

THE BLESSING – PART I An Overview

Let us start with the understanding that each individual is indeed the product of history, a concept containing a great amount of common sense. In this perspective I would define history, in particular human history, as the totality of or the substantial flow and convergence of human actions coupled with all internal realities that were enacted within the realm of time and space; the what, where, who and why of all human life from the level of the individual to the that of the world, from the beginning of human life to our current age. The “American Heritage Dictionary” defines history as “A narrative of events; a story; chronicle: A chronological record of events, as of the life or development of a people, country, or institution, as of the life or development of a people, country, or institution.” (P 625). Surely we can easily understand that each individual, what each of us calls our “I”, exists as a result of the lives and actions of our parents, grandparents and ancestors. We can also understand that those trail of events that have occurred within the nation of our birth, further played out within the larger community of nations, impacted and continues to impact our lives in such arenas as the opportunities or lacks thereof available to each of us or the social and material environments that may or may not be available. However, the greatness of the Divine Principle is perhaps best encapsulated in the understanding that each individual at his or her core is actually the product of the history of the **providence of restoration**. Such an understanding provides an underlying spiritual skeletal root, structure and meaning to what could easily and on the surface be perceived as random chains of events. Such an understanding is grounded upon the acknowledgement that in the early days of humanity’s existence there occurred a series of events that have come to be called the fall from grace or the original sin. Divine Principle clearly elucidates that this fall was none other than an illicit sexual union between the first woman (Eve) and the Archangel known as Lucifer and then a premature sexual relationship between this first woman (Eve) and the first man (Adam). (Divine Principle, pgs 58 – 61) Further, that this original sin occurred sometime in the midst of Adam and Eve’s growth period after they had achieved puberty. The Principle revelation explains that the point of their fall was approximately at the top of the Growth Stage (ie: based on a schematic growth pattern of Formation stage (7 yrs), Growth stage (7 yrs) and Completion stage (7 yrs) followed by individual Perfection/Completion and entrance into the Direct Dominion of God). The result of these most foul deeds was that the linear progression of the human race was initiated based on events not intended or hoped for by our Creator and that further carried the footprint of those first evil actions because all subsequent human players were imbued with a pseudo human nature grounded in those actions called the fallen nature, in addition to their original, God-given human nature. The result of such a cocktail of evil was that human activity continued to sink further and further to continually new lows of debasement and corruption as time and history progressed. It is also important to grasp the fact that the fall, in effect, set a spiritual barrier or ceiling on humanity’s spiritual growth that could not be penetrated, effectively halting and limiting the forward momentum of humanity’s advancement towards the achievement of perfection or the realization of the First Blessing, to be spiritually fruitful or mature. This is the meaning of the following passage in Genesis 3: 24:

“He drove out the man; and at the east of the Garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life.”

The concept of restoration enters into this sorry state of affairs due to the absolute love and will of God to save humanity from their own evil doings and to allow, finally, the fulfillment of His plan and promise at humanity’s creation. Seen from this perspective, each one of us is indeed not just the product of our immediate ancestors actions in relationship to their environment and culture as well as our own forward momentum of activity but, in an overarching perspective, the product of the drama that has gone on from the point in history just after the fall which encompasses Satan’s efforts to continue the status quo and to further the continuation/expansion of evil and God’s efforts to restore humanity, minus any traces of evil, the fall and fallen nature, to a Godly state whereby they continually do good and fulfill their and God’s original Purpose of Creation.

Then what is the substance and content of these past efforts that are to be comprehended during “my” lifetime in the battlefield? One tool that should be grasped in order to more clearly dissect this historical restoration process is the concept of indemnity, indemnity conditions and thereby restoration through indemnity. Indemnity is simply explained in The American Heritage Dictionary as “Compensation for damage, loss, or hurt incurred; indemnification as that action or effort that must be done or paid because of past mistakes or injury.” In other words, it is not enough for a doer of evil to just stop doing evil; they also need to make amends for past mistakes as well as proactively be a doer of goodness to truly clean up their act. In the process of committing the original sin, Adam and Eve acquired a fallen nature and a basis upon which Satan could continually connect to or lay a claim on them and their descendants. This is because the fallen nature was passed on linearly, or their descendants inherited the responsibility and blame for Adam and Eve’s sin, which ends up being all humanity. Since God is the original creator of Adam and Eve, he still maintained(s) a basis to connect or lay claim on them. In other words, since Satan was responsible for initiating the current human family he can lay claim to all those descendants but so can God as the original creator of humankind. It is on the basis of the subsequent actions or conditions of Adam and Eve and their descendants that God or Satan exercise their claim and right of influence. In fact, the restoration history reflects mankind’s constant relationship jockeying between God and Satan centered upon these indemnity conditions – with painstaking progress based on good conditions or actions being constantly attacked and undermined

Up to this point I have been focused and consumed with the role/position of fallen humanity in the Providence of Restoration to be rid of or erase the presence of evil and corruption within all life experiences of humankind, especially with the position of “I” in that process of but we need to recognize that the ultimate purpose of that course is none other than for fallen humanity to meet and interact with the Messiah. There are, in fact, two providential courses required for complete restoration whose finally convergence marks the opportunity for restoration to make a quantum leap forward. So, it is in the blending of these two historical movements that the fulfillment of the providence of restoration takes place. There is the course of the Messiah to appear and bring salvation to humanity and there is the historical restoration course of humanity, which culminates in their meeting the Messiah and receiving His salvation. There is the course

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which fallen humanity, including all past saints, prophets and significant providential figures such as Abel, Noah, Abraham, Isaac, Jacob and Moses walked to prepare a foundation and reception for the Messiah and there is also the course of the Messiah who acts upon that foundation, which includes a providence to absorb and complete the missions of past prophets and saints, especially those who modeled the course of the coming Messiah (see Part II, Chapter 2, Moses and Jesus in the Providence of Restoration, pages 225 -267).

“When Jesus said, ‘the Son can do nothing of his own accord, but only what he sees the Father doing; for whatever he does, that the Son does likewise,’ he meant that God had revealed the model course through Moses and that he was following in Moses’ footsteps. Let us examine the providence of restoration centered on Jesus, drawing relevant comparisons between the three national courses to restore Canaan under Moses’ leadership, and the three worldwide courses to restore Canaan under Jesus’ leadership.” (Divine Principle, page 267)

So in fact, the fulfillment of historical victory occurs when the culmination of fallen humanities efforts **meet with God’s salvation providence**, which is spearheaded through His chosen Messiah. Now, though these are two distinct courses entailing two distinct arenas of responsibility, in fact since the Messiah absolutely represents God’s Heart/Love and Wisdom/Truth, we can understand that at His coming, He will reveal and encompass a comprehensive understanding of fallen humanity’s historical and imminent course through the new truth brought in order to support and empower those walking that course of restoration. In plain words, he will tell us how we got to the point of meeting him, what we should do to make the most of that meeting and what we must be doing going forward from the most significant encounter.

Let me now summarize and then do a more in-depth investigation the course of fallen humanity as illuminated by the Divine Principle in order to arrive at a crystal clear understanding of the actual process and content of humanity’s longed for Salvation, entailing the correct ordering and fixing of our dysfunctional existence. Our investigation first takes us to an in-depth look at the salvation formula, which uses all of the components of Indemnity including indemnity conditions and a reversal of the course of the fall carried out by descendant of the fallen Adam and Eve. This course is modeled upon the course which the first Adam and Eve were suppose to have walked in order to successfully fulfill God’s Purpose of Creation in their lives as well as encompassing the details and reality of the fall of our first ancestors. We need to detail the ideal or model course since the fall represents the divergence of Adam and Eve from the model course. We also need to clearly understand the process and content of the fall because the undoing of that abomination will actually entail a reversing or correcting of its contents/process.

That original course required Adam and Eve to accomplish a vertical tradition of faithfulness and connection to God, especially His word to not eat of the fruit of the knowledge of good and evil. Adam and Eve should have kept this filial and faithful walk during their growing period in the indirect dominion, prior to their reaching spiritual maturity and a full and fulfilling relationship with God. Adam and Eve’s course should have culminated in their becoming one with God whereby they would have become perfected, living and substantial incarnations of God’s word, having fulfilled the ideal of the word or logos of God through a life grounded in the three Blessings. One result of their attaining of this status would have seen their exercising lordship over creation, dominating and taking godly stewardship over the angelic and natural

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world. To recap, the fall prematurely cut short this course approximately at the time of Adam and Eve's adolescence (top of the growth state which can be loosely correlated through the symbolic understanding of numerology with fulfilling two thirds of the number 21, or age 14 – see Divine Principle, pages 296-297), by the archangel Lucifer first dominating Eve who expanded this unprincipled dominion to Adam.

From the position of fallen humanity, the reversal of this course requires that males from the now fallen Adam and Eve's descendants (last point in this process of the fall or Lucifer, Eve and then Adam), symbolically reverse the process of the fall and regain the good path by redoing correctly the foundations that were despoiled, or the Foundation of Faith and the Foundation of Substance. The formula embodied in the Foundation of Faith requires a progressive, though symbolic, advancement by a central figure representing Adam, to fulfill a task representing the regaining of God's word – represented through the offering an object for the condition-through a certain period of time, parallel with the lost stages of growth in the indirect dominion. The Foundation of Substance entails a reversal of the actions by which the fallen nature was acquired by Adam (and eventually Eve) and focuses on undoing improper and problematic relationships. Those actions are, failure to take God's standpoint, especially the archangel's inability to support Adam as God's mediator; leaving one's proper position, an action again initiated by the archangel; reversal of dominion, whereby the archangel incorrectly dominated Eve and then Adam; and finally multiplying evil, or the expansion of the archangel and Eve's misuse of love to Adam. (Divine Principle, page 193). The reversal of this process requires that someone in the archangel or Cain position not repeat the above process when relating with an Adam figure. The result of these two foundations is a condition by which the descendants of the fallen Adam and Eve reap the benefit of being able to symbolically reverse the process of the fall and to thereby stand at the top of the growth stage once again. This whole process and achieving this stature is called making a Foundation for the Messiah.

“For fallen people to be restored to their original state, we must receive the Messiah. Before we can receive the Messiah, however, we must first establish the foundation for the Messiah. What indemnity conditions are required for establishing the foundation for the Messiah? To answer this question, we must first understand how Adam was to have realized the purpose of creation and how he failed to do it, because the condition of indemnity is made by reversing the course of the deviation from the original path. For Adam to realize the purpose of creation, he was supposed to fulfill two conditions. First, Adam should have established the foundation of faith. The person to lay this foundation was Adam himself. The condition to establish this foundation was to keep strictly to God's commandment not to eat of the fruit of the tree of the knowledge of good and evil. In fulfilling this condition, Adam would have passed through a set growing period, which was the time allotted for him to fulfill his portion of responsibility. This period represents some numbers of providential significance. Hence, the growing period may be thought of as a period to fulfill certain numbers. The second condition which Adam was suppose to fulfill in order to realize the purpose of creation was to establish the foundation of substance. After Adam established an unshakable foundation of faith, he was then to become one with God, thereby establishing the foundation of substance. This means he would have become the perfect incarnation of the Word with perfect character, fulfilling God's first blessing. In this way, had he not fallen, Adam would have completed the purpose of creation. For a fallen person to establish the foundation for the Messiah, he must pass through a similar course: establishing first the foundation of faith and then the foundation of substance. (Divine Principle, page 179).

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This course to establish a Foundation for the Messiah is, in fact, the underlying, skeletal pattern and formula that defines the providence of restoration walked by such key providential figures as Cain and Abel, Noah's family, Abraham's family and Moses and all other saints and prophets.

Parallel and complimentary to the course of restoration walked by fallen humanity through chosen representatives is the path of the Messiah. Though our understanding of this course is somewhat perfunctory, nonetheless we now understand that the Messiah's course is a substantial one whereby He comes precisely when key central figures from within fallen humanity have completed the providential course and that this amazing trek is very much entrenched in history rather than being superficial or peripheral to it. In order to accomplish that task, we also understand that the Messiah must be born as a man, within the corporal sphere; in fact that He comes as a new Adam as introduced in I Cor 15:45 "Thus it is written, 'The first man Adam became a living being'; the last Adam became a life-giving spirit".

This understanding is also conveyed in the Divine Principle in the Chapter on Christology and also in a speech given in 1996 by Rev. Moon:

"Had Adam as a man realized the ideal of creation and become the tree of life, and had Eve as a woman realized the ideal of creation and fulfilled the tree of the knowledge of good and evil, they would have stood together as the True Parents of humankind. They would have fulfilled God's three great blessings and established the kingdom of God on earth. Instead, because they fell, this world became an earthly hell. Therefore, to give rebirth to fallen people, Jesus came as the second Adam, the True Father of humankind, with the mission symbolized by the tree of life...Originally, God's purpose for creating Adam and Eve was to form a trinity by raising them to be the True Parents of humankind united in harmonious oneness as husband and wife centered on God in a four position foundation...Christ must return in the flesh and find his Bride. They will form on the earth a perfect trinity with God and become True Parents both spiritually and physically. They will give fallen people rebirth both spiritually, removing their original sin and enabling them to build trinities on earth with God as the center." (Divine Principle, pgs 171-172)

"The Lord of the Second Advent comes in the position of the perfected Adam, the position which can restore the 6,000-year old satanic world. He comes and establishes the True Parents. This means he will restore the satanic father and mother figures back to life..." (True God's Day Midnight Address, Reverend Sun Myung Moon, January 1, 1996, World Mission Center)

Why then, would the advent of the Messiah need to occur as an actual, substantial event? The Divine Principle offers a number of explanations that are rooted in two aspects of the Principle of Creation. The first aspect stems from God's original Purpose of Creation, the mandate for Adam and Eve to be fruitful (individual perfection), multiply (describing the establishment of the social realm of human life, beginning with the family and progressing to the nation and world, or the earthly Kingdom of God/Heaven) and to take dominion (stewardship and lordship of creation). The second aspect is that spiritual growth, achievement and life is grounded on the foundation of the physical body and must take place in the corporal world for it to then/also exist in the spirit of a person and the spiritual world. This is the meaning of Jesus' words found in Matthew 16:19: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." Through understanding these two basic principles we can understand why the Messiah has to be a substantial person born and living upon the earth. In plain talk, the supreme mission of the Messiah is to finally

establish the world of the 3 Blessings, the ultimate Purpose and Will of God for humanity, that should have been established by and through the first Adam and Eve and it must be done in the corporal world and within a corporal lifetime. Over the long course of history, the Will of God to have His purpose accomplished has not wavered. The core mission of the Messiah, therefore, (both the first and second advent) is to finally accomplish the world of the 3 Blessings, on the earth, through the use of His physical body, as a good and pure Adam and Eve – the Kingdom of God on the earth! An accompanying mission of the Messiah is to bring into reality the providence to save fallen humanity from sin, specifically the original sin and the fallen nature. In one sense we can wonder that God would be willing to contend with this corrupted human race at all, why not just leave us to our own devices and just invest in the expansion of goodness from the good Adam and Eve. But that thinking doesn't take into account the parental heart of God, that He cannot be happy until all humanity has returned to his bosom. Such a parental heart is well expressed in the Gospel of Matthew, 18:13-14 in the parable of the lost sheep: "And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of my Father who is in heaven that one of these little ones should perish." And so God also intertwined a way by which salvation and cleansing of sin could be extended to fallen humanity by the Messiah concurrent with the Messiah's task to build the Kingdom of God.

We have come to the point in this paper where humanity has laid a Foundation for the Messiah and the Messiah, having gone his own preparatory course, now meets fallen humanity on that foundation. What happens next is absolutely an expression of God's magnificent Grace.

Primarily we need to grasp that the process, called Salvation, entails a transition of lineage, specifically the change of a humanity descended as the result of the fallen actions of the Archangel, Adam and Eve imbued with fallen nature to a lineage issuing from an Adam and Eve who have fulfilled the first blessing and been given the approval of God to multiply His lineage and be the true progenitors of a Godly and good human race. The process of transition, known as engrafting or rebirth, is the only method by which fallen humanity can be saved or separated from the original sin and become part of the true, pure lineage and family of God.

It personifies Grace and is offered to humankind through the process of rebirth/Blessing, a unique ministry residing only in the persons of the True Parents (returning Adam and Eve) whereby they are able to accomplish a metamorphosis of descendancy from a fallen lineage to an original lineage, or to eradicate the existence of a fallen lineage, ***or the content of salvation is not a general elimination of sin but rather the elimination of the fallen lineage that emanated from the original sin. Salvation is not accomplished through the general elimination of sin emanating from some sacrificial action resulting in the absorption of humanity's sinfulness.***

This is a crucial truth to grasp, that the root of sin is not simply the past and most abhorrent evil actions that were done but rather that those actions resulted in a substantial transformation in humanity's lineage. We must be very clear here; the cure must target and be specifically tailored and designed to undo the specific sickness/disease. The reason/need for this engrafting is clear, there is no way that any taint or remembrance of the fall or evil can exist in a world of the Three Blessings, God's original ideal for His creation, and He wants to bring all of his children into that kingdom. ***So, I must underscore here that the purpose for the Messiah's coming is to build the Kingdom of God and that the Salvation from Sin Mission must be seen in relationship to THAT mission!*** The only possible solution is to arrange to undo the evil of the past/history and the fallen nature of all fallen children and thereby allow all, from the first until the last child within fallen humanity to also enter into that Kingdom. Here is the formula; since

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the fall occurred through the disobedience of Adam and Eve to God's Commandment and their committing the sin of the misuse of love with the Archangel and with each other, a new Adam and Eve must appear who obey God's Commandment, do not misuse love and further receive God's Blessing upon their marriage/union, thereby initiating the good, pure, original, Godly lineage and who then, through a ceremony and process called rebirth, extend the opportunity for entrance into that lineage to all descendants of the fallen Adam and Eve, or all fallen humanity. The pivotal key is that Salvation is centered on the transformation of putrid, poisonous and impure Love to pure, transformed and Godly Love.

Let's recap: this providence of salvation/rebirth/blessing is the very central point where the most crucial **intersection** of the Messiah's course and fallen humanity's course occurs. It is on the basis and grounding of the Foundation for the Messiah, the culminating result of fallen humanity's restoration course that the Messiah's course and humanity's course converge. It is also at that time that the transformational transition for humanity from a sinful history and lineage to a sin-free future and lineage unfolds and emerges. This interaction frames a true collaboration between fallen humanity and the Messiah in the providential way. So the following sentence is quite true *From the "Exposition of the Divine Principle", Part II, Introduction to Restoration, Section 3, The History of the Providence of Restoration and I, page 187*

"Yet there is no one among fallen humanity who can become such an historical victor by his efforts alone. For this reason, we must understand all these things through Christ at the Second Advent, who comes to fulfill the providence of restoration."

In other words, both positions are necessary to realize the accomplishment of purpose of providential history or the cooperation of God's champion and fallen humanity. From this perspective it is clear that the Messiah comes to save humanity and the purpose of the history of restoration is for humanity to receive that salvation through the Messiah.

Let me diverge here to briefly highlight how the Blessing ceremony, which is giving, by the True Parents of Humanity, actually contains dual contents or grants rebirth for those moving from satan's lineage to God's lineage as well as being a ceremony of intention to accomplish and expand the ideal for both those born within God's new lineage as well as those being newly born into it. The ceremony contains the following steps; The engagement ceremony, the holy wine ceremony, the Blessing Ceremony which includes the processional with the groomsmen and bridesmaids, the holy water ceremony, the declaration of vows, the granting of and declaration of the Blessing, the indemnity ceremony, the 40 day Indemnity Period and the 3 day ceremony. For those born within the lineage of God, only the holy water ceremony, the declaration of vows and the granting and declaration of the Blessing are required. From the book, Blessing and Ideal Family, the section on the Process of the Blessing and its Meaning:

"You must establish the condition that you have entered the womb of a mother who is restored from the fall, a mother who is in a position of not having fallen. How is that fulfilled? It is done centering on love. Since the fall happened centering on love, restoration also has to center on love..."

The engagement ceremony and the holy wine ceremony are ceremonies to establish the condition that people who were born in the satanic world are being reborn through the True Parents. Since women fell first, the woman has to be restored first and then give birth to the man. The holy wine ceremony is the ceremony by which the couple passes through this process internally. And forty days after marriage,

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there is a ceremony to pass through this course externally. These are all ceremonies to lay the required indemnity conditions.”

So let's recap this overview through the following quote from the Divine Principle:

“The providence of restoration refers to God's work to restore human beings to our original, unfallen state so that we may fulfill the purpose of creation. As discussed in Part I, human beings fell from the top of the growth stage and have been held under Satan's dominion ever since. To restore human beings, God works to cut off Satan's influence. Yet, as was explained in Christology, we must have the original sin removed before we can sever Satan's bonds and be restored to the state before the Fall. This is possible only when we are born anew through the Messiah, the True Parent. To explain further; we first need to go through a course to separate Satan from ourselves. We do this in order to restore ourselves in form to the spiritual level which Adam and Eve had reached before the Fall—the top of the growth stage. On this foundation, we are to receive the Messiah and be reborn, and thereby be fully restored to the original state of human beings before the Fall. Finally, by following the Messiah, we should continue our growth to maturity where we can fulfill the purpose of creation.” (Divine Principle, pg. 175)

Truly, the 2nd Advent of the Messiah embodies the spirit of the quest and determination of this collaborative drive to fulfill the purpose of restoration history. I found the following quote from Rev. Moon which absolutely personifies and embodies this reality and perspective (Moon, Rev. Sun Myung “The value and Significance of the Family Pledge, given June 13, 2007 from Messages of Peace Pyeong Hwa Hoon Gyeong, Family Federation for World Peace and Unification, pg 223-224):

“We have lost the true love that was to be created from the unity of God and human beings in absolute faith, absolute love and absolute obedience. The first people were meant to become perfect without knowing anything about the fall. They were to create a realm of unity with God. Yet everything was lost. That is why we must establish the realm of the unity of heaven and earth. We must dissolve all the sorrow that we caused God for not having done so. Without releasing that pain and suffering, there can be no liberation for God or for human beings. Internally and externally, I have been resolving all of that. That is why I call this the perfection of restoration. It is the completion of restoration. That is what I am proclaiming this now. It is because it must be brought to a conclusion in the right way.”

The first paragraph in this paper shares with us the substance and intention of the way of Salvation and Restoration. Each new generation should commit to advancing the historical providence of restoration, or they should absorb, restate and steadily advance the ministries and missions of all those who preceded them in the way of God's Will as expressed in restorational human history. The plan of God is for this process to culminate during the lifetime of the Messiah, where the final step and rung of the ladder of restoration history unfolds. At that time, it is the task of each person committed to advancing restorational history to join forces with and attend the Messiah at His advent, collaborating with Him to realize the fulfillment of God's providence. We have also understood that it is at this time that the opportunity for rebirth/Blessing and the rooting out of original sin, or salvation is to occur and becomes available to humanity. The course after rebirth, the path that ensues from that point, transports “saved” humanity into uncharted territory, and so this section speaks about walking trails that were never trodden because honestly, such an opportunity was not previously available to any of the descendants of fallen Adam and Eve. I am speaking about the life and existence that would have been pioneered by Adam and Eve if they had not fallen and had been able to substantiate a life, society and world based on the 3 blessings. It follows, then, that from the granting of the Grace of rebirth/the Blessing, the mission of the Messiah morphs, since He and His Bride are not only

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saviors but are fundamentally and essentially the victorious and un-fallen Adam and Eve, and thus they can now stand as the models and guides to the now saved humanity teaching, instructing and modeling the true way for humanity to develop and live. Since they also inherit the position of the true ancestors of the lineage of God, they thus stand as the true ancestors and therefore the True Parents of humanity. This way of life for saved humanity is not explained in detail with in the Divine Principle, but rather is visionary terms, since the Divine Principle's purpose is to bring humanity to the point of receiving the Messiah and then preparing for rebirth/blessing. For detailed instructions related to life after blessing, humanity must look to the guidance, writings, speeches and examples of the True Parents.

Let us consider that the Advent of the Messiah, in fact, initiates a transitional time with more and more individuals reaching the point of readiness to concluding the flow of restorational history, receive rebirth and then becoming part of the development of the new era of goodness, the duration of which is determined by how quickly belief in the Second Advent of the Messiah can be substantiated and spread. Most probably the start of that transition will begin as mere trickle but the hoped for end result would be that it turns into a torrent of salvation. The initial path/way carved out by those going this course may be likened to an obscure foot trail but eventually must become a superhighway. Obviously, the end result should be that all the residents of original sin land would have migrated and immigrated into the lineage of God, leaving Satan's world a depopulated ghost town, a mere shadow of its former glory/gory. Certainly it is God's hope that this transitional time is limited in duration, but if the pattern of history and even the life and ministry of the 1st Advent Jesus is any indicator, the process of transition may go on for quite some time – with the development of the Kingdom of God more closely following the pattern introduced by Jesus in the parable of the grain of mustard seed – starting small but eventually and finally growing into a grand reality.

“Another parable he put before them, saying, “The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field; it is the smallest of all seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.” (Matthew 13:31-31)

Let us consider that entrance into and existence within the realm of rebirth and the lineage of God represents an opportunity where there are no longer any barriers to reaching perfection and fulfilling the Ideal of the 3 Blessings. However, while there may be no barriers, there certainly are challenges, handicaps and responsibilities or the process should not be construed to be easy. I invite all of the pursers of this paper to study in greater depth the actually course that must be walked by those pursuing perfection after the Blessing, especially during the beginning days of humanity's transition from the fallen society & world to the Kingdom of God or that they should be aware that a concerted effort of many individual as well as wilderness/garden cultivation is required, especially since that realm and lifestyle has been left underdeveloped, untended and uncultivated since the fall of Adam and Eve. Also, we should remember that this transition occurs in conjunction with or parallel to the realm that Adam and Eve developed after God figuratively cast them out of the original realm of goodness (Garden of Eden)– or this process doesn't occur within a vacuum, which brings its own set of challenges that can be counted upon to muddle the process. So those who find themselves pioneering that course should certainly benefit from a clear view of the ultimate goal and prize.