

Chapter Nineteen

Let's Be the Person Who Has the Heart of Jesus Christ

Former Church Headquarters

Seoul, Korea

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Philippians 1:1-11

Prayer

Father of love! Please forgive the minds and bodies of these sons and daughters gathered here knowing the Father's will and guide them to be the ones who are not looking the other way despite the fight for restoration yet to be concluded, take the Father's command to heart and carry it out as was given; this I desire.

Please allow this hour to be the time when the depth of our heart can be filled with the Father's original nature, and the time for which the Father's nature can be longed. Please allow us to comprehend in this hour the shimjung of the Father, Who has wandered around looking for us for 6,000 years. Allow us to understand that the Father has toiled for us. I sincerely wish and desire for You to allow this hour to be the time when we can realize that the Father has fought, enduring the hardships and privations of the cross for us.

Although there are a great number of people living on this earth, there is no throng of people who can represent the cosmic shimjung. Neither is there anyone who can sing the praise of being the Father's son and daughter and can sing in praise of God's glory. Please allow this hour to be the time when we can prostrate ourselves in awe and reverence before the Father, Who let us feel the Father's love after having called for us who are unworthy, and allowed the grace that we can connect with the shimjung of the prophets and the shimjung of all creation.

We understand that the grace You commanded is a stroke of the lash, and that our heart which adores the Father must be grand. Yet, our ardent passion is not grand, so please forgive us and allow this hour to be the time when we can be sons and daughters who can be afraid of the Father's sorrow. So, beloved Father, I sincerely wish and desire for You to bless us to have a true heart that can, by admitting to having made all kinds of mistakes, by repenting of our sins and evil and officially recognizing everything of ours, of our own accord, possess only the Father, love only the Father and trust the Father only.

Father, please take personal charge of this hour and govern. I sincerely wish and desire for You to guide this hour to not to be the time when Satan seizes an opportunity. Please allow this hour to be

the time when our minds and bodies become one with the Father. Allow the altar we are building this hour to be a sanctified altar representing all living creatures in Heaven and on earth. This, beloved Father, I wish and desire to be done.

Since I feel that the won han (grief and bitter resentment) of the earth and Heaven is filled, beloved Father, I pray sincerely that You will allow our minds and bodies to become sacrifices specially offered before the Father. Please reveal Your words to us now, and allow, this hour, the hearts of the giving person and the receiving person not to be divided into two separate parts, but to be united. By so doing, beloved Father, I sincerely wish and desire that You allow this hour to be the time when we can feel the substantial entity of the Father, and feel ourselves to be the sacrifices offered as a substantial entity before the Father to strike the distrusting group of people.

Please console the sons and daughters who are gathered this hour in their sorrow, and ardently soliciting for You to govern according to your will. I pray all these words in the name of the Lord. Amen.

Centered on the passage of Scripture reading, "God can testify how I long for all of you with the affection of Jesus Christ," I will speak on the topic "Let's Be the Person Who Has the Heart of Jesus Christ." Starting from that day when Adam and Eve fell, what could have been God's hope? It was finding the person who can represent God's shimjung, who has reached the completion of being a holy temple where God can dwell, and has the shimjung that corresponds with God.

Jesus Christ, who came on this earth as God's substantial entity holy temple representing God's will, is God's holy temple that appeared in place of the providential course in which God had toiled during 4,000 years of history. At the same time, today we should feel that he was a man who appeared with a living heart in a substantial body representing the internal shimjung of God who had carried out the dispensation for 4,000 years.

Jesus' Shimjung

The body of Jesus Christ knew how to feel and experience God's shimjung, and Jesus' heart knew how to feel God's shimjung. Therefore, Jesus' leaping heart, by adopting Heaven as the artery and humans as the vein, should have formed all relations whereby Jesus moves when Heaven moves and Jesus gets emotions when humans get emotions. That was the mission of Jesus Christ who came to this earth. However, there was no one who could understand the internal shimjung of Jesus Christ who felt God's shimjung, who could understand the external heart of Jesus who felt God's shimjung. For this reason, the heart of Jesus Christ was a heart that had experienced loneliness of which no one knew for thirty years of preparation period.

Why did Jesus feel such sorrow? The reason is that, due to the fall of human ancestral Adam and Eve, the will of God, Who wished to enjoy glory through the attainment of the ideology of creation, did not become realized and all created things came to stand in a position of having lost their master. God who was looking at this came to feel inexpressibly lonely, because Jesus knew of

God's shimjung, Jesus also felt loneliness. Accordingly, you too should become the people who feel that the world of creation has become a world that is indescribably desolate like Jesus did.

What kind of life did Jesus, who had passed through the thirty-year preparation period, live after that? When he came to appear upholding the will for God and preach the new Gospel before the Israelite people, whom God chose and raised after having toiled for 4,000 years, his heart must have been overflowing with the indescribable sense of mission. You should not forget the fact that Jesus who, after liquidating the sorrowful life of thirty years by eliminating Heaven's sorrow and grief, bore the mission to restore again the hero of the lost Eden, appeared with a pulsating heart that was expressible to none.

Jesus came to deliver the new words on God's behalf, after having appeared before the chosen people of Israel who had followed the will, who were called for in behalf of the will of providence. They had not prepared the environment in which they could attend Jesus as a man who represented the whole of an ideology, as a substantial entity of their hope, and as their glory itself. They instead emerged raising the standard of revolt before Jesus who had appeared with a full heart. In the same way that God felt sorrow because Adam and Eve, whom God had raised for His will, had fallen, when the raised, chosen Israelite people did not come to appear before Jesus venerating the will, Jesus could not but feel again the sorrowful shimjung that God felt after losing Adam and Eve. You should understand that.

Jesus' shimjung, who was looking over the distrusting Israelite people, might have been limitlessly sad. His sense of indignation might have been great, too. He might have felt eagerly like giving orders to judge them, making appeals and curses before Heaven. However, casting off such shimjung in entirety, pressing down the throbbing chest and pulsating heart, Jesus endured and forbore, thinking of the shimjung that God might have felt after Adam and Eve fell from Eden long ago, and harbored a sorrowful shimjung. Furthermore, you must understand that Jesus had placed his hope in the Israelite people who were putting up opposition.

John the Baptist, who should have built the altar of atonement for the Israelite people or even the family of Joseph, who had been guided by the hands of God as the blood relative of the chosen people for forty or so generations after Abraham, disappeared. Mary, who bore Jesus in pursuance of the will and then nurtured him after birth for thirty years, his brothers and sisters and the clans also, all disappeared.

Jesus' shimjung said, "Foxes have holes, and birds of the air have nests; but the son of man has nowhere to lay his head." (Matthew. 8:20) You should be able to feel and experience the pulsating heart of Jesus who had to carry out the fight, clinging onto the will of Heaven in lonely circumstances this hour. The more he came to know of the huge effort God had made, the bigger the feeling of fretfulness and indignation must have been. The greater the hope and expectation of the chosen Israel, the more serious the cutting pain, pierced with bitter resentment, in the heart of Jesus Christ must have been. You must feel the state in which Jesus' heart might have been when he stepped out of the house, without uttering a word, bearing all this. You must understand that

this is the very time when you must reflect, in a manner of awareness, to find out in what state is your heart pulsating today.

True Friend of Jesus

Although the time has passed, the pulse of Jesus Christ's throbbing heart keeps its stroke through your heart and blood vessels, arteries and veins today. Therefore, you should become the people who can represent the pulse of heavenly heart. Jesus has been waiting eagerly for 2,000 years for a person, who can bear the responsibility, like this taking his place. You must know that God has been waiting for 6,000 years.

When you come to think of this, you should understand what the throbbing heart of Jesus would have been like, placed in a situation where there was nowhere to put his feet. He turned around and went out to the wilderness, leaving the chosen Israelite people behind. He left Judaism, said to believe in Heaven behind. He left behind even John the Baptist, who was preparing the Messiah's path. He went eating locusts and wild honey, going through all kinds of hardships while toiling in the wilderness throughout thirty or so years of lifetime. He left behind the family of Joseph, transmitted as the chosen blood relative of Abraham, with his back to Heaven, withdrawing himself from home and denomination.

Jesus was in a situation where, if there had been bitter resentment in the footsteps of him who turned around and walked away, he could have blamed the people with the grief-soaked shimjung for Heaven. If that grief-soaked shimjung had given vent to its anger, he could have made the appeal of judgment asking for the flame of curse to be thrown over. Nevertheless, Jesus was anxious about the course that the people of the nation had to take, and felt concern about the people who betrayed and rejected him, and so he walked toward the wilderness to embrace them again. You should feel the lonely shimjung of Jesus in a situation like this. You must become the people who can inquire, in a manner of feeling, into the heart of Jesus Christ who, after burying all the fateful things that are historical and giving up everything to prepare for his mission in its entirety and to solve the current and eternal problem, stepped out toward the barren wilderness against which there was no place to lean.

Jesus went out to the wilderness, leaving behind the people of the nation and fasted for forty days. As Jesus thought about having to go out into the wilderness and wander around in solitude without being able to eat anything in this manner, he could have felt terribly mortified. However, having thought of God's shimjung that had endured and forborne for 4,000 years, Jesus who still felt some lingering expectation toward this people of the nation made the sacrificial offering on the people's level before God for forty days without eating anything in the wilderness to establish the foundation of the second life for these people. This you should be aware of.

You may know too, from your experience of fasting, that Jesus grew gaunt and his body wasted with hunger during the forty-day fast. Although Jesus felt his shimjung indescribably squeezed

and his heart became weak during the forty-day fasting course, it was because he felt God's shimjung deep in his heart that he crossed the hill of forty-day fast.

What then can we do today? We must become friends of Jesus' who can understand his situation and do something about it. At the same time, we must become friends who, holding onto Jesus Christ who could not eat, can be fearful listening to the sound of Jesus' heart, who was dying, and cry.

Though his body was without strength, to Jesus, fostering the boiling heart in a fighting course to break open the blockage that trapped the new ideology of chun ryun (heavenly principles) and, thinking of the lonely shimjung of God, was nursing the heart that was deeply touched, no friend ever appeared. Instead, Satan appeared and tested him. You should become the people who can feel the heart of Jesus Christ, who had to fulfill his own mission even in the situation like this.

We should feel the throbbing heart of Jesus who, at the time when Satan appeared and carried out the three great temptations to destroy Jesus' mind and body, stepped forward newly determined, representing God's will, representing the people and representing the ancestors. Jesus, who had reaped a victory over Satan's temptation, knew it would be difficult to restore the Israelite people who rejected him, and also that it would be difficult to restore Judaism which rejected and expelled him. You must know that he went out to the wilderness and had direct negotiations with God, after having stepped forward resolutely with burning loyalty, full of fighting spirit, to restore this sinful castle town.

From that day on, Jesus stepped forward risking his life. Even if he were to die for the sake of the Israelite people, he realized his body was not his own. Against the Satan who tempted him and toward the Israelite people who rejected him, Jesus launched the second offensive movement. You should feel again this hour the throbbing heart of Jesus Christ in this situation.

Anyway, people often say that his being Christ might have enabled him to handle such a situation with patience and to endure and forbear such tribulations and accusations. However, you should know that, because he is Christ, it is impossible for him to endure more. Because Jesus was more sensitive than other people, and his shimjung was hurt in a more extreme way than others, he had a grim shimjung that no one could have.

When Jesus Christ, who was standing in such a position, stepped forward to restore the lost castle town, people did not believe him. Even when standing in a position where he had passed through the life of such sadness, the life of being hard up for clothing and the life of starvation, there was no person, a friend, who would participate in Jesus' situation on the earth. That is why Jesus came to have the shimjung that felt that only God is his friend, only God is his father. Similarly, people at the time did not believe in Jesus.

God Is with Me

Even if the people of the nation betrayed, the denomination accused, relatives and kinfolks looked the other way, and all his belongings would become lost, the only thing that filled Jesus' welfare, his hope and his shimjung was that "God is with me indeed," this one fact that "God is mine." This one fact made Jesus feel concern about Heaven again, in the 4,000-year history, raise again God's will, transmitted to the Israelite people, and keeps the thought of planting God's shimjung in all humankind.

Before he went to the wilderness, Jesus thought of God as the God of love. He thought of God as the One who raised him and comes, looking in happiness, as the eternal God of love. However, when he came to step forward with a full shimjung like this, he was put into the difficult situation of God who, being on reciprocating relations in the old days, always brought him up, embraced him and comforted him, and came to feel God's difficult position and sorrowful shimjung. At the same time, as he came to step forward with such shimjung making an appeal by saying, "I will fulfill the mission to accomplish" the will, he could step forth, starting from that day, before enemies with a new determination, along with God, not as a reciprocal God but as a directive God, as God who is with him. Therefore, Jesus, who started a new course of struggle after the forty-day fast and stepped forward at the risk of his life to dissolve God's resentment of 4,000 years on behalf of the people of the nation and to destroy God's enemy, Satan, appeared not as a representative of himself but as a figure who had been missed for 4,000 years, and who represented God's shimjung.

The words that Jesus spoke after that were not the words of himself, and Jesus' actions also were not for Jesus' own sake. The words that Jesus spoke represented God's words, and the actions of Jesus also represented God's actions. Jesus truly felt that God dwelt alive in his mind and moved his heart.

Accordingly, Jesus entered, looking into an Israelite village again. Now, again you should think about the shimjung of Jesus Christ who, although he could step forth to the wilderness with a lonely shimjung when faced with the rejection from the people of the nation the first time, this time stepped forward with the resolution and determination to run against and fight out the suffering and persecution that are coming en masse, no matter how strong they may be.

Jesus who stepped forth to find and offer the lost Israel to God again. Who would have recognized Jesus, who could not suppress the throbbing heart that was beating faster as his burning firm belief that he could never retreat even if his body faded away got fierier? There was absolutely no one who could understand Jesus' throbbing heart in this world. Only God alone understood Jesus' situation.

In the midst of it, Jesus started walking the three-year course of public ministry. Initially, he chose and raised apostles from among disciples. However, whenever Jesus came to face the disciples, he returned God's shimjung, grieved for 4,000 years over the loss of Adam, to them. Who were these disciples? They were disciples who had the mission to be God's substantial holy temple. Besides, Jesus felt deep in his bone marrow that he would personally guide them to be God's substantial holy temple.

Israelite people, opposing Jesus, were not Satan's tribe but God's sons and daughters who were to emerge as God's substantial entities. They, nevertheless, put up opposition, not knowing of God's will. Can you imagine how Jesus' heart, who felt God's shimjung and grieved looking at them, must have felt? You should understand this.

As we look carefully over Jesus' three-year course of public ministry, we realize that Jesus did not live for his own sake, but he lived, first, for the sake of God, and next for the sake of disciples and humanity. Jesus did not live for his own sake, but lived representing God's shimjung.

The Distrust of the Israelite People and the Lack of Enlightenment of the Disciples

What is more, Jesus' throbbing heart represented God and the Israelite people. Therefore, God's sorrow is Jesus' sorrow and the grief of Israelite people became that of Jesus. Here, the disciples who represented God, Jesus and the Israelite people could have become not three, but one. Jesus felt deep in his heart that God, the people and he must become united into one. You should understand that Jesus treated and loved the disciples following him more dearly than his own children.

Jesus' three-year course of public ministry was the course of the life of true love he led with a parent's shimjung who sacrifices for the sake of children. There was no one who understood Jesus, who represented God's shimjung, feels pity for humankind struggling in the realm of sins and evil, and represented the shimjung of the people and disciples. There was absolutely no one who understood Jesus' situation on this earth.

Jesus tried to move on, fighting with the heartrending shimjung of Heaven in the midst of no one's recognition. Can you imagine what Jesus' shimjung, rejected again by the people, who lost the people that had followed him and who had to pray alone at Gethsemane in the end, would have been like? You should think about this. Jesus' shimjung, which prayed all night at the Garden of Gethsemane, was indescribably heartrending. The three disciples following Jesus, nevertheless, could not harmonize with him in action but, instead, acted individually. Despite that all Jesus had to go through and all that had to appeal with a shimjung like that of Jesus, and despite the appeals Jesus made with a shimjung that cared for the beloved disciples and was concerned about them, they were ignorant of Jesus' shimjung and fell asleep.

The shimjung of Jesus, who stood in a circumstance that called for a showdown between life and death and stood at the crossroads of living and dying, was an unspeakably fretful shimjung that felt as if Heaven and earth were being melted away. God knew of Jesus' shimjung like this. However, the three disciples whom Jesus had brought up for three years like his own sons and daughters did not understand Jesus' shimjung and dozed off to sleep. That is why he came out three times to wake up the disciples with a burning, fretful shimjung. You should feel that pitiful shimjung of Jesus.

What kind of shimjung could Jesus feel at this time? He felt the sorrow God had felt at the time of losing Adam and Eve in the Garden of Eden. Although Jesus went through the course of the three-

year public ministry because the Israelite people, who were chosen as the nation before Jesus, put up opposition and even Judaism itself raised objections, when he came to not be able to find one person who absolutely trusted him, he must have realized that the people could not be trusted.

There was no one who dealt with Jesus' feeling the sorrow God felt after Adam fell and that Jesus felt during his thirty-year private life and three-year public ministry and, further, that heartrending shimjung of Jesus who prayed at the garden of Gethsemane. No one felt God's shimjung. Even those disciples, who shared his feelings during the three years of public ministry, did not know.

Despite the life of being one walked for God, despite the purpose of Jesus' having walked for the sake of the people, for the sake of the world and for the sake of humanity, the thing that was left after walking the 33-year life course was himself alone. On top of that, at the time Jesus finished fasting for forty days, the enemy Satan appeared to Jesus who was deeply agonizing with fretful shimjung and sorrowful circumstances.

In a time like this, what would Jesus' shimjung have been like, and what about his throbbing heart? Despite being placed in a fretful situation where there was nothing that could be trusted in the human world, no place to lean on and no place to settle down, the enemy Satan appeared and tried to tempt Jesus. That made Jesus' shimjung indescribably bitter. Nevertheless, he was anxious worrying about the well-being of the chosen people and humankind. You must understand the shimjung of such a Jesus.

Since we have the responsibility to walk the course of indemnity for the historical mission again, we should be able to represent Jesus' heartrending shimjung representing God's shimjung, be able to fight for Jesus and feel concerned for Jesus' throbbing heart. Heaven is waiting eagerly for true sons and daughters such as these to appear.

Jesus' Shimjung, Which Bears the Cross

Although Jesus was victorious in the battle against Satan on the wilderness course, after having disconnected all conditions of hope, Jesus still had reasons to make a substantial sacrifice offering. You should understand this.

Accordingly, Jesus went into Jerusalem with the beloved disciples. He lost the chosen Israelite people and the denomination and walked the path of Golgotha all alone to be sad. You should understand such circumstances of Jesus, too. What is more, you should understand Jesus' shimjung walking along the path of Golgotha in desperation, bearing the cross in silence, looking at the chosen Israelite people who were hounding him with whips, yelling and howling, even though in this circumstance it was the Israelite people that are to be reproached, and the twelve disciples that are to be cursed.

Since Jesus was human, if he had humane emotion, he must have felt mortified. Curses and bitter feeling must have sunk deep in his mind and the feeling of great indignation must have overflowed his heart. However, Jesus understood that the will of God, Who wishes to restore this people and

this world, is yet to be completed and closed his cursing mouth and changed his sorrowful shimjung.

Because Jesus realized that the providence of salvation that saves the latter generation humankind would be destroyed if he cursed at this people for Heaven and judged for God, he could establish one standard of salvation. If Jesus had expressed his feeling of being mortified according to how he felt, and stood in a position of cursing and feeling bitter as a substitution for God, this world would have its hope all disappear. This world would have seen its end then.

Because Jesus knew such things, Jesus' shimjung, who knew that there was God's will yet to be attained even if he had to cross over the hill of death, said, "Father, forgive them; for know not what they do" (Luke 23:34) to the people whom he should have cursed and fretted, and to the enemies on whom he should have taken vengeance. Similarly, you must understand that it was the moment of anxiousness and seriousness when the second will of providential salvation had just been inherited and started its dispensation. That is how God could establish Jesus as the executor of the second salvation, and to command the grace of resurrection over the humankind.

Jesus, who was faced with such a situation as this, forgot the enemies' nailing him against the cross, worried about God's shimjung reminiscing on the history, was concerned about the posterity of the future and forgot his blood and flesh being shed and torn apart. Further, bearing Heaven's historical sorrowful shimjung on its behalf, taking on the historical God's resentment and the responsibility for the historical salvation, Jesus made an appeal saying, "Heavenly God, please grant us redemption!" You should become the people who can think of the shimjung that was gradually stopping Jesus Christ, who was in such a situation.

The life of Jesus who, after having been born of a human for the sake of all humanity, not being able to find even one place of comfort, lamentably, being driven hither and thither, like a lonely orphan, walked the lonely path like a driven exile. As we think of this one fact that such a life ended as a death on a cross at the top of Calvary in the end, we have to try to imagine how God's shimjung, looking at this, could have felt! God's sorrow would have made Him wish to knock the bottom out of Heaven and earth. Since it is written in the Scripture that the whole Heaven and earth was dark for three hours at the time of Jesus' death, it is to indicate that God bore a suffocating shimjung looking at the scene of Jesus being offered as a sacrifice on the road of death at Golgotha, in spite of Jesus being the son whom God had waited trusting for 4,000 years, and Jesus being the second Adam raised by God to restore Adam who had been lost for 4,000 years. You should understand God's sorrowful and agonizing shimjung in this manner.

Because Jesus who knew this understood that God's sorrow is greater than his sorrow, God's pain is greater than his pain and realized that God's will to restore the people of the nation even if they were being distrustful is yet to be attained, Jesus in spite of all could become a sacrifice of tame submission saying, "My death is insignificant." You must learn about Jesus who was filled with shimjung of this kind of tame obedience and filial piety.

Though Jesus died in this manner, there was absolutely no one who consoled Jesus in his death, and attended Jesus' dead body as God's son. Furthermore, the Roman soldiers who treated Jesus as they pleased, held up their spears in the end and thrust them into Jesus' heart. You must learn about Jesus' heart that became the target of thrusting this way. You should stop to think about Jesus' heart, which stood before the cruel enemies who were determined not to leave even one drop of blood in Jesus' heart, even after all blood had been drained out.

God's and Jesus' Wish for the Faithful Believers in the Final Days

What then was God's won han and sorrow for? Who would be the one who can represent the life of Jesus Christ who had lived on the earth, who can feel the heart of Jesus Christ who had testified to God's will like his own heart and can inherit Jesus' will in his place? God wishes to see such a person appear. Similarly, after losing the first chosen people of Israel, Jesus rose from the dead, pushing the grave open three days after his death and unfolding the gospel campaign for the sake of salvation of the second Israel. You should know that the people who were restored in this manner are the Christians scattered all over the world today.

Who are the Christians of the world today? They are the second Israel who is to restore the mistakes of the first Israel, and become the second chosen people.

In the meantime, because this one hope and the will of salvation are left to be fulfilled before these people and before the humanity, Jesus as well as God has unfolded the dispensation to attain the one will for which Jesus prayed on the cross. Now with who is this hope going to stop being a mere hope? You must realize that the stopping point is you who are the second Israel today.

We of today should restore the collapsed Israel that was to appear representing the 4,000-year-old history into a restored Israel, and the Israel that was rejecting Jesus into an Israel that welcomes Jesus. Although the Israel that proscribed Jesus who had represented God's shimjung has collapsed, only when we who are the second Israel today can undo the ill feeling derived from the unjust treatment in place of God, will we be able to receive the returning Lord. Heaven is demanding this.

What then would be the greatest request directed to the faithful believers in the final days? Who would be the person that can receive the returning Messiah? It will be the son or daughter who feels and experiences the internal conditions of that throbbing heart of Jesus who bore fretful a shimjung. Only when such sons and daughters come into being on this earth can Jesus Christ's han be resolved and God's grief and resentment liquidated. Only then, you should realize, can humankind receive a single day of bliss.

Although Jesus regained the single day of resurrection, and he met, even after the resurrection, with the disciples who had proscribed, he did not rejoice. Even when Mary Magdalene, after the resurrection, tried to grab Jesus as she met him, he told her not to do so.

Though it was one blissful day, and one joyful moment, because they were ignorant of that background fact of historical sadness linked together, they were not able to establish one condition

of bliss before Jesus for him. By understanding this, and by transcending Mary's shimjung who tried to grab Jesus after the resurrection, you should fathom Jesus' internal shimjung and see through his heart. By doing so, you should cultivate the qualification of being a victor who, after developing the qualification of being one central character, takes Heaven and earth upon his shoulder. You should become the people who possess God's shimjung and Jesus Christ's shimjung, which can tread upon any kind of Satan in the human world and step forward before Heaven.

Since Jesus offered the sacrifice of blood to fulfill the mandate of Abel's blood in history, what will we have to do after that? Without putting an end to the fact that Jesus shed blood, by repossessing our minds and bodies as the blood of God's living beings, we must become the qualified people having the heavenly shimjung that can work through that blood.

You should understand Jesus' shimjung which bore the forgiving heart again, upon being faced with those who had proscribed. You should understand the shimjung that, when the disciples who had come forth with a determination to pin the faith upon each other's sleeve and to go the road of life and death, being unified whether to die or to live, came forward proscribing him, treated them with a magnanimity right then and there and forgave them, rather than cursing, even if he himself had to go through the hill of death instead. You also should be able to feel Jesus' shimjung who, rather than ascending to Heaven directly in solitude with a heart of bliss after resurrecting, leaving behind all the disciples who proscribed him, came to see the disciples who had rejected him.

The Starting Point of Dissolution of Historical Anguish of Resentment

From where then should the dissolution of historical anguish of resentment start today? You should realize that it starts from the point where you console Jesus in his sorrowful shimjung and make him into a joyful shimjung. If there is a person who grieves on the earth today, you should become the ones who can grab him and feel sad.

As you come to look at the Christians scattered throughout the world who are in the position of the chosen, second Israel on the earth, you should realize that the heartrending situation of Jesus Christ, who, by winning the hearts of the chosen Israel again and building the God's altar, had to offer a living sacrifice, remains being congested as the historical won han. Further, you should become the people who feel and experience the situation of Jesus Christ who became the protector of these people after mobilizing the second Israel who is scattered throughout the world today, who became the representative fighter for these people, and who battled with Satan for these people. Only when you become believers who feel and experience shimjung of this kind, can you inherit Jesus Christ's mission.

By desperately defending the footsteps of Jesus Christ who stepped forth after giving up everything, you should become the people who can beat off Satan's temptation, similar to that Jesus received in the wilderness, traps similar to that concerning what are Caesar's or the spear hacking of the Roman soldiers, and reap the victory. There should have been one comrade who would fulfill the

mission like this. At the same time there should have been one family, one tribe, one society, one nation and one world that could attend Jesus. Where were they?

Today, we should be united. The time has come when we have to climb, stepping over denominational divisions, and must unite in place of God's shimjung. The time has arrived when you have to possess the substantial entity of Jesus Christ after passing through the words. The substantial entity of Jesus Christ was based on the foundation of the words of the Old Testament. Because the Israelite people did not know that Jesus was the gate of the substantial entity to be passed through, you should know that their foundation folded. Further, you should be aware that the era in which you must pass with the substantial entity of Jesus Christ is approaching, having exceeded the era when you pass through with the words of the New and Old Testaments.

What was the source of Eden's won han? Although the fact that the words got lost surely served the purpose of being the condition of won han, the greater won han was the fact that the substantial entity was lost. Who then is going to climb, stepping onto the words, and open the gate for the passage through the substantial being? This is the problem. Since there is no gate, you must understand that today we carry the mission to become the stone of this gate and build this gate.

God does not attach importance only to the words. More than the Old and New Testaments, namely, the words of the Holy Bible that hundreds of millions of people are reading, the greater importance is given to the one son who passed through these words. What kind of man is that son? He is not a man who knows the words intellectually, but a man who knows by heart and body. The era of knowing intellectually has passed.

The time when the substantial sacrificial offering that knows the words by heart and body and can fight against Satan, even by himself, representing God is approaching.

Jesus passed through thirty years of life for one human being to be able to represent the words, even if he or she has to sweep aside the words of the Old Testament to dissolve God's fretful shimjung. It was a life course in which he toiled, by being unified with God's shimjung, to build on earth this one gate that no one could separate, and a course of struggle for the sake of finding one person who has the qualification like this. When he came to be faced with the fate of having to die because there was no person like this, Jesus left the words of won han by saying, "I am the bridegroom, you are the brides."

Who is going to dissolve this won han today? Although Jesus strove and toiled to dissolve God's han, he died without fulfilling this task.

Now, today facing the end of the 6,000-year history, who will be the bride on this earth who, after inheriting that work of dispensation, will strive to carry out this mission and dissolve the han of God and Jesus? That bride will not be the person who only knows of the Old and New Testament, nor some theologian of today either.

Jesus Christ endured hidden sorrow and received rejection that no one knew of for thirty years for the sake of God. Jesus, who had fought Satan without eating for forty days, stepped forward to embrace again the disciples who betrayed him, even after they had pledged to die together when it was time to die and to live together when it was time to live. It would not have occurred to humans to wish to see him even in dreams, but Jesus visited again to see the disciples after the resurrection. Such was Jesus Christ who represented God's shimjung in this manner. You should not attempt to sell him away.

Where is the second Israel, the Christians, who are to represent him and are now scattered throughout the world, headed? Since all of the Sadducees and Pharisees, who had been setting up denominations, ended up not accepting Jesus, you of today should become the people who rise, and go beyond such denominational divisions.

Let's Be the True Son and Daughter Who Dissolve God's Han

You should become a substantial sacrificial being who rises, stepping beyond such denominations for the Father's words, like the way God received Jesus' sacrificial offering. Despite it being time for a substantial entity of living sacrifice, unified with the shimjung of Jesus and God, whose hearts are contiguous to each other, to emerge above the denomination that represented this people of the nation, this people of the nation and humanity today are asleep.

The world has taken shape through the movement of a heart. History has unfolded through Heaven's shimjung and Jesus' blood and flesh. So, today, you should realize that the one substantial entity that can bring forth fruit now is you yourselves.

Only when you become a reciprocating partner who has Jesus Christ's fretful shimjung and realize that, can you remain as the third Israel. We can only become the forefathers of the third Israel when we have this kind of determination today. We will also become the children of original nature of the so-called Heaven on earth, namely, the Garden of Eden. Only when you go through all pain that is historical, by being equipped with a substantial entity of the grace of resurrection, and become able to step forth looking for Heaven by shaking free from periodical won han, you can then be found and raised as God's son and daughter. Like the way Jesus' life of thirty years emerged as the substantial entity of sacrifice for God's shimjung of 4,000-year history, today we too should become God's children who can move if the Heaven moves and rest if it rests, representing God's shimjung who has unfolded the restorational dispensation for 6,000 years and Jesus Christ's shimjung.

By feeling sorrow then upon reminiscing over the history of 6,000 years, by feeling sad looking at the previously distrustful Israel, and by being concerned bearing the mission to build the garden of repose of the third Israel in the future, we should become sons and daughters who can vow before Heaven by saying, "I will bear this responsibility all by myself," despite whether anyone is going or not going. What is more, we should fulfill the responsibility of a successor who can defend Jesus' footsteps to the last.

You should now understand what the words of New and Old Testament mean. By understanding what Jesus' shimjung is and how Jesus' heart is more than the words of New and Old Testament, in other words, by knowing the internal shimjung and the external heart's movement of Jesus, when Heaven moves, you too should be able to move.

Only when you act in response to Heaven's motion and rest, and offer yourselves as the sacrifice of victory before the Father for the heavenly principles, Jesus will dissolve the han on this earth. God too will be able to dissolve han on this earth, and all humankind and all creation, all can enjoy the glory of triumph before God in response to Him.

Please do not think that you are standing in this situation by accident. Please do not think that you have inherited the altar of an inevitable course for historical fate. Only now when you get up, stepping on the barrier of sorrow that Jesus built and crossed at the top of Golgotha, and go up from the garden of Gethsemane to the top of Golgotha and build an altar of triumph through offering the twelve disciples brought together as a living sacrifice, and become triumphant sons and daughters who can subjugate Satan and say, "Father, please receive the glory alone!" will you then be able to become victors who are qualified to be the brides before the Lord.