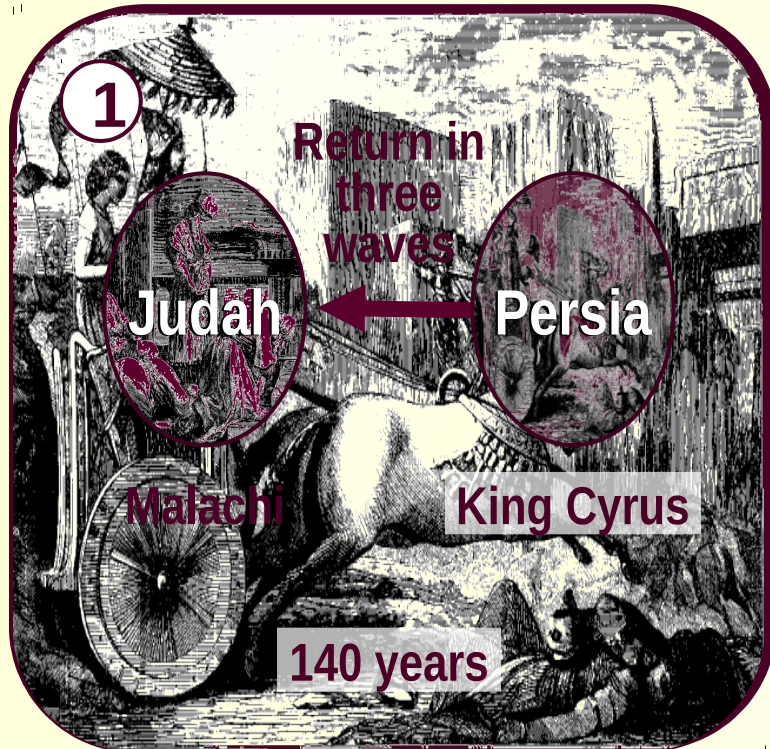


70 years



② In the period of papal exile and return, God allowed the popes to be taken into exile and suffer captivity in Avignon for seventy years from 1309 (p. 324, 5).

Israel's exile and return



1 After Persia conquered Babylon, and King Cyrus liberated the Israelites, it took another 140 years for the exiles to return to their homeland in three waves, until they fully reformed themselves as a nation united around **God's Will** to prepare for the coming of the Messiah as proclaimed by Malachi (p. 324).

Israel's exile and return

①



Malachi

Return in
three
waves



Persia

King Cyrus

140 years

Papal exile and return

②



Rome



Avignon

Restoration
of papal authority

140 years

② After the pope returned to Rome, a period of approximately 140 years ran, through the Great Schism, the conciliar movement and the restoration of papal authority in the Roman church, to the eve of the Protestant Reformation spearheaded by Martin Luther in 1517 (p. 325).

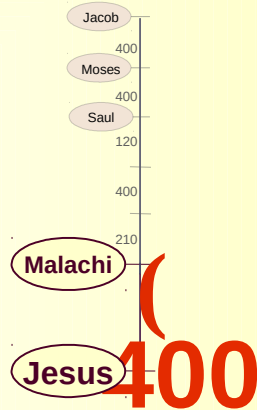
A horizontal banner with a sunset scene over water, with the sun low on the horizon and its reflection visible. The text "Section 6" is centered over this image.

Section 6

The Period of Preparation for the Advent of the Messiah and the Period of Preparation for the Second Advent of the Messiah

Preparation for the advent of the Messiah

- 1 400 years
from the return
to Jerusalem
until Jesus came



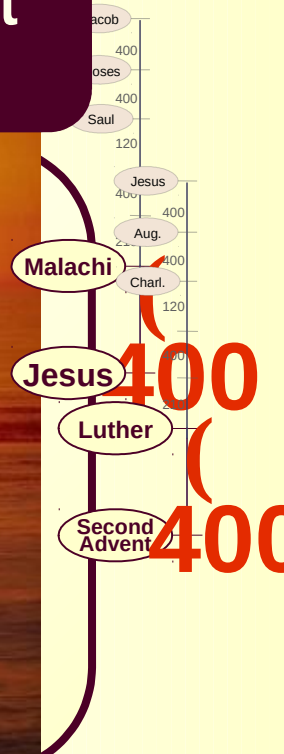
- 1 After the Israelites returned to Jerusalem, another four hundred years elapsed before Jesus came. This was the period of preparation for the advent of the Messiah.

Preparation for the advent of the Messiah

- ① 400 years
from the return
to Jerusalem
until Jesus came

Preparation for the Second Advent of the Messiah

- ② 400 years
from the return
to Rome
until Second Advent



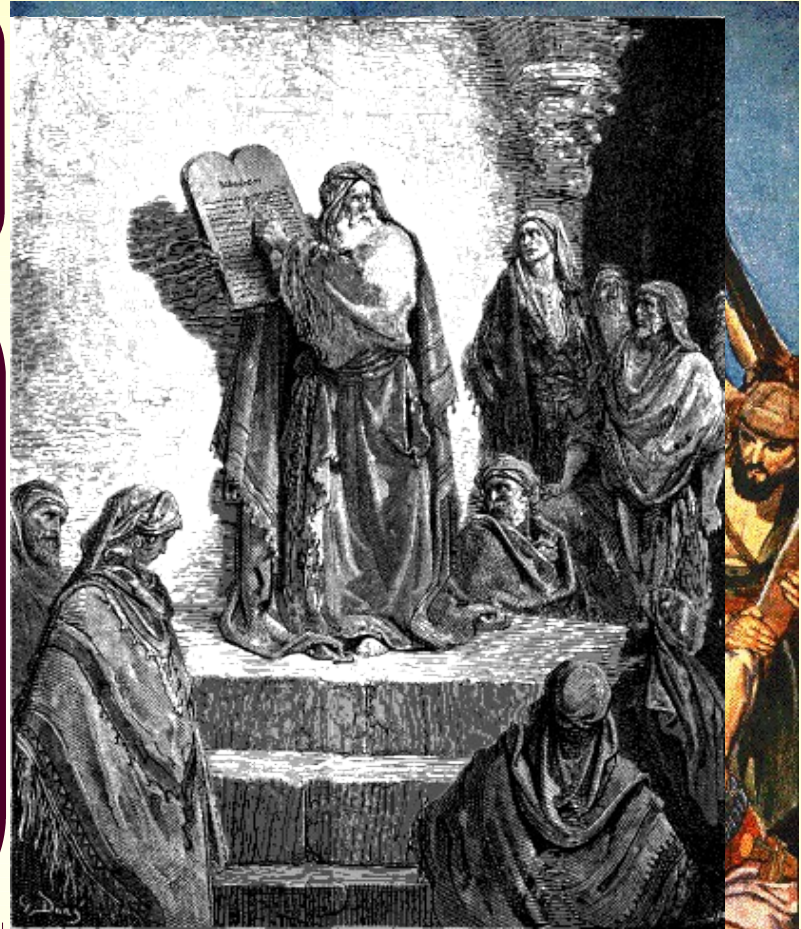
- ② After the papacy returned to Rome, Christianity is to meet **Christ** at his Second Advent only after passing through four hundred years of the period of preparation for the Second Advent of the Messiah (p. 325-6).

Preparation for the advent of the Messiah

① Israelites

- Rebuilding the Temple
- Reforming faith through Law with Ezra

Foundation of faith:
restored



- ① The Israelites established the foundation of faith by repenting of their past sin of idolatry, **rebuilding** the Temple, and reforming their faith based on the Mosaic Law under the guidance of Ezra the scribe.

St Francis



St Aquinas

Preparation for the Second Advent of the Messiah

② Christians

- Reformation led by Luther



Foundation of faith:
restored

- ② Likewise, medieval Christians established the foundation of faith by seeking to reform the Roman church; these efforts culminated in the Protestant Reformation led by Martin Luther.

St Francis



Preparation for the Second Advent of the Messiah

- ② Christians
- Reformation led by Luther
 - New paths of faith



Foundation of faith:
restored

This movement pierced the gloom of medieval Europe with the light of the Gospel and pioneered new paths of faith.

Preparation for the advent of the Messiah

① World religions

→ Internal preparation
for the Messiah



- ① In the period of preparation for the advent of the Messiah, among the world's peoples, God founded religions suited to their regions and cultures by which they could make the necessary internal preparations to receive the Messiah.

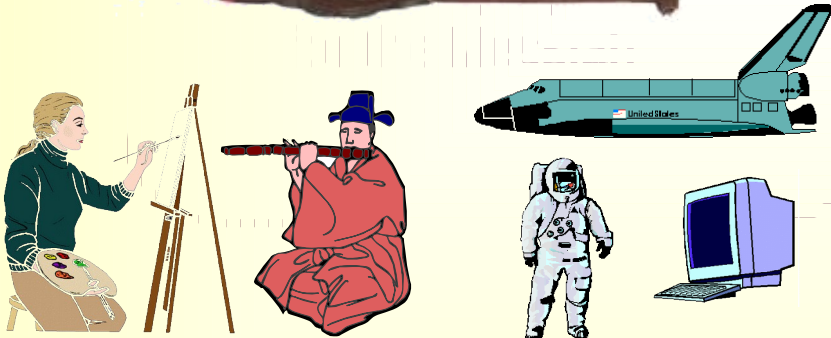
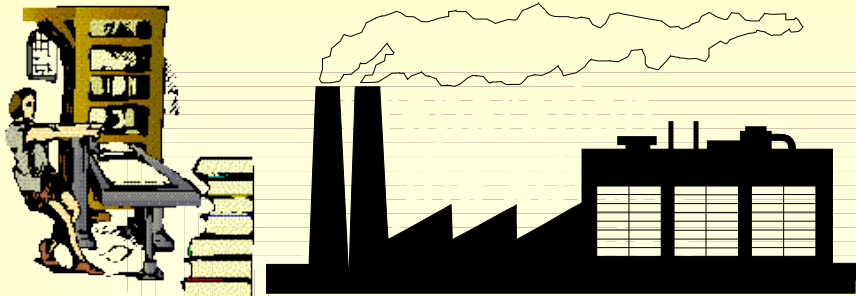
Preparation for the advent of the Messiah

① World religions
to be united in
Christian civilization

→ Internal preparation
for the Messiah



Jesus was to come upon this worldwide foundation of preparation and bring together **all religions** into one worldwide Christian civilization (p. 327).



Preparation for the Second Advent of the Messiah

2 Renaissance

→ Preparation
for the Second Coming



2

In the period of preparation for the Second Advent of the Messiah, beginning with the Renaissance, progress in virtually every field of human endeavor, including **politics**, economy, culture and science, has increased at a rapid rate, creating a global environment conducive to the work of Christ at his Second Coming (p. 327-8).

Preparation for the advent of the Messiah

① Vast political domain
of Roman Empire

— Hellenistic civilization



① In Jesus' day, the Roman Empire ruled the vast domains, integrated by an **advanced** and extensive transportation system, and it was the center of a vast **Hellenistic** civilization.

Preparation for the advent of the Messiah

- ① Vast political domain
of Roman Empire
- Rebuilding the Temple
- Hellenistic civilization
- Transmission of
teachings of the Messiah



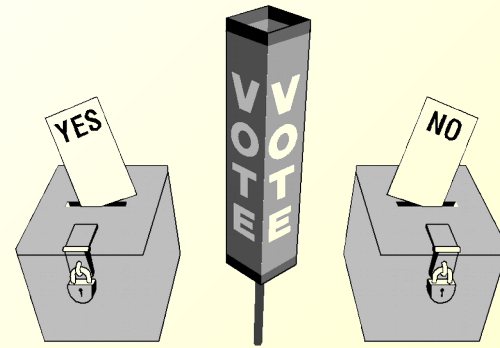
Thus, all the necessary preparations had been made for a swift transmission of the teachings of the Messiah to the world.

Preparation for the advent of the Messiah

- ① Vast political domain
of Roman Empire
 - Rebuilding the Temple
 - Hellenistic civilization
 - Transmission of
teachings of the Messiah

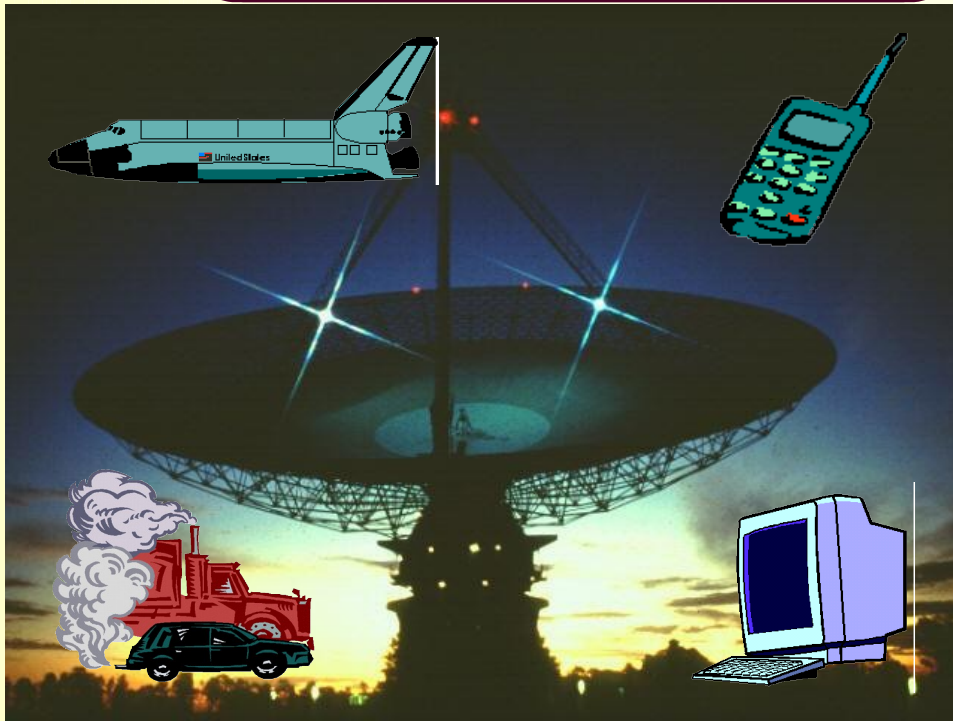
Preparation for the Second Advent of the Messiah

- ② Global democratic
political sphere



- ② Similarly, in the present era of the Second Advent, the **democratic** political sphere has expanded throughout the world.

Preparation for the advent of the Messiah



Preparation for the Second Advent of the Messiah

- ② Global democratic political sphere
- Progress of transportation and communication
 - Contact among languages and cultures
-
- An illustration of a ballot box with two sections labeled 'YES' and 'NO'. A central column with the number '00' is positioned between the two sections. The ballot box is depicted as a grey structure with a lock on each side.

The rapid progress of **transportation** and communication and the extensive contact among **languages** and cultures have brought the world much closer together.

Preparation for the advent of the Messiah

Preparation for the Second Advent of the Messiah



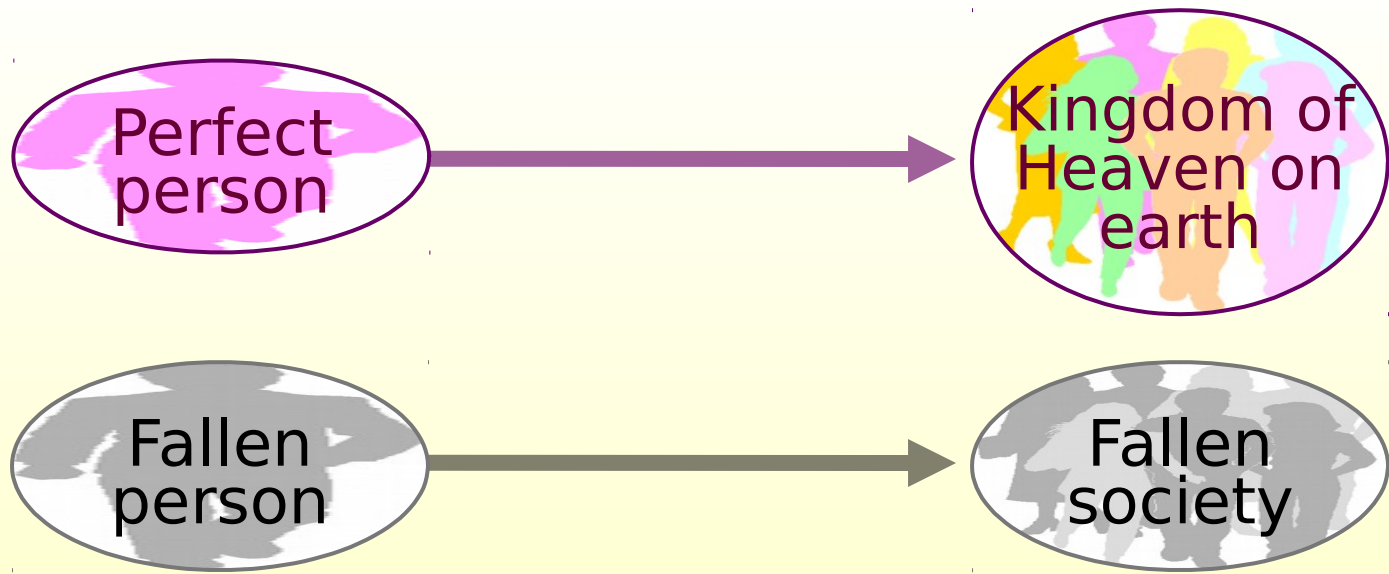
- ② Global democratic political sphere
- Progress of transportation and communication
- Contact among languages and cultures
- Conveyance of teachings of the returning Christ

These factors have fully prepared an environment in which the teachings of the returning Christ can freely and swiftly be conveyed to the hearts of all humankind.

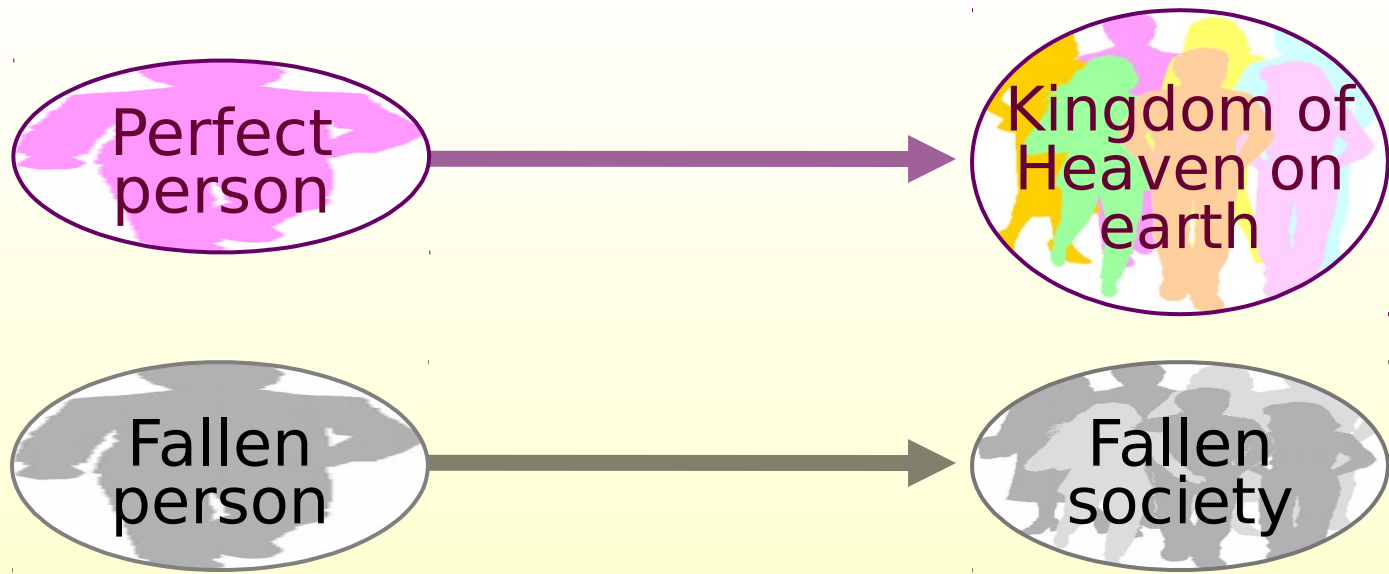
Section 7

The Providence of Restoration

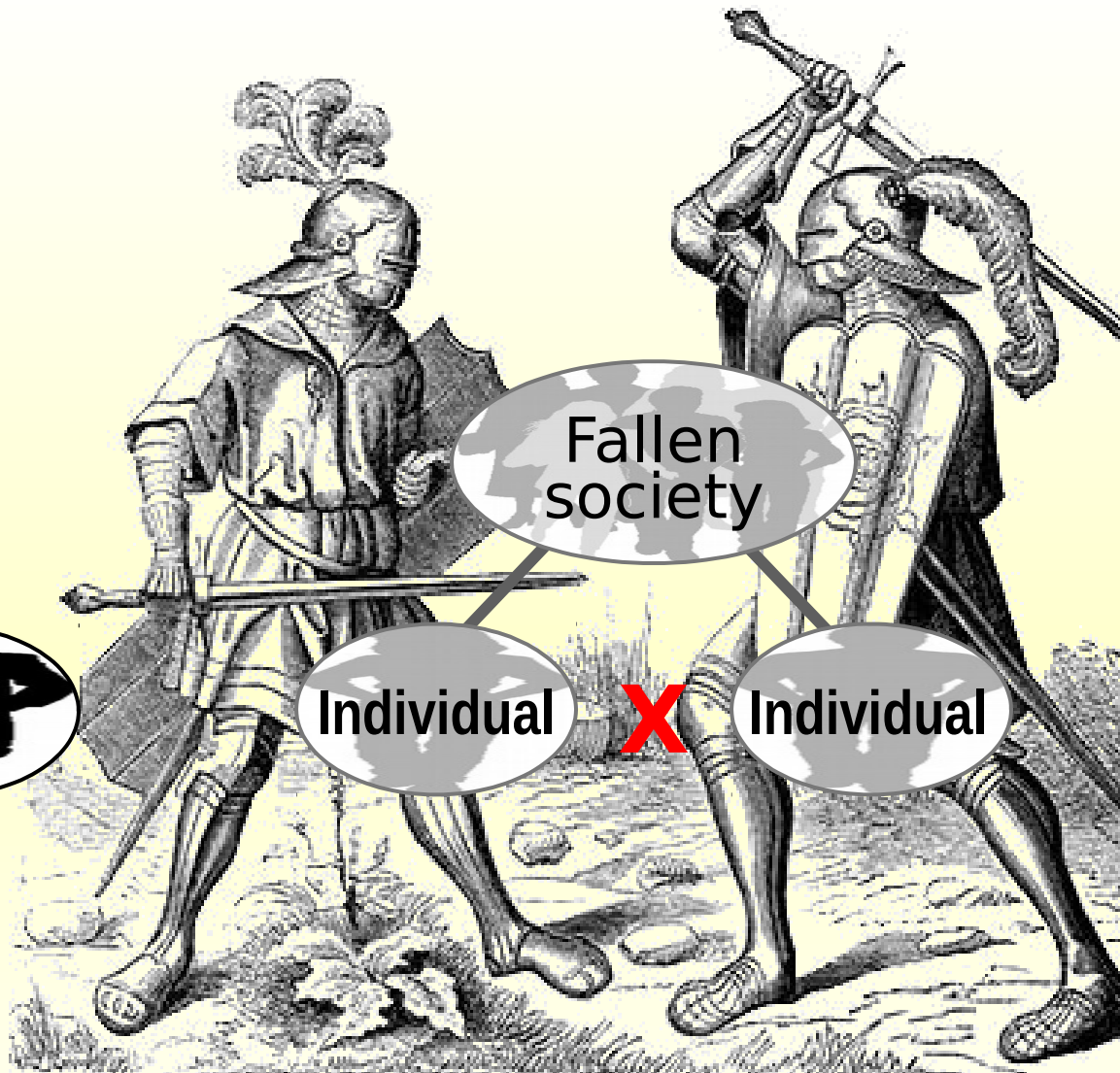
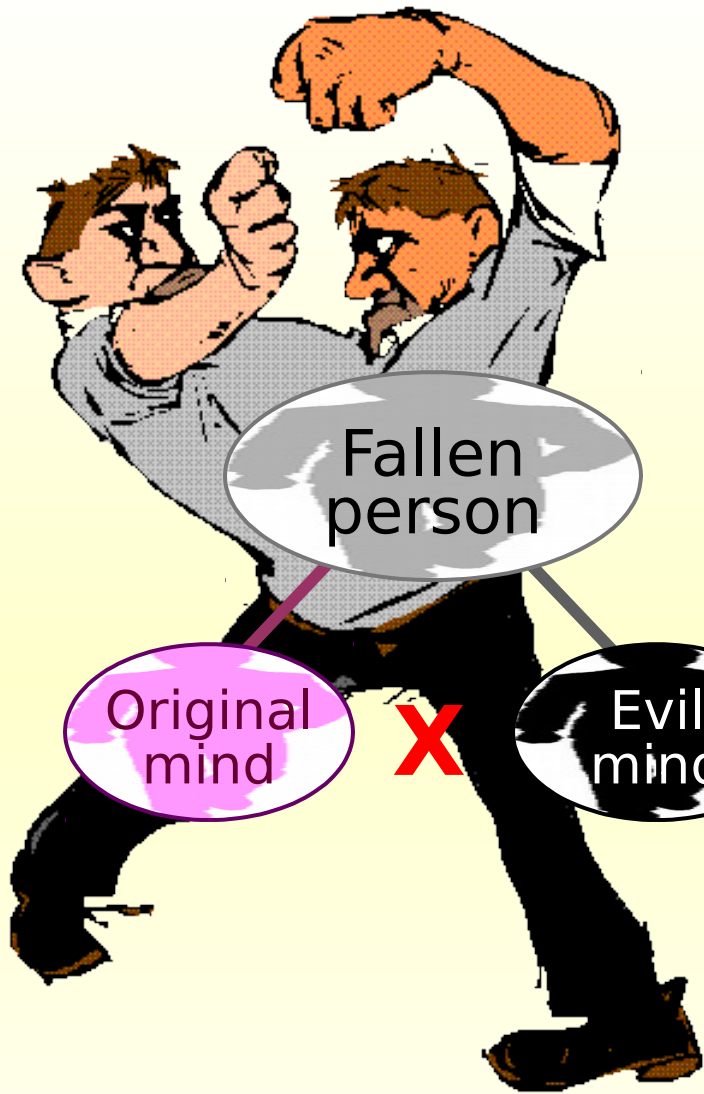




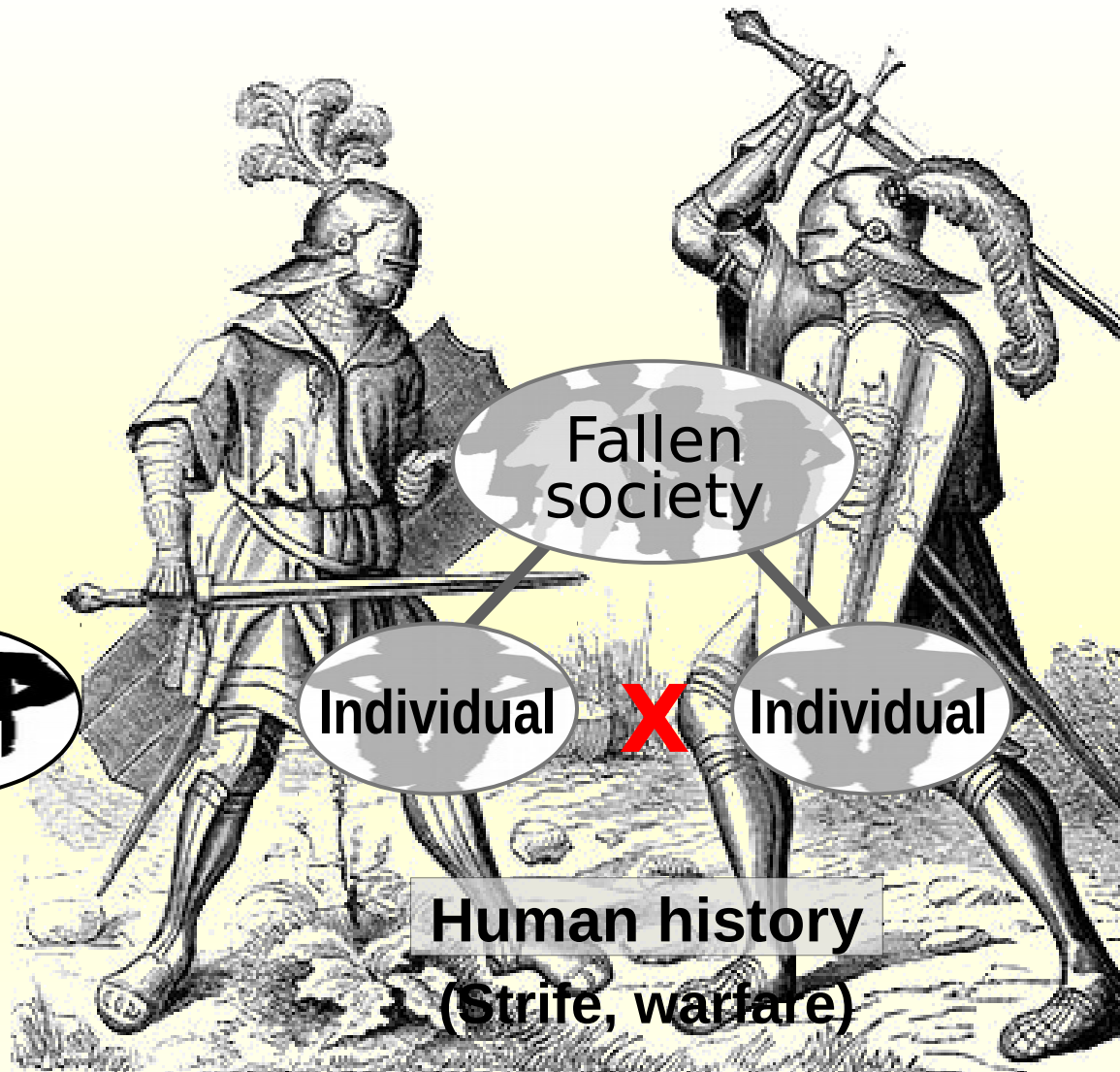
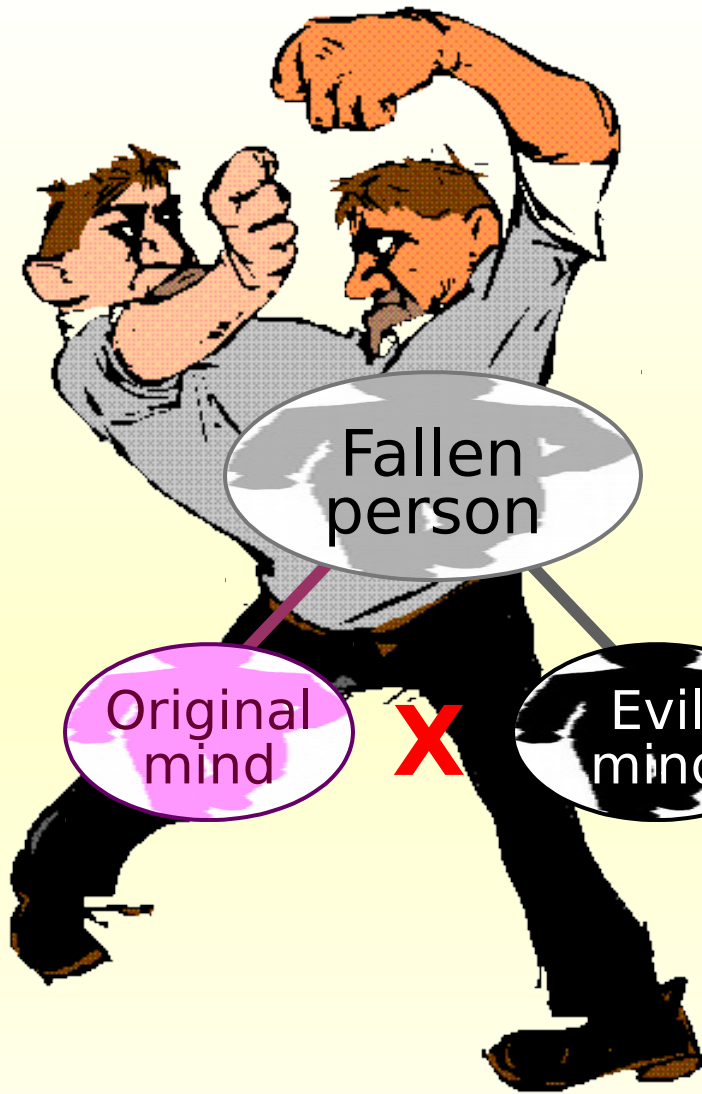
The Kingdom of Heaven on earth is a society whose structure is formed in the image of a perfect person. Likewise, fallen society may be regarded as formed in the likeness of a fallen person.



□ We can better understand the history of societies built by sinful humanity by examining the inner life of a fallen person.



Since human society is composed of **individuals** who are constantly at war within themselves, **interactions** among them cannot help but be full of discord and conflict.



Human history has consisted of people's conflict-ridden social relationships constantly changing with the course of time. Hence, it has necessarily unfolded in **strife** and warfare.

Human history



Goodness



Evil

Progress in history thus originates with individuals who, even amidst the vortex of good and evil, make determined efforts to reject evil and promote goodness.

Human history



Goodness



Evil

Therefore, the world toward which history is progressing is the Kingdom of Heaven, where the goal of goodness will be realized (p. 329).

Human history



Satan

Human beings



Goodness



Evil

Meanwhile, on the basis of his relationship of blood ties with the first human beings, Satan has worked through fallen people to realize, in advance of God, a perverted form of the ideal society which God intends to realize.

Human history



Satan



Goodness



Human beings

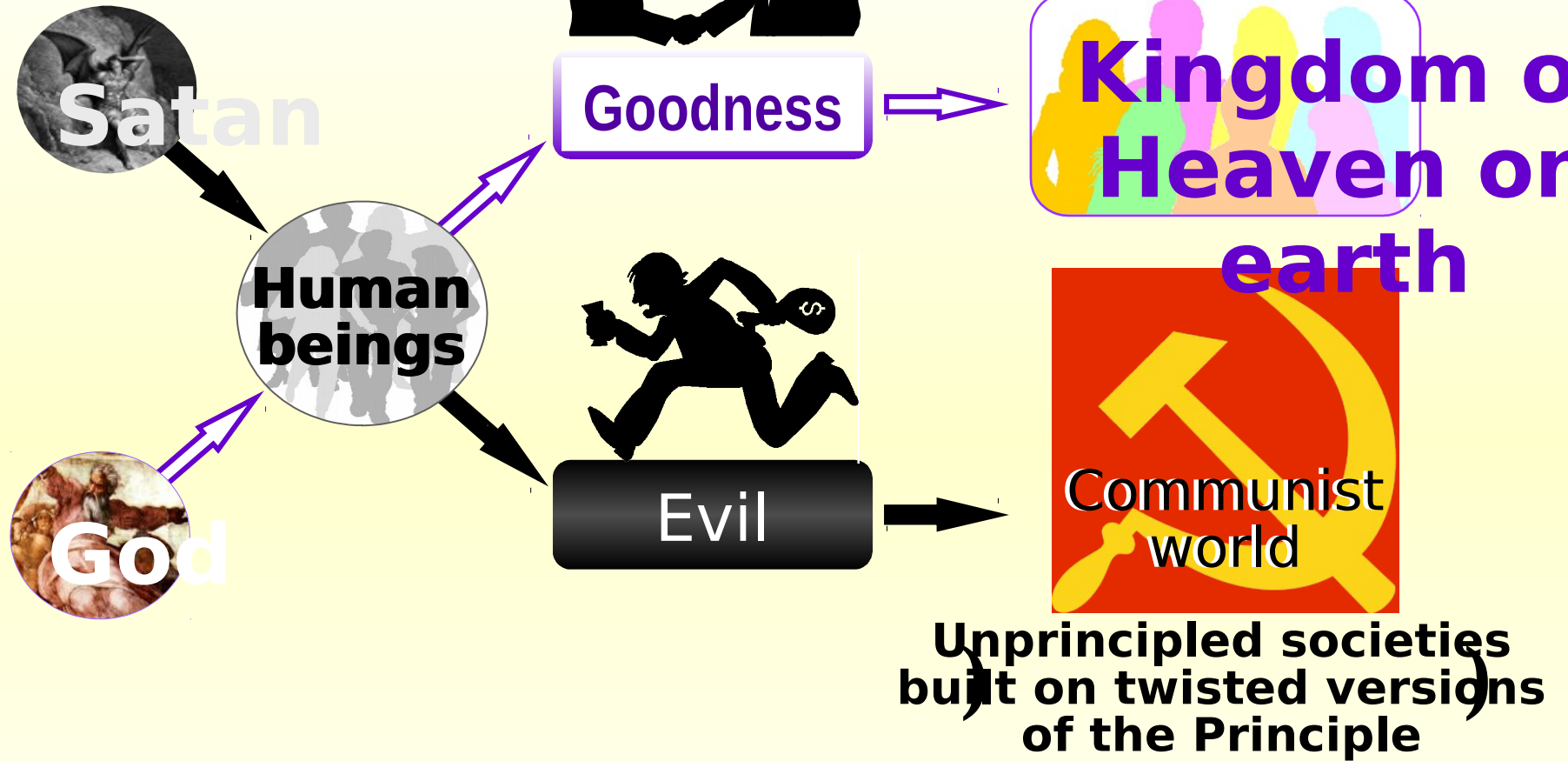


Evil

**Unprincipled societies
built on twisted versions
of the Principle**

As a result, in human history we witness the rise of unprincipled societies which are built upon twisted versions of the Principle.

Human history



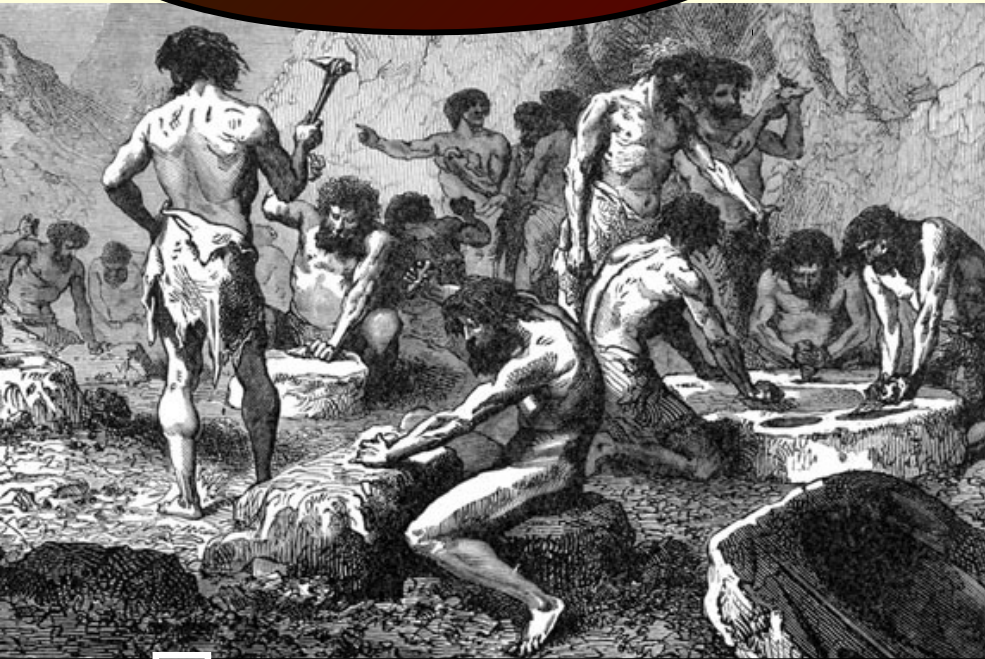
At the end of human history, before God can restore the Kingdom of Heaven on earth, Satan will have built an unprincipled world in a distorted image of the Kingdom: this is none other than the communist world.

7.1 The Progress of History in the Age of the Providence of Restoration



**Primitive
collective society**

Divisions



The first society built by fallen people was a primitive collective society. Due to the activity of the original mind calling people to respond to God's providence, **divisions** between relative good and evil surely arose in primitive societies (p. 329-30).

7.1 The Progress of History in the Age of the Providence of Restoration



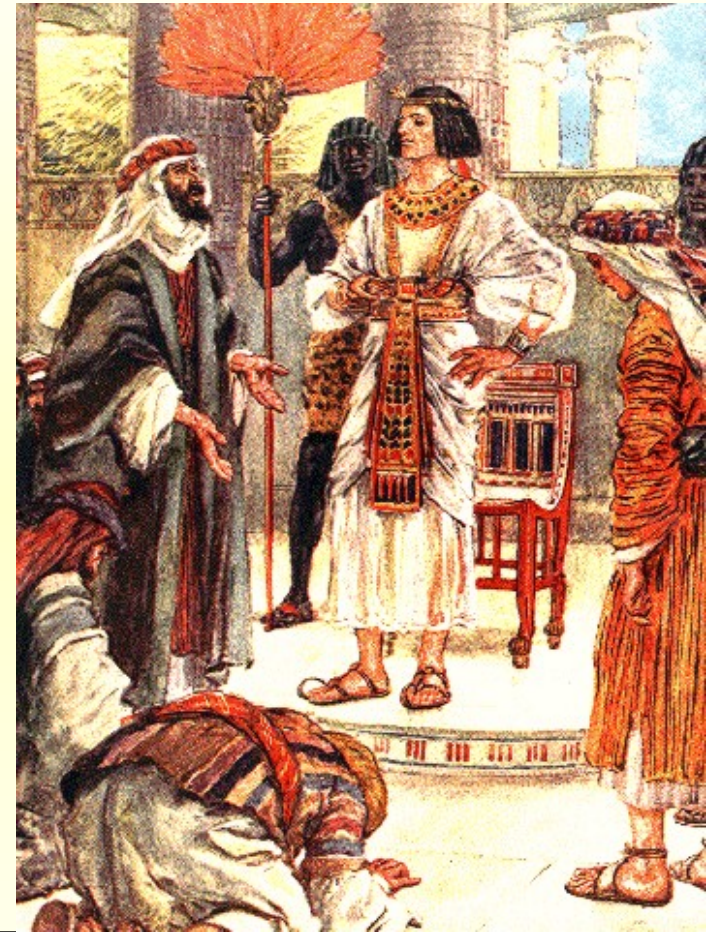
Human Fall

Primitive
collective society

Divisions

Israel clan society

□ Abraham

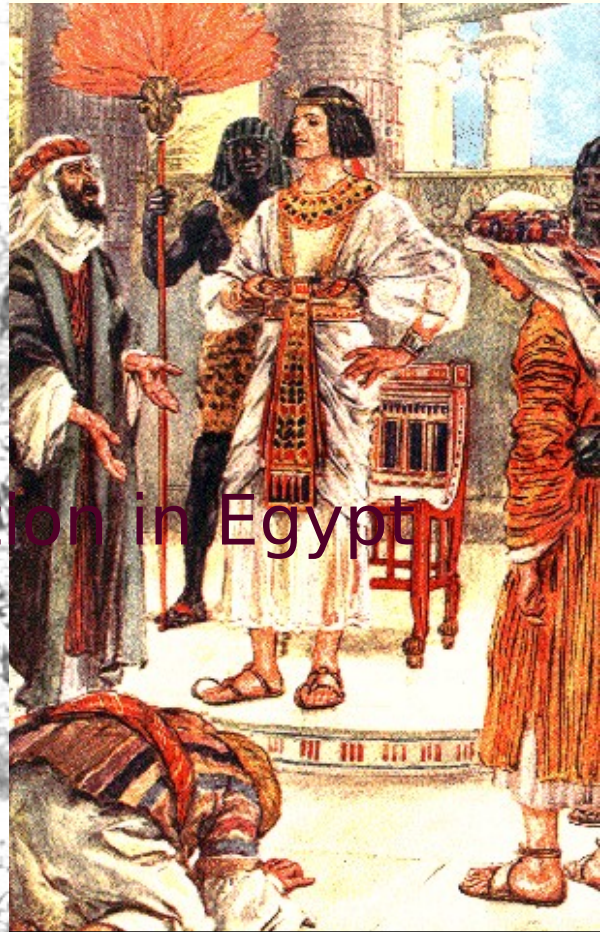


□ God called Abraham out of the sinful world to be the standard-bearer of goodness and blessed him with **descendants** who would uphold the Will of God. God raised Abraham's descendants into the first Israelite clan society.

7.1 The Progress of History in the Age of the Providence of Restoration



Tribe and nation in Egypt



□ They entered Egypt as a clan society, but **by the time** they left Egypt for Canaan, they had grown into a **tribal** society.

7.1 The Progress of History in the Age of the Providence of Restoration



**Israel
feudalistic society**

Divisions

- ☐ Abraham
- ☐ Tribe and nation in Egypt
- ☐ Period of Judges

☐ The Israelite society in the period of the judges was a feudalistic society. It is the nature of a feudalistic society that its people espouse the beliefs of their lord and obey his commands.

7.1 The Progress of History in the Age of the Providence of Restoration

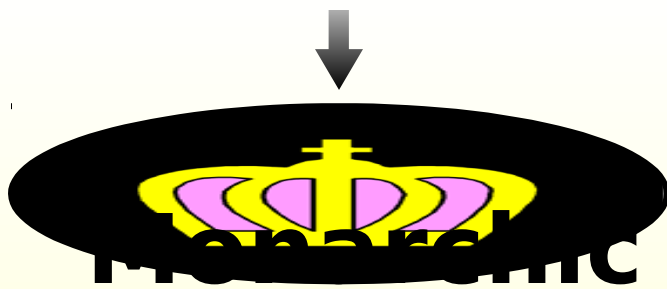


**Israel
feudalistic society**

Divisions

- ☐ Abraham
- ☐ Tribe and nation in Egypt
- ☐ Period of Judges
- ☐ Establishment of Heavenly sovereignty

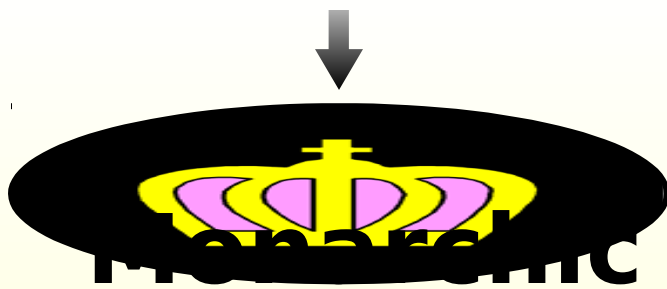
- ☐ The main reason that a clan society develops into a feudalistic society is to bring property and people, which had belonged to Satan, **back to God's side** (p.331).



□ **monarchic society** have a large population, economy, and sovereignty



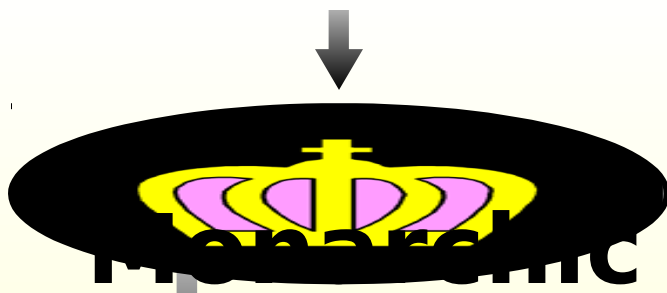
□ The monarchic society amalgamated the smaller units of political and economic sovereignty secured by the earlier feudalistic society into a single territory with a large **population**, a strong economy and a well-defended sovereignty.



□ United kingdom
□ society
□ Have the population,
economy, and sovereignty



This was done with the establishment of the united kingdom
of Israel founded by King Saul (p.331)



United kingdom
Heavily populated,
economy, and sovereignty

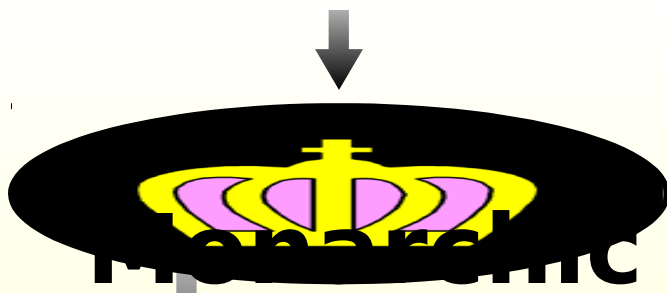
Under
control

Judah

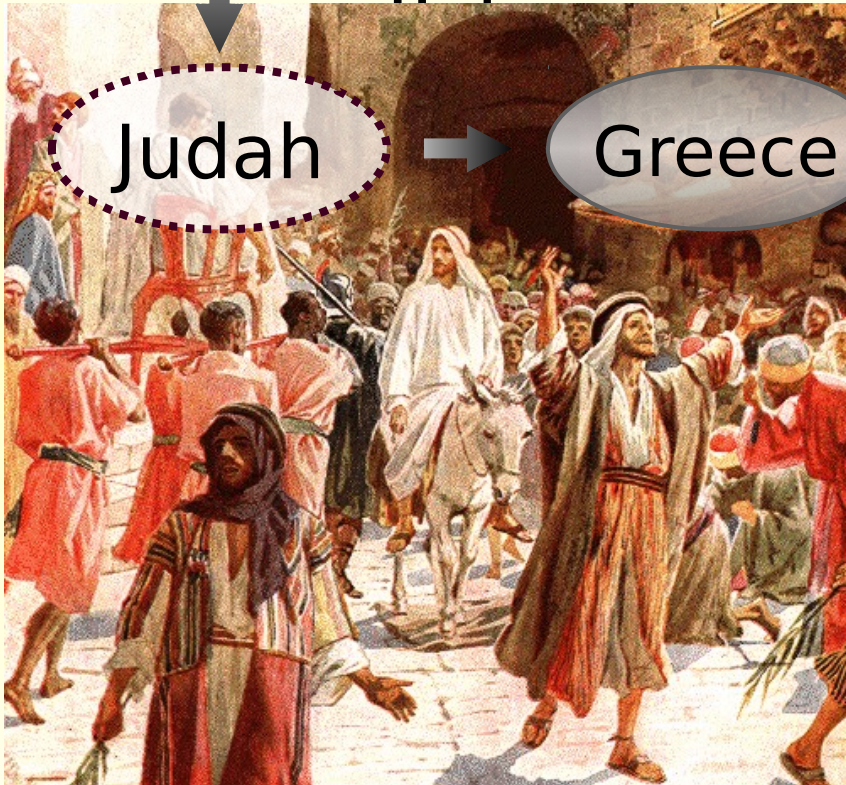
Greece



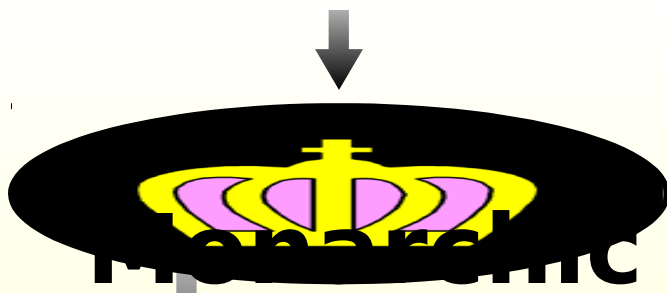
After the fall of Judah, God kept the throne of Israel vacant and put the Jewish people under the control of successive gentile empires including Greece.



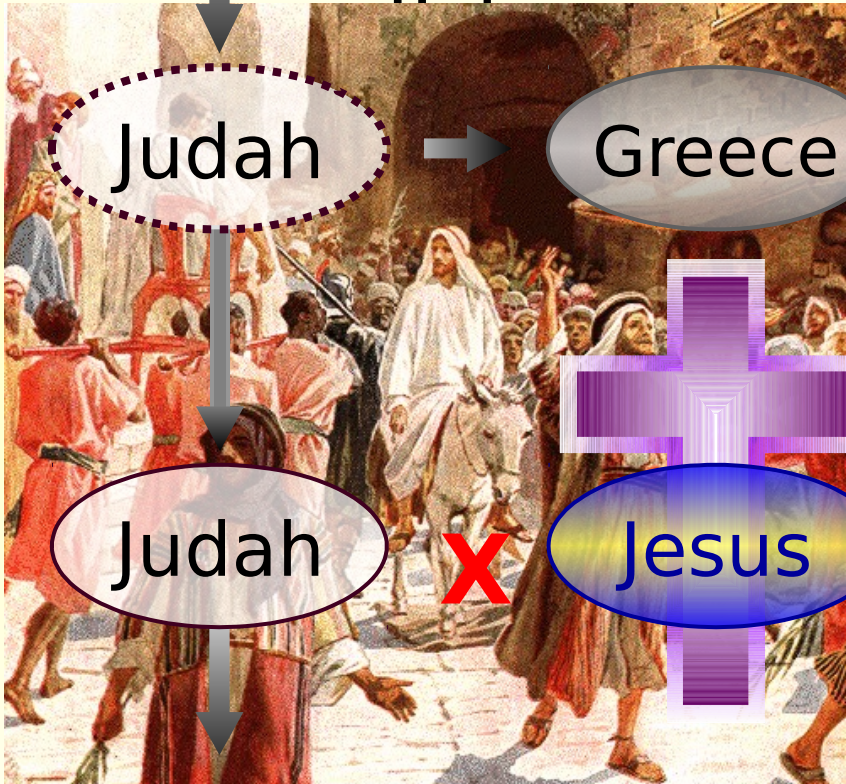
United kingdom
Heavenly population,
economy, and sovereignty



God fashioned Israel's society in the form of Greek democracy in order that when **the Messiah** came, he could be enthroned by the will of the people (p.332).



□ United kingdom
□ Heavenly population,
economy, and sovereignty



□ However, the Jewish public crucified Jesus. Consequently, the purpose of the providence was attained only spiritually.

7.2 The Progress of History in the Age of the Prolongation of the Providence of Restoration

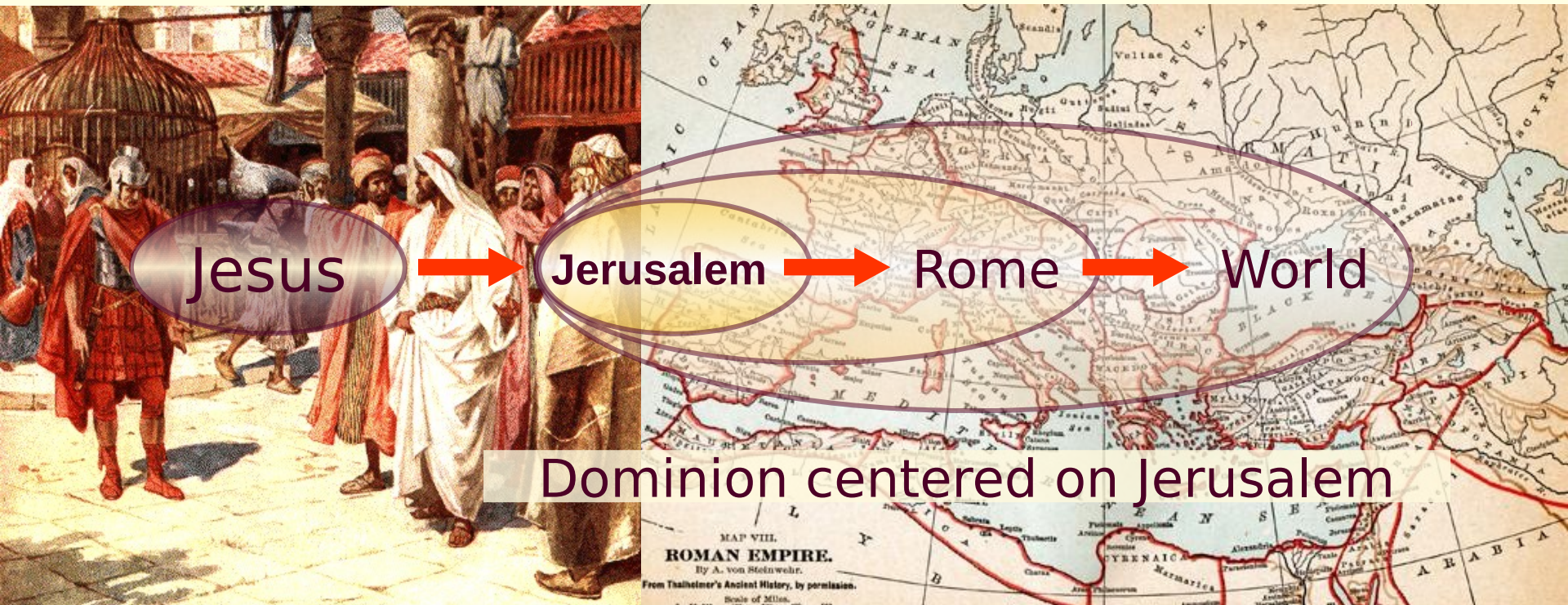
7.2.1 The Providence of Restoration and the History of the West



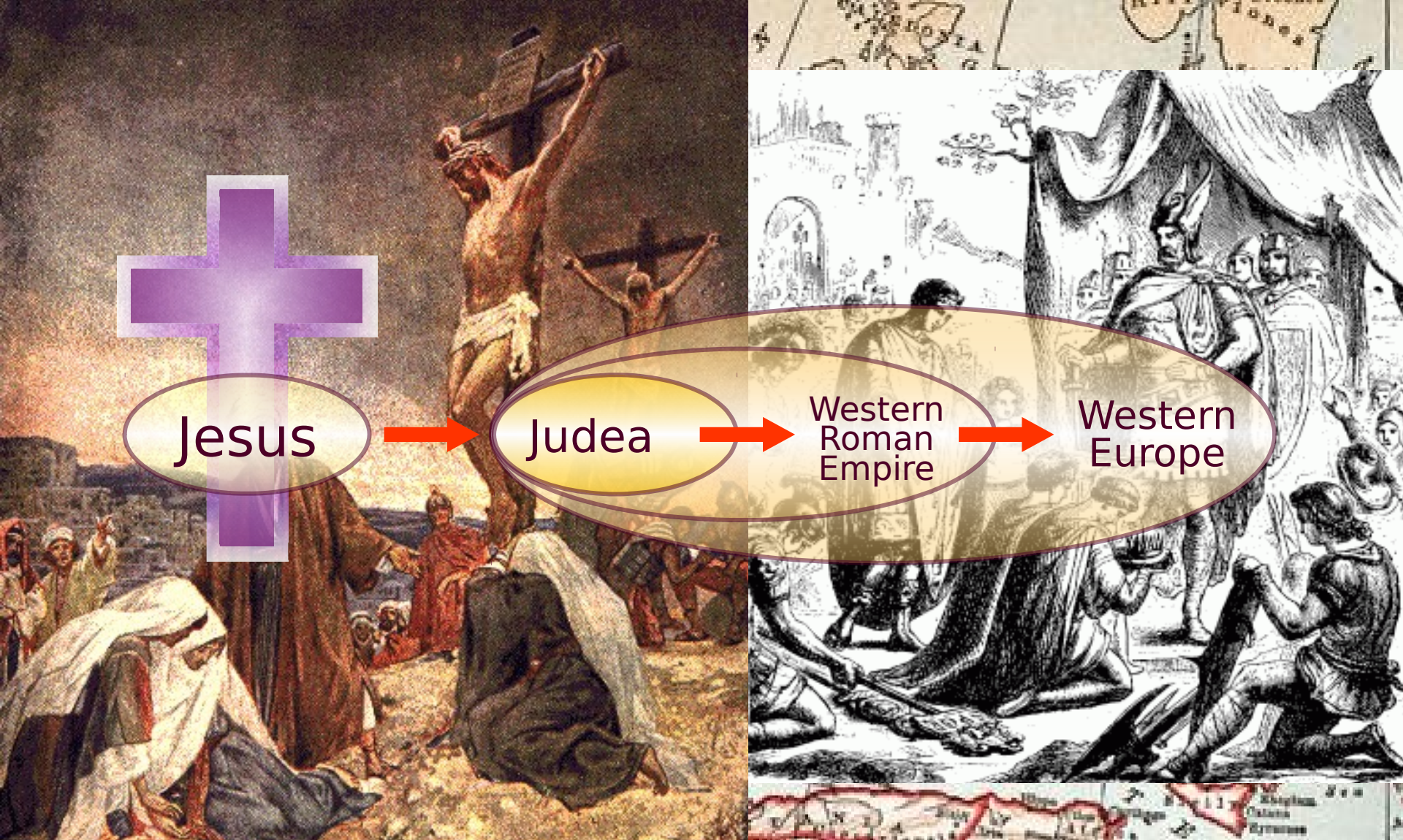
Had the Jewish people believed in Jesus as the Messiah and united with him, the Roman Empire, which had unified the ancient world around the **Mediterranean** Sea, would have been won over by Jesus during his lifetime.

7.2 The Progress of History in the Age of the Prolongation of the Providence of Restoration

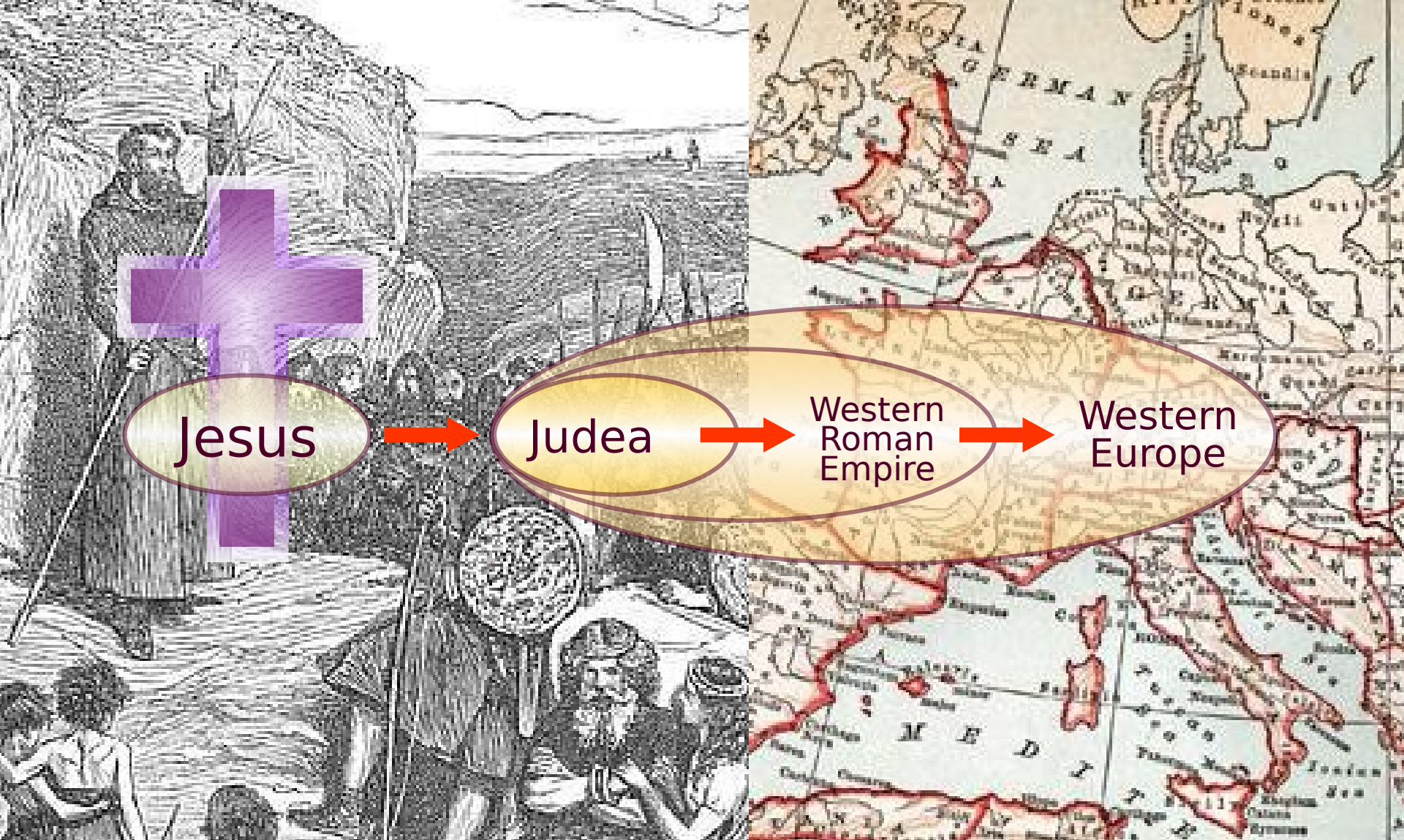
7.2.1 The Providence of Restoration and the History of the West



Jesus would have been honored throughout the empire as the King of Kings and established a **worldwide** dominion with Jerusalem as its capital (p. 332-3).



However, since Jesus was crucified, the **Western Roman Empire** came to an end in 476 A.D., and the center of God's providence of restoration shifted from Judea, the land of God's bitter grief, to Western Europe, formerly the territory of the Western Roman Empire.



Accordingly, the spiritual providence of restoration based on Christianity has been conducted primarily in Western Europe. Only in Western Europe has the history of this era progressed strictly according to the pattern set by the providence of restoration.

7.2.2 The Mutual Relations between Religious History, Economic History and Political History



History of religion
(**Christianity**)

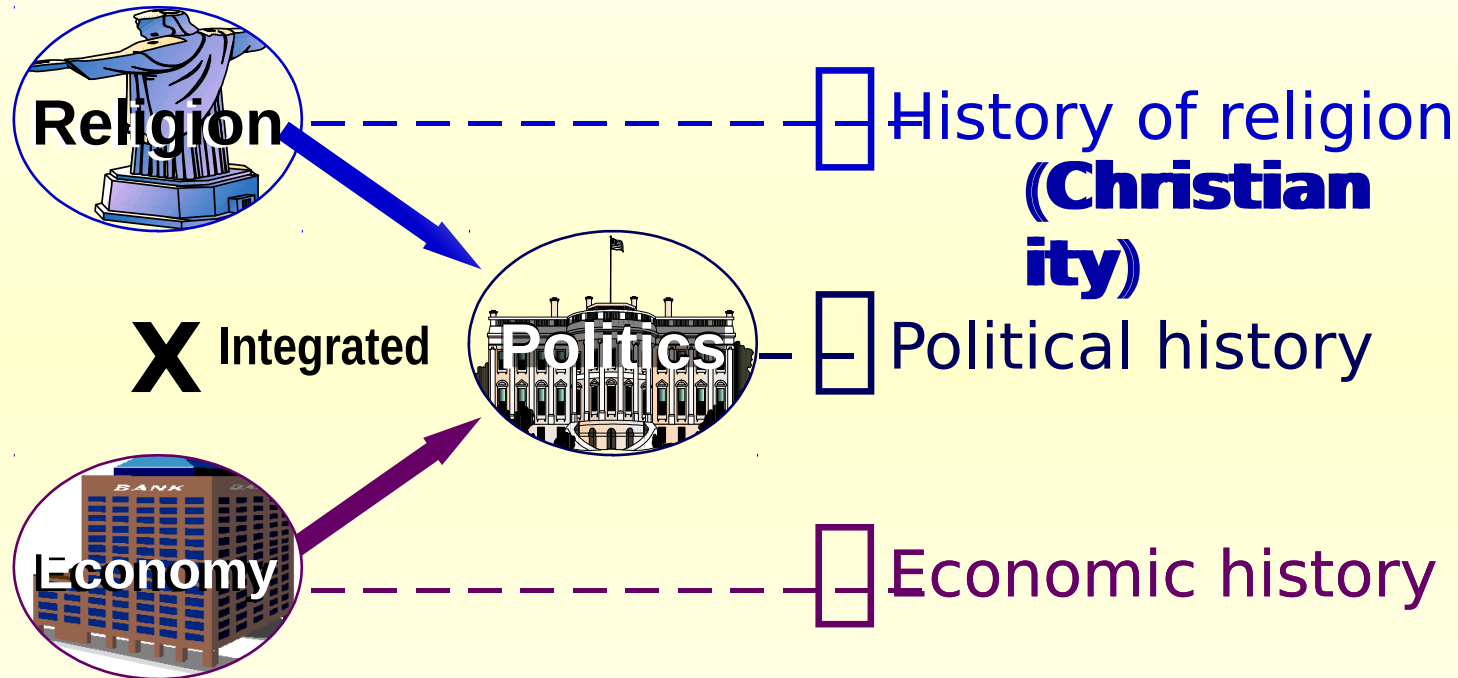
X



Economic history

Although religion and economy seem to develop at variance with each other, they are related in the life of society. Thus, there has been some mutual influence between the history of Christianity and economic history.

7.2.2 The Mutual Relations between Religious History, Economic History and Political History



Religion and economy are integrated with our life in society through **politics**. Therefore, to accurately grasp the progress of history as it moves toward the goal of the providence of restoration, we must investigate separately the Christian, economic, and political histories (p. 334-5).

7.2.3 Clan Society

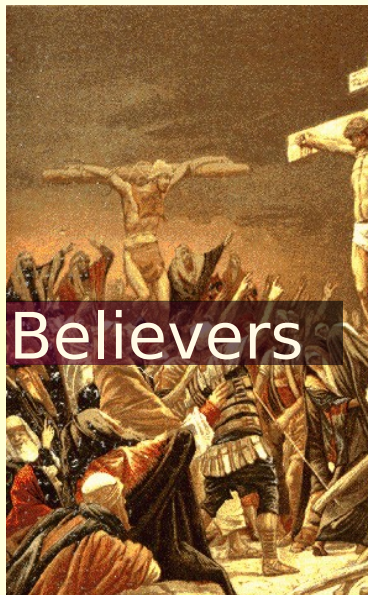
Jewish
nation



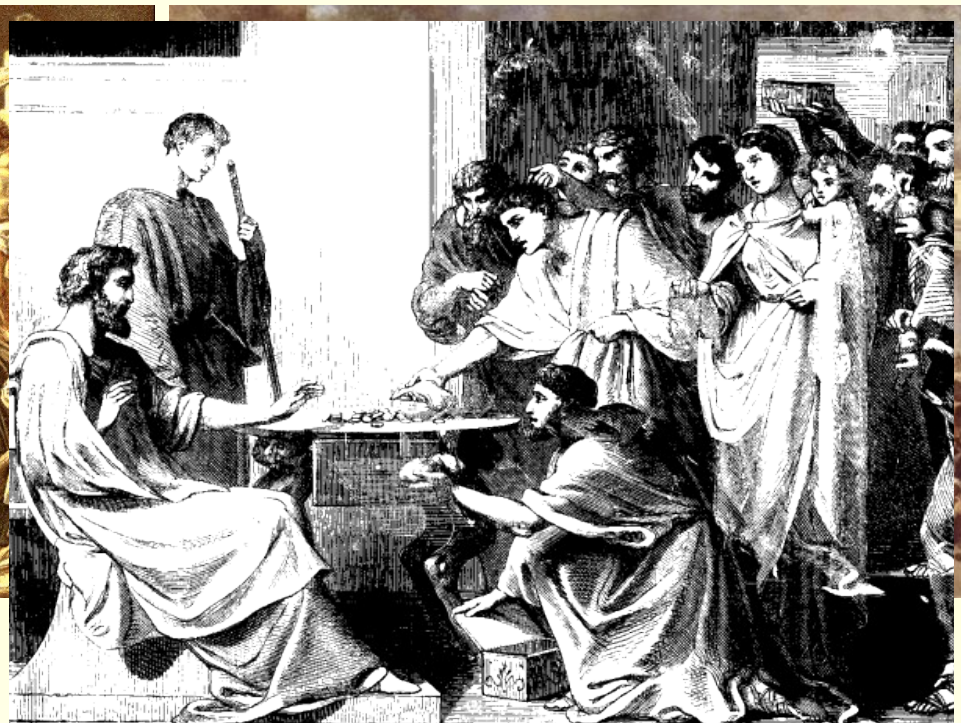
Christian
clan society

Crucifixion of Jesus

➔ Broken up

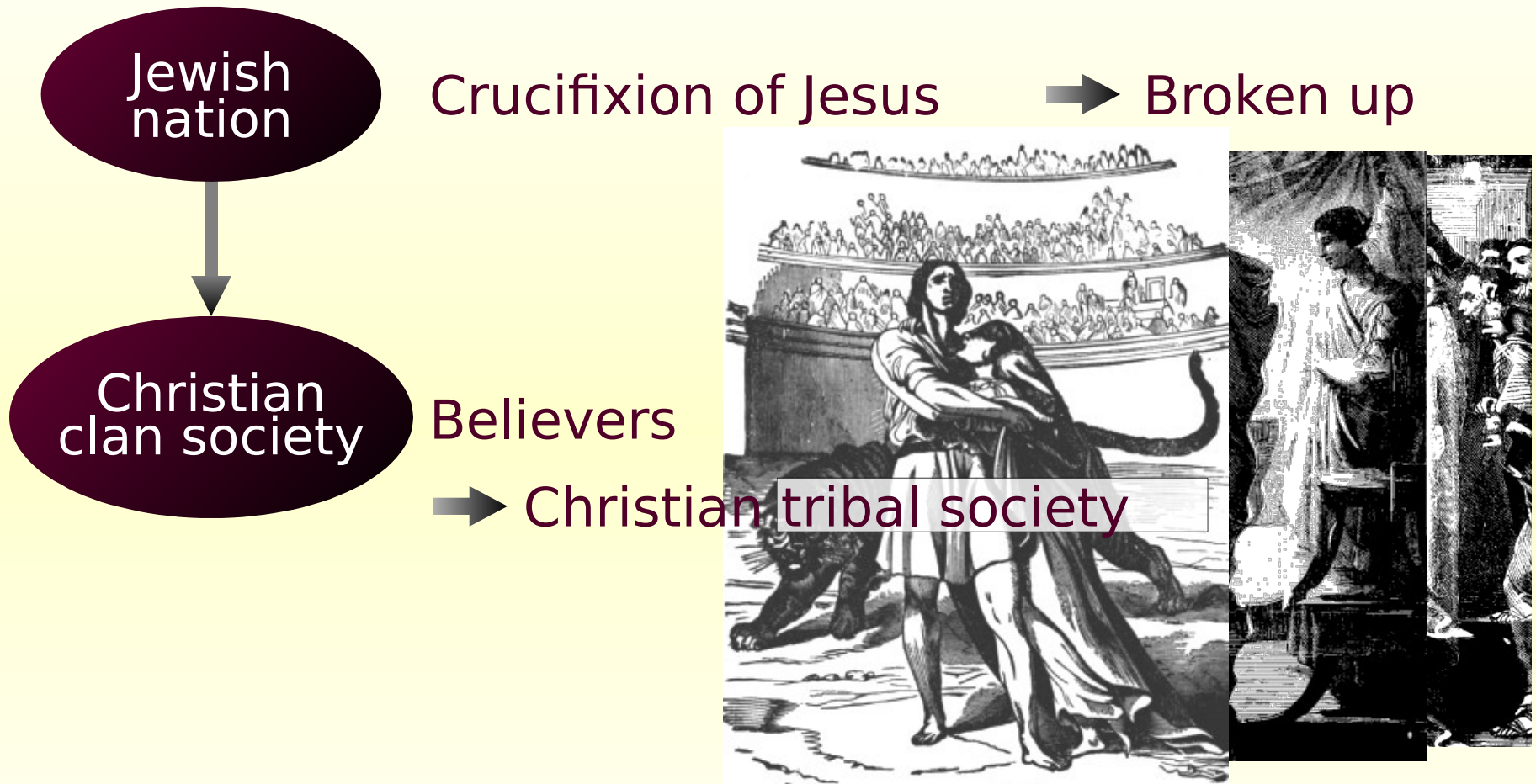


Believers



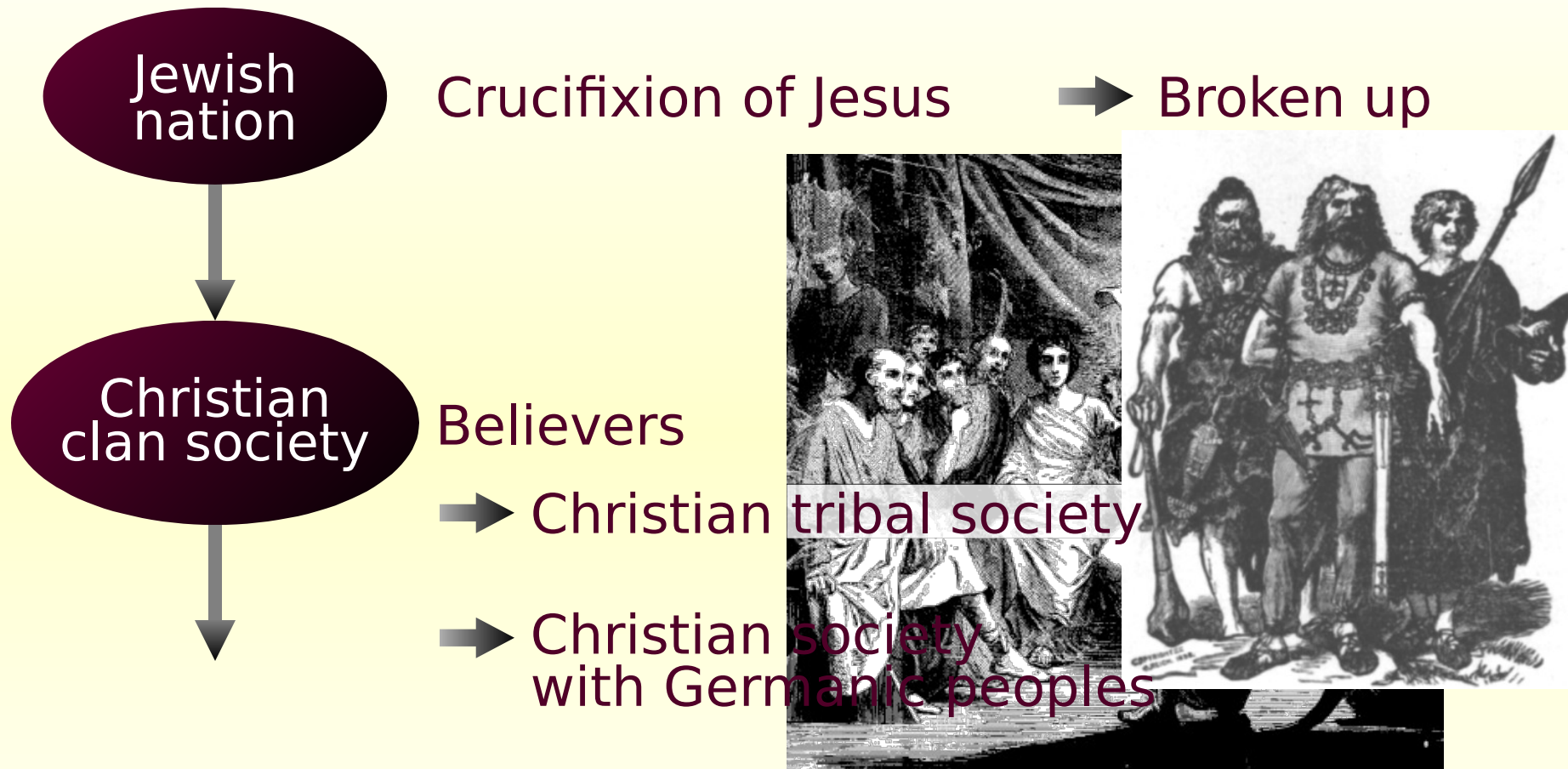
With the crucifixion of Jesus, the Jewish nation had fallen to Satan's side. Consequently, God broke up that society, calling devout believers out of it to establish a Christian clan society (p. 335-6).

7.2.3 Clan Society



□ Despite severe persecution, Christian clan society gradually prospered in the Roman Empire and developed into a Christian tribal society.

7.2.3 Clan Society



Christian society expanded greatly as Christianity was brought to the Germanic peoples who migrated into this territory in the latter half of the fourth century.

7.2.4 Feudalistic Society



Christian
feudalistic
society



□ Fall of Roman Empire



□ A feudalistic society was born in Europe when, around the fall of the Roman Empire, imperial authority waned and the empire sank into chaos.

7.2.4 Feudalistic Society



Christian
feudalistic
society



□ Fall of Roman Empire

□ Germanic people: newly chosen



□ God raised a feudalistic society among the newly-Christianized Germanic peoples whom He had chosen to lead the providence.

7.2.4 Feudalistic Society

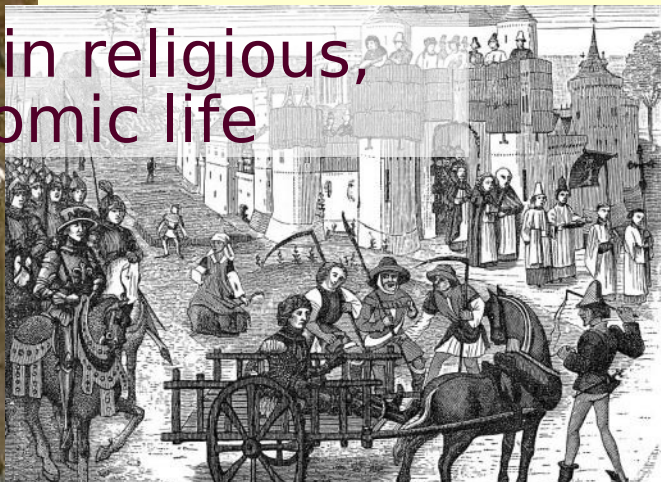
Christian
feudalistic
society



□ Fall of Roman Empire

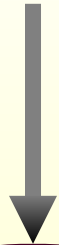
□ Germanic people: newly chosen

□ Godly sovereignty in religious, political, and economic life



By strengthening small units under godly sovereignty in the spheres of religious, political, and economic life, God laid the groundwork to establish a godly kingdom (p. 337).

7.2.5 Monarchic Society and Imperialism



Monarchic
Christianity

Religion

Spiritual kingdom under papacy
(9C ~ 16C)



□ In the sphere of religion, monarchic Christianity was a spiritual kingdom which transcended national borders. It was established under the rule of the **papacy** and upon the spiritual foundation for the Messiah (p. 338).

7.2.5 Monarchic Society and Imperialism

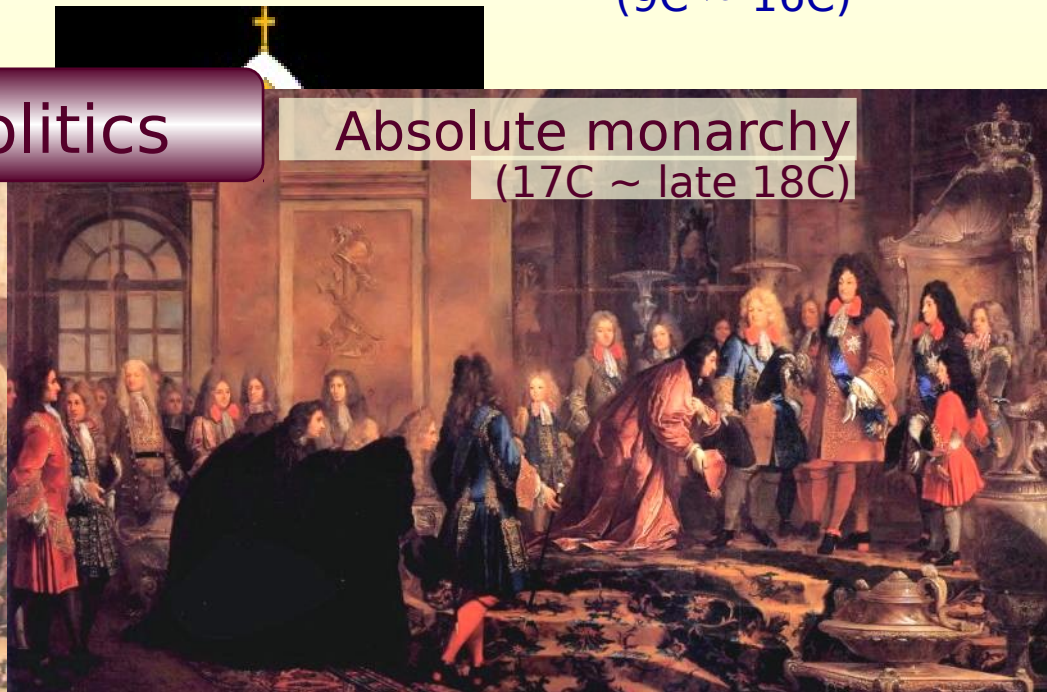
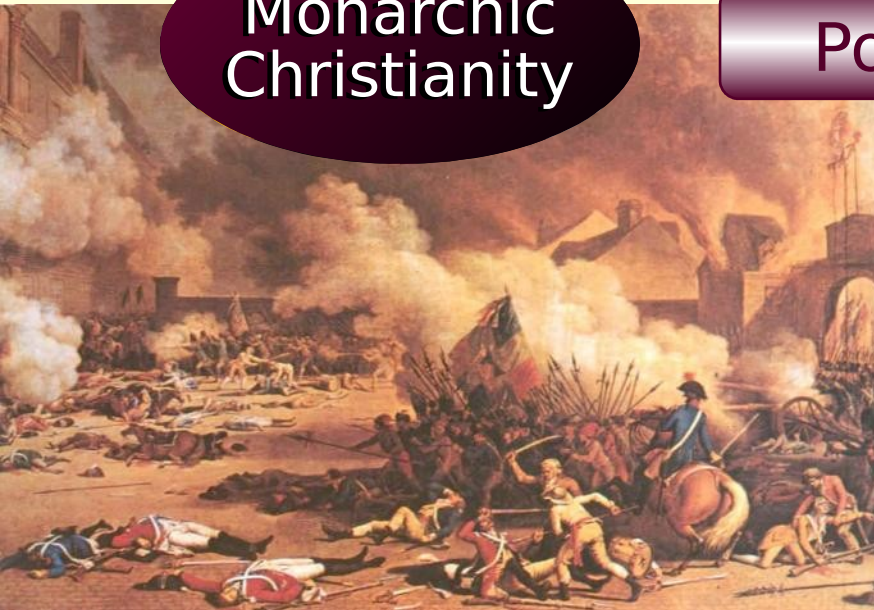
Religion

Spiritual kingdom under papacy
(9C ~ 16C)

Monarchic
Christianity

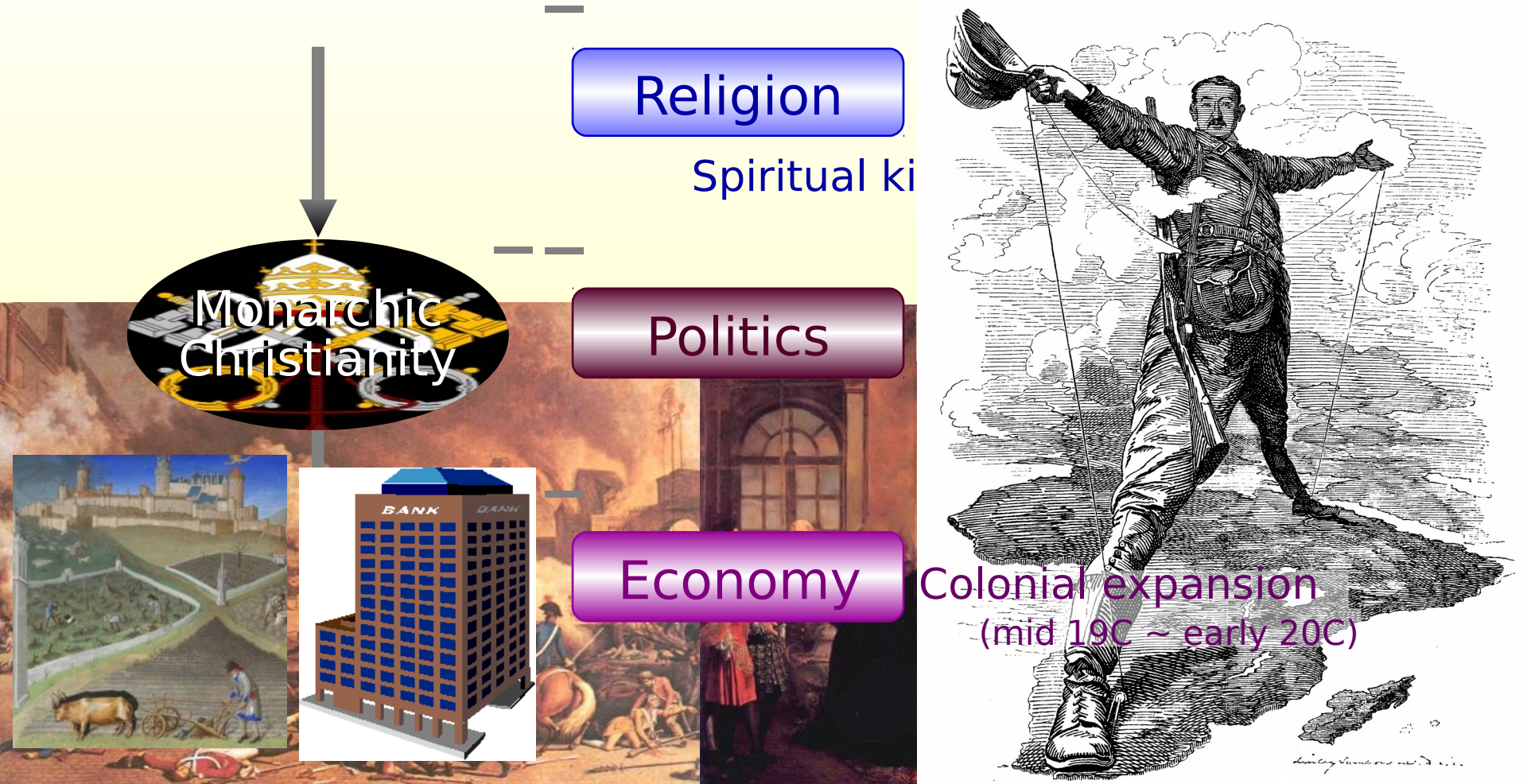
Politics

Absolute monarchy
(17C ~ late 18C)



□ In the political sphere, absolute monarchies flourished from the seventeenth century **until** the French Revolution in 1789 (p. 339).

7.2.5 Monarchic Society and Imperialism



□ In the progress of economic history, feudalism was followed by **capitalism**, which was accompanied by the age of colonial expansion.

7.2.6 Democracy and Socialism



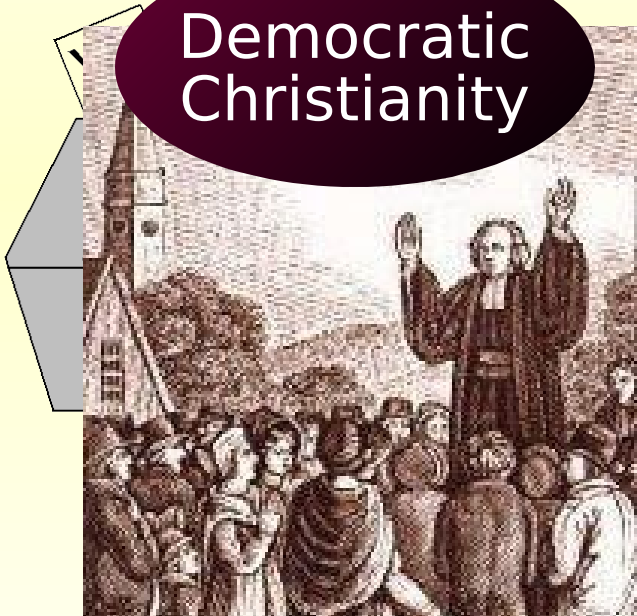
God began a process that would eventually tear down monarchic societies and raise up democracies in their place in order to rebuild a sovereign nation fit to receive the Messiah (p. 340).

7.2.6 Democracy and Socialism

Religion

Democratic
Christianity
(1517 ~)

Democratic
Christianity



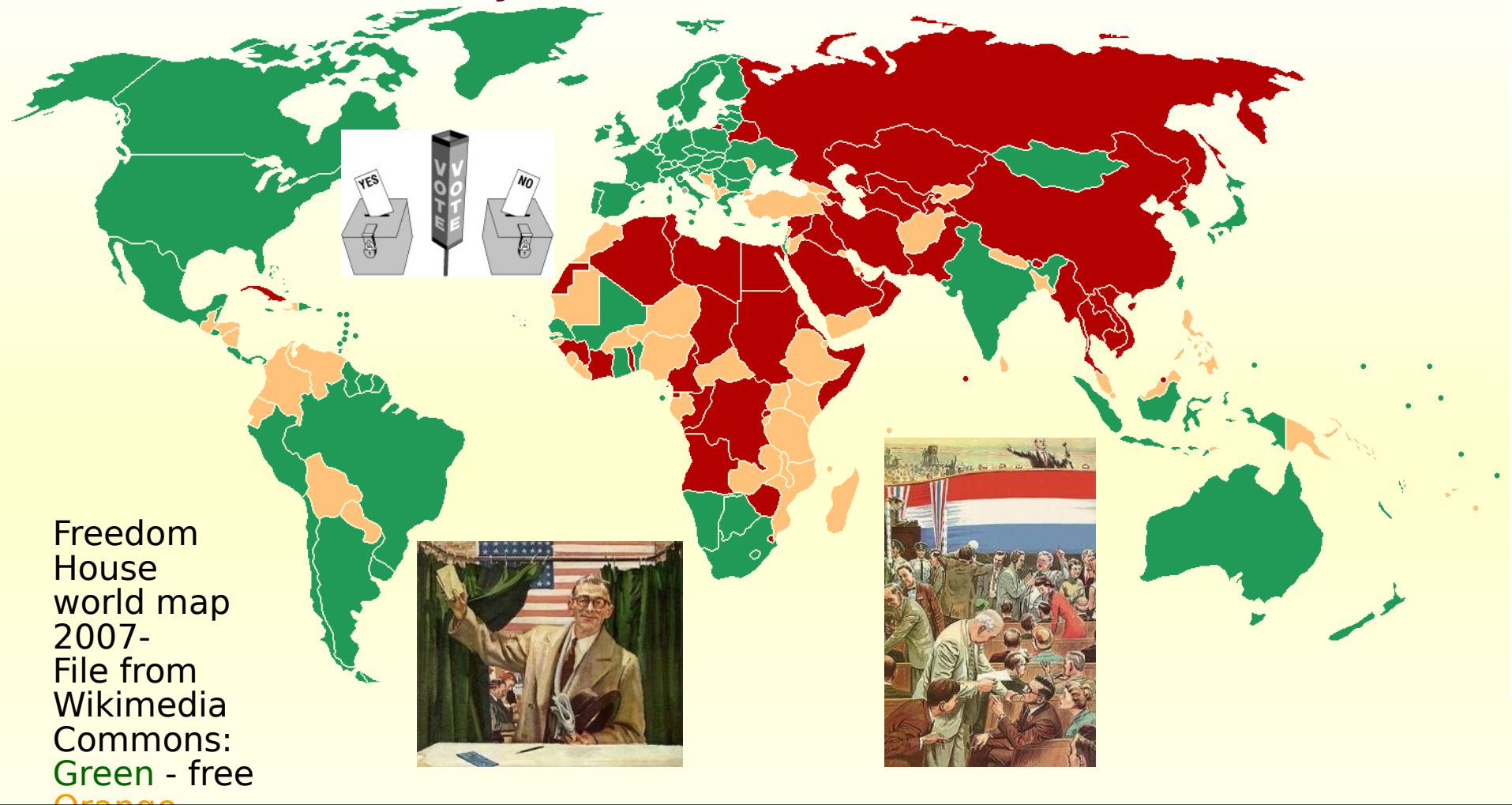
The progress of history in the religious sphere moved to the stage of democratic Christianity after the Protestant Reformation of 1517 (p. 341).

7.2.6 Democracy and Socialism



In the political sphere, the democratic movements which rose in the late eighteenth century gave rise to revolutions in England, America and France, **giving birth** to today's democratic societies (p. 340-1).

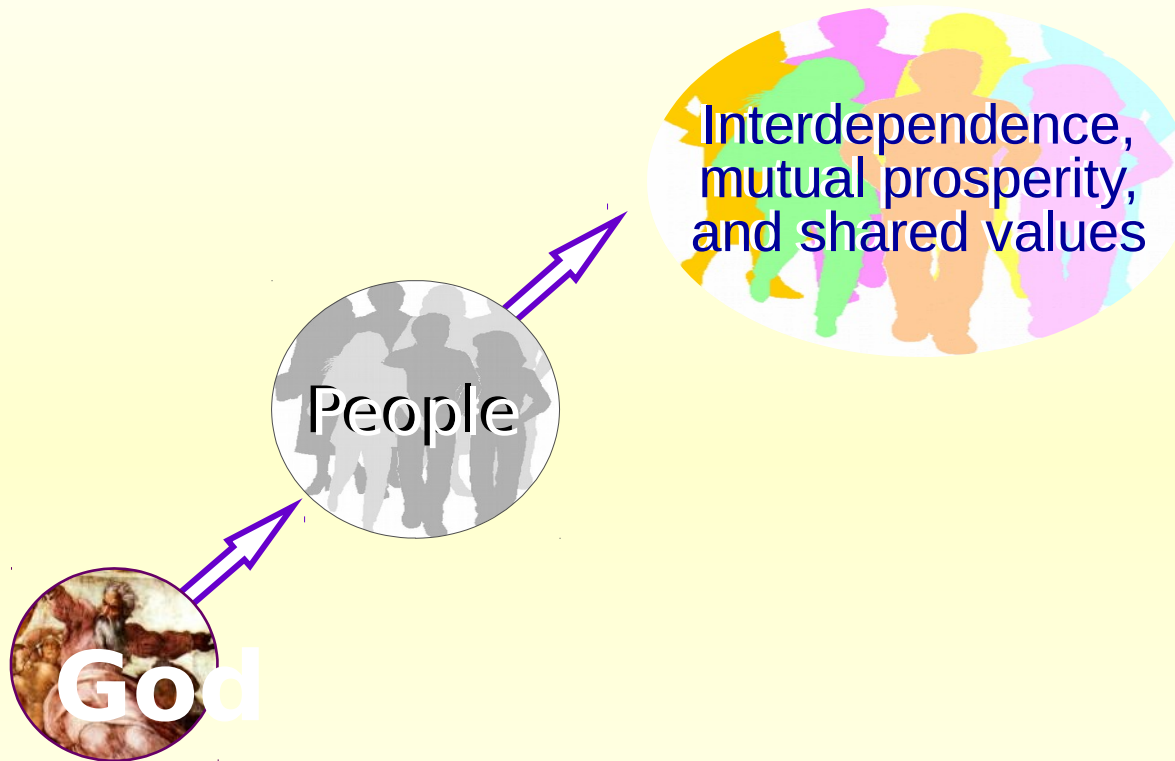
7.2.6 Democracy and Socialism



Freedom
House
world map
2007-
File from
Wikimedia
Commons:
Green - free
Orange

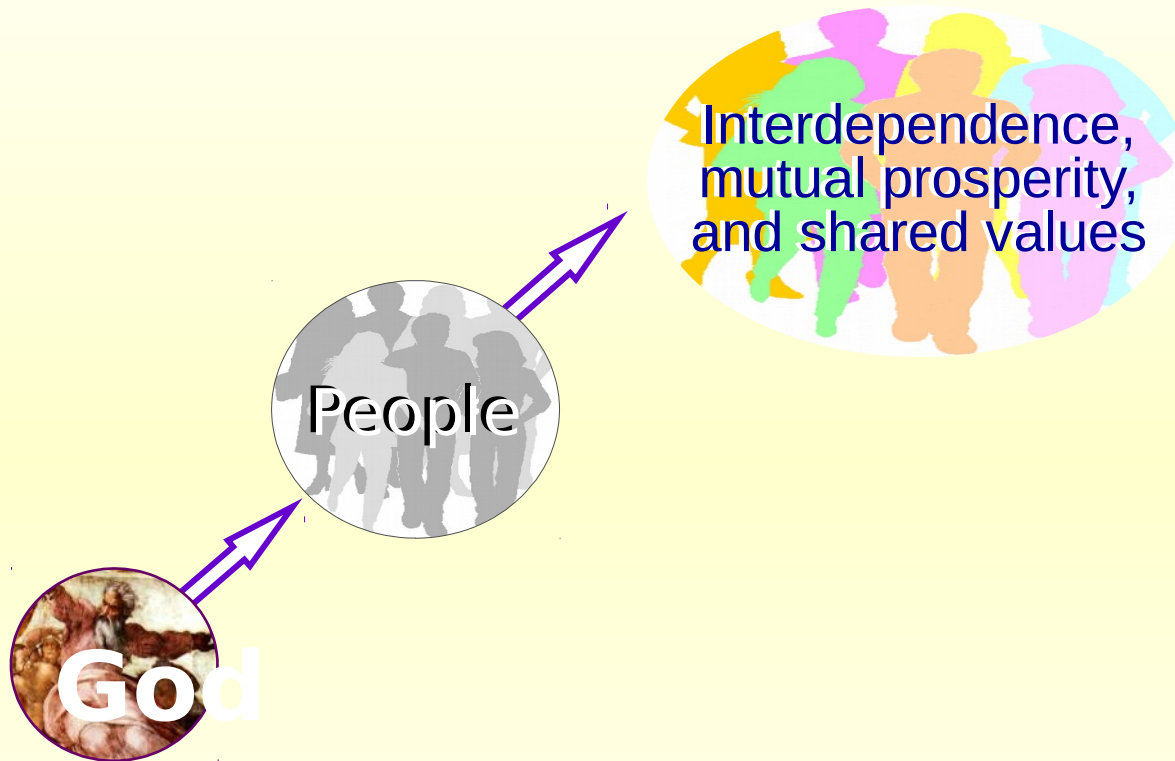
Within the progress of economic history, socialist ideals arose which undermined imperialism and fostered a democratic form of economy.

7.2.7 The Ideals of Interdependence, Mutual Prosperity and Universally Shared Values versus Communism



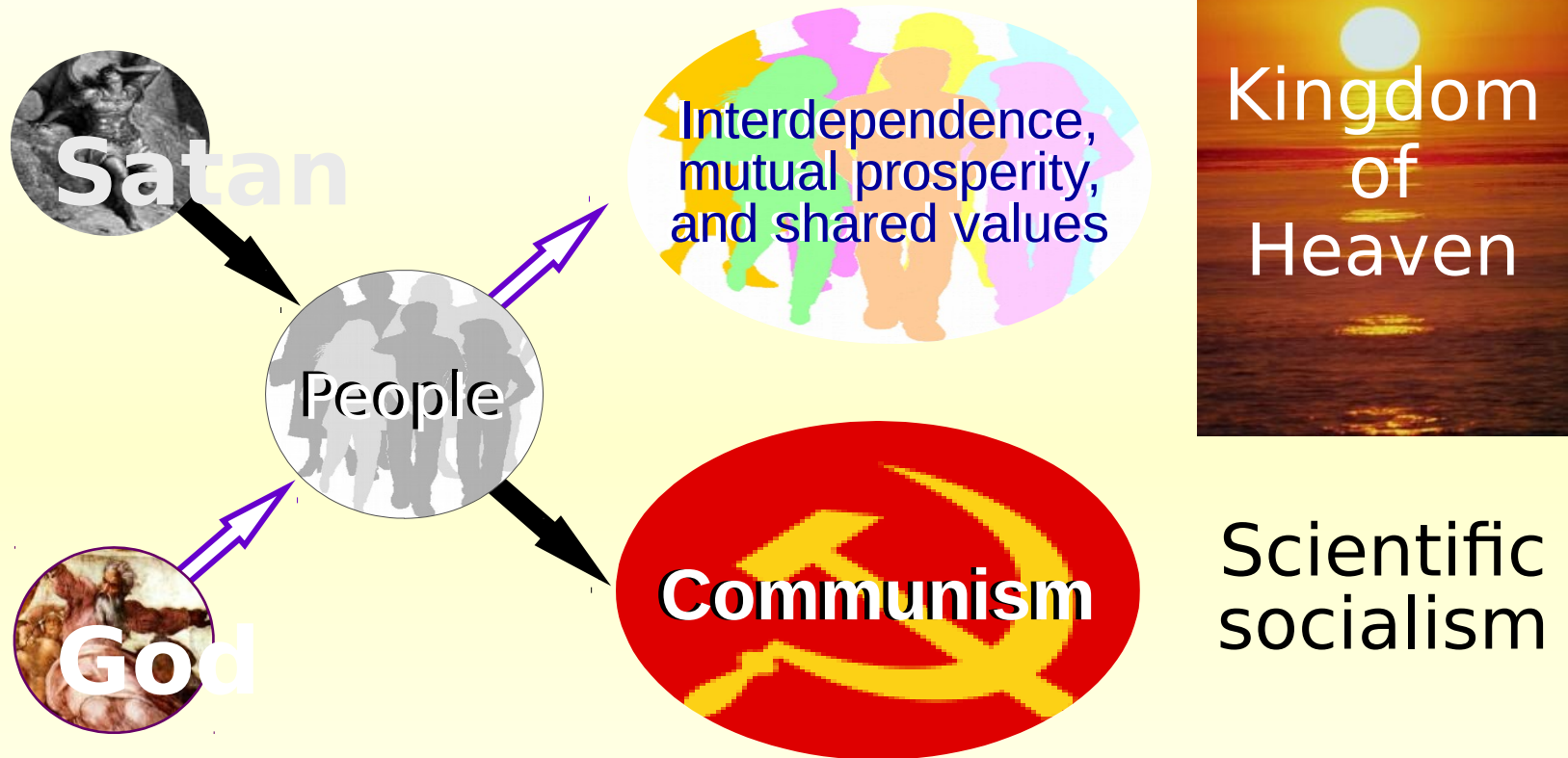
In seeking for a socialistic society on Heaven's side, people's original mind has drawn them to the ideals of interdependence, mutual prosperity and universally shared values.

7.2.7 The Ideals of Interdependence, Mutual Prosperity and Universally Shared Values versus Communism



□ The world in which these ideals will finally be realized is none other than the Kingdom of Heaven on earth, under the leadership of the returning Christ (p. 342-3).

7.2.7 The Ideals of Interdependence, Mutual Prosperity and Universally Shared Values versus Communism



□ Since Satan mimics God's providence in advance, the satanic side has advocated "scientific socialism" based on the theories of dialectical and historical materialism and has built the communist world.



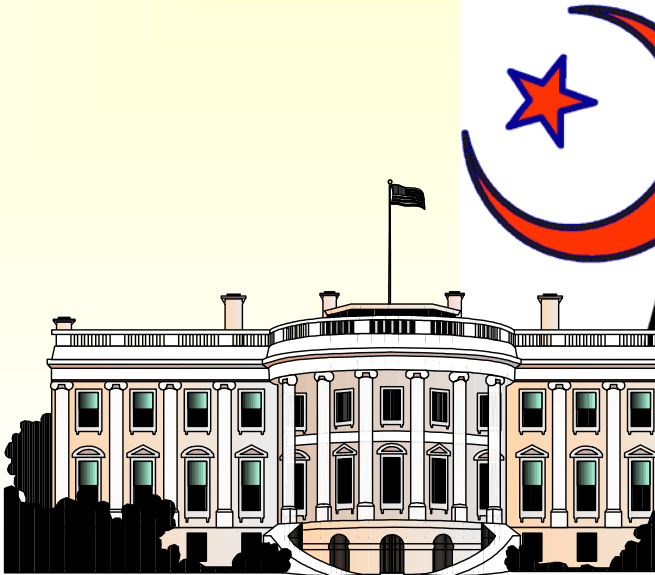
□ For the paths of religion, politics and economy to converge and realize God's ideal, a new expression of truth must emerge which can completely integrate religion and science.



Religion one with God in
: heart

Economy in accordance
with divine
ideal

Politics: realize ideal of
creation



The religion founded upon this truth will lead all of humanity to become one with God in heart. Such people will build an economy in accordance with the divine ideal, providing the foundations for a new political order to realize the ideal of creation.



Religion one with God in
: heart

Economy in accordance
with divine
ideal

Politics: realize ideal of
creation



This will be the messianic kingdom built on the principles of interdependence, mutual prosperity and universally shared values (p. 343-4).

**For more information
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<http://www.unificationstudy.com>**

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