

THE PRINCIPLE OF CREATION

At the center of everything is God's love. God needs love, man needs love, and the angelic world also needs love. If the world had been centered upon God's love from the beginning, it would have been not only an ideal beginning, but the direction and the final results would have also been ideal. God, man and the angelic world would have formed one perfect world, freely communicating with each other centering upon God's love. . . .

—Sun Myung Moon

One initial challenge in teaching the Principle of Creation to Christians is the tendency for Christians to incorrectly conclude that we are relying on an empirical process of natural observations rather than strict biblical declaration. We extrapolate from the machinations of the natural world conclusions about the nature of God and his will. Of course, **Romans 1:20** gives us a modicum of license to do so, but more careful explanation is needed. Christian students will, naturally, be put off by what they will perceive to be a flawed approach toward ascertaining the nature of God. In their view, it can appear that we are seeking the nature of God through the lesser tools of natural observation while overlooking the higher and more accurate tools of Christ and Scripture. It generates questions such as this:

*Is it possible to draw a picture of God by looking at His damaged Creation? **Rev. K.M., A.M.E.***

Before one wades into explanations about ODU action, Universal Prime Energy and four position foundations with Christians, it is extremely important to express our awareness and affirmation of, for example, **Hebrews 1:1-3**:

In the past, God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he

made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word.

All principles and truths that we need to convey are expressed in the manifest relationship between the Father and the Son. Before launching into observations about protons and electrons, make sure your Christian audience is aware you affirm the above as the more perfect expression. Give proper deference to Jesus and the Word of God (the Bible) as the higher and more perfect source of truths about God and His will for creation. Nature as a teaching tool as per "consider the lilies" is fine. However, natural observations *as the basis* for our assertions will not fly!

Let me convey a story that gives a little perspective on this issue. Years ago, during a particular ICC conference in Korea, we were told that the Conference leadership was proposing that the ICC ministers show their support by signing an affirmation of the things with which they could agree regarding the Divine Principle content. I noticed that one of the proposed affirmations stressed "the scientific and logical nature of the Divine Principle teaching." I thought that this phrase was rather awkward, especially for Christians. I expressed the opinion that spiritual truths being "scientific and logical" were not a very high priority for people of faith. I suggested a rewording. To my surprise, this phrase, no matter how hard I tried, was not going to be changed. Our Korean staff felt very strongly that the exact phrasing was vitally important.

Apparently, in the early years in our movement, because of an unresponsive mainstream Christianity, our outreach focused more on those who, for various reasons, were looking outside the mainstream of Christian thought for answers to life's important questions. Those of us who joined in the San Francisco bay area in the late 60's and early 70's will concur. Many of us were individuals who were disappointed by the Christian admonition to "just believe" and were compelled to search for deeper more reasonable explanations about the nature of life. Thus, the development of our teaching, especially the Principle of Creation, reflects that early circumstance. The Principle being "scientific and logical" was, therefore, a very important point with regard to that providential time and place.

However, with a Christian audience steeped in biblical truths, appealing to logic and scientific discipline is not as important. In fact, it could well be a hindrance, not to mention an inefficient use of valuable lecture time. In other words, it pays to let the Bible

assert what we want to convey. Whenever possible, let the Bible assert the fundamental truths while we draw the necessary principled conclusions and implications. Obviously, we don't need to convince Christians that God exists.

THE DUAL CHARACTERISTICS OF GOD AND THE CREATED UNIVERSE

This is probably the most “scientific” sounding material in the Divine Principle. Here's where **Romans 1:20** gives us limited license to observe and extrapolate truths about God from the creation.

For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.

To what, exactly, is Paul referring? At this point in his ministry he is reaching out to the Gentiles of the Mediterranean region. Greek and Roman thought heavily influences them. They, generally, are having difficulty with the idea of an “invisible” God. They preferred their gods to be graven images that were tangible and real. In Romans 1:20, Paul is offering a rebuttal to their reasoning, their “excuse,” for rejecting his “invisible” God. He is debunking their assertion that equates invisibility exclusively with non-existence.

Another good verse to include is **Psalms 19:1–2**

The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge.

This is a good time to pause and make helpful comments about the Son and Scripture as the higher tools or expressions of God. I have even occasionally indicated that our methodology to explore the creation as the visible expression of God is geared for those who have not yet accepted the authority of Christ and his Word. It is an approach for those that need more concrete, visible examples, a teaching method for the “unsaved,” as it were. Many ministers are always looking for good teaching methods that they can adapt to their particular doctrines. It helps to keep them open and involved in the presentation while hearing new ideas.

In teaching God's dual characteristics properly, we, of course, are teaching about two types of dual characteristics. This can very

easily become confusing. Attempting to teach them that there is not just one but two types of dual characteristics; well, good luck. It gets additionally baffling if we insist on using the terms “Sung Sang and Hyung Sang.”

If we complete the entire graph, illustrating God’s Sung Sang and Hyung Sang together with His masculinity and femininity expressed in image and symbol in relation of mind and body, internal and external, vertical and horizontal. Well, you get my meaning.

One minister expressed the problem best. After one particular lecture in which I used about five pounds of chalk, he came up to me, put his arm around me and said, “Kevin, I never knew you could dissect God like a frog.” I’m not saying don’t teach it, I’m just saying be aware of the unique challenges in teaching Christians.

Generally, Christians readily understand that God has internal nature or personality. God having “external form” is more of a leap. See this typical question:

If we are created in God’s image, then are you saying that God has a body and form like a man? Rev. R.J., Assembly of God

I would emphasize Bible verses such as **I John 4:16–17**, “God is love” as affirmation of the existence of God’s internal nature. For God’s external nature a reference to **John 4:24**, “God is spirit” is very reassuring. Be mindful not to assert that the creation is “like the body of God.” Ministers will easily assume you are claiming that the creation is, in fact, the actual corporal body of God. This idea is referred to as “pantheism” and violates most Christian’s core belief of God as a spiritual being.

More important is for Christians to understand that God is employing the “pair system” and that all things are created in pairs. We want to explore the reasons he has done so. To do this we begin with a biblical observation provided by **Genesis 1:27**,

So God created man in his own image, in the image of God he created him, male and female he created them.

Here’s a sample of how Father explains dual characteristics:

When we observe our universe, we recognize that every being exists through the union of paired elements. This is, true on all levels, beginning even with the mineral realm. Molecules are made from the union of a positive ion and a negative ion. On the level of plants, existence and

reproduction requires the union of stamen and pistil, representing the male and female aspects.

The pair system is even more obvious on the level of animals. Fish, birds, mammals and all animals exist as male and female. Finally, the supreme creations of God, human beings, are either men or women. The first man, Adam, and the first woman, Eve, were the original ancestors of mankind. What is the purpose of the pair system? Why did God create in this way?

The Creator divided all things in male and female so that they might unite through their give and take of love. Through the action of love, each species multiplies and extends its lineage.

The 11th World Media Conference, April 10, 1990

All our observations in the natural world that affirm this (cation-anion, stamin-pistil, etc) are a reflection of this biblical declaration (not the other way around). In other words, put the horse in front of the cart.

UNIVERSAL PRIME ENERGY, GIVE AND TAKE ACTION AND THE FOUR-POSITION FOUNDATION.

Now that we have established that God has employed “the pair system” as his creation process, we must define the function and structure of that process. Again, the Bible becomes a key ally in affirming principled truths. The core of the Principle of Creation is the action of subject and object and their progression to form a union. Principle tells us that the step prior to give and take action is the forming of the “reciprocal base” between subject and object. It is said that this happens through God endowing subject and object with “the purpose element” through Universal Prime Energy. This “purpose element” causes both subject and object to place priority on the higher purpose, that is, the ideal of their oneness (the idea of the Union). Establishment of a “common base” is the catalyst to give and take between subject and object.

How deep and amazing . . . but, did you glaze over yet? Well, you can bet the minister whom you’re trying to teach is sitting there thinking to himself, “aw, Moonies, Moonies, Moonies, you goin to HA-EEL-ALL (that is, Hell . . . a three syllable word, especially when spoken by ministers from my home state of North Carolina!).

Here’s an actual question from a minister:

The symbol of "sung-sang and hyung-sang" sure looks like the "yin and yang" of Taoism. Rev. F.H. Church of the Nazarene

Actually, it sort of looks like a Pepsi logo, doesn't it? Do you get the feeling he's getting awfully nervous about "Yin and Yang?" It is a *typical* reaction.

Let's see if we can explain the same thing with biblical affirmations. In **Matthew 19:4-6**, Jesus says,

*Haven't you read, he replied, that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be **united** to his wife, and **the two will become one flesh.**' So they are no longer two, **but one.***

Jesus is citing **Genesis 2:24**. He is not only explaining "subject and object" but is explaining that subject and object should accomplish a union, i.e., "become one." What about "the purpose element"? Remember that it is the fundamental nature of all things to place priority on "the higher purpose." This "purpose element" is endowed to the subject and the object through the Universal Prime Force. (UPF is implied in **John 5:26**, "the Father has life within himself.")

This is the very core value of the universe that brings all subject and object pairs into relationship and is the substance of Jesus' teaching to "give up your life and gain your life," "do unto others as you would have them do unto you," "think first of the Kingdom of Heaven and all thing will be added unto you." In **Ephesians 5:31**, Paul tells us that the process for "two to become one" requires husbands "to love their wives and wives to respect their husbands." In other words, the virtue that brings two into one is the virtue of sacrificial love, living for the sake of others.

So, scripture is telling us that if subject and object engage in this principled give and take action, they will form a union. What does scripture tell us about the purpose for this union?

Divine Principle tells us that the union is the fruit or substantiation of the "higher purpose" held in common by both subject and object. Thus, "union" is of a status of being *higher* than the sum of its two parts, a status of being unachievable by subject or object independent of each other. This is where one plus one, mysteriously, equals three.

A fascinating experiment that will visually express this idea is to take a white volleyball and paint half red and the other half blue.

Spin the ball along its vertical axis and the eye will suddenly see a third color: magenta.

This most important truth will ultimately form the basis for ministers to understand, down the road, why Jesus must have a spouse. It is the basis for them to understand, eventually, the substantial difference between “paradise” and “Heaven.” In other words, it is the foundation to understand the unique higher value of marriage. Up to now, Christians have only been able to see red or blue. The Divine Principle is declaring that marriage is not just the combining of red and blue, but rather the creation of a new color, magenta.

As we have seen, the Bible tells us in **Genesis 1:27** that God created man in His “image,” male and female. However, we can now make the case that God’s “image” is not formed by having man and woman engage in any type of relationship. God’s image only appears if that man and woman “become one.” That process to become one involves the implementation of the virtue that brings two into one, the virtue of sacrificial love. Jesus also affirms in **Mark 12:29** that the “Lord is one.” Thus, man and woman must become “one” in order to correctly stand as the image of God, who is likewise “one.”

Scripture shows that once this base is made, God forms a reciprocal relationship with this base. In strict Principle terms, a vertical axis is formed. When subject and object perform horizontal turning, circular motion, a vertical axis simultaneously appears. Think of the operation of a gyroscope. Paul tells us in **I Corinthians 6:17** that “he who unites himself with the Lord is “one with him in spirit.” How do you become “one” with the Lord? **I John 4:24** says, “God is love, he who lives in love, lives in God and God in him.” This is describing “the gyroscope of love.” It is the combining of vertical and horizontal forces.

Finally, what is God’s purpose for forming this base? See **Malachi 2:15**:

Has not the Lord made them one? In flesh and spirit they are his. And why one? Because he was seeking godly offspring.

“Seeking godly offspring.” After all, He is a Father. The key idea is that God, having the loving nature of a parent, is seeking His children in order to consummate His nature through the experience of that love.

Here’s a sample of Father’s explanation:

*Another way of interpreting this formula of origin, division and union, is the Origin which is God's position and can be interpreted as plus. The union can be interpreted as man's position which is minus. Once this union takes place, bringing absolute unity between husband and wife, do you think that God is pulling this union toward Himself, or is this union pulling God toward them, or they are repelling one another? Which one? Does no one have the answer? When God sees this perfect union taking place, don't you think that He would want to draw that toward Himself? Don't you think the couple would also want to pull God down toward them? It functions in such a way that God will pull this united couple up as strongly as He can and the couple will pull God down as strongly as they can. Therefore this circular motion takes place. **True God's Day, January 1996***

We must help Christians to understand that a God having such "needs" is no less a perfect and complete God. In fact, the Principle shows that the truest nature of a perfect being is its motive to become a part of something greater than itself. This is the objective of four-position foundation dynamics. God seeking to become a part of something greater than Him, is a direct attribute of His godly perfection and completeness.

In other words, He is seeking the ideal of "magenta," too. God has found a purpose for which He can sacrifice himself. It is the ideal of love. God is perfect "red," true mankind is perfect "blue," the Kingdom is "magenta."

THE PURPOSE OF CREATION

The main objective of this section is to establish and define what is the original motive of God for creating the universe. The standard approach of, "How is joy produced," again, is the "scientific" method to arrive at a conclusion that Christians already accept via **I John 4:24**, which states, "God is love." **John 3:16** testifies to a God that "so loved the world, that he gave his only son . . ." Thus, it is biblically sound to explain that God, as a parent, is seeking joy through loving. As per **Malachi 2:15**, He is seeking heavenly offspring and is therefore motivated by a fundamental parental concern. It is also important to stress the three-dimensional nature of this relationship. That is, God's ideal involves a two-way street of love. As God's "image," we are given the capability not only to respond to God's love but to *give* love to God, as well. Again, the Bible, via Jesus' words, explains clearly in **Matthew 22:37**,

Comments:

Please note that Christians will be very uncomfortable with these two words: God cannot. A better idea would be to make sure they know we recognize that God is able to do anything He wants; however, we would like to propose that there are some things that God *will not* do. Don't say, for example, "God **cannot** accomplish His purpose without man." Instead, say, "God **will not** accomplish His purpose without man." A slight change of semantics will make all the difference in the world.

***Love God** with all your heart and with all your soul and with all your mind.*

We can conclude that God created an "image" so as to duplicate His love-giving nature in an object. A perfect love for God, as for anyone, is not only giving love but also the responding to a given love. Without mankind, how could God have that experience? With who else was God to engage in the actual experience of love?

Thus, we approach one of the key hurdles for Christians in understanding the Principle: the idea that, without man, God will not accomplish His purpose. Principle proclaims that man's role is essential for the accomplishment of God's will and purpose.

At this juncture, we are moving toward the initial indications of the idea that God's creation incorporates a process of growth toward an ultimate fulfillment. God has created in order to engage in a love relationship with His image; however, as we have seen, the emergence of "image" requires a specific configuration of components under the right timing. That is, subject and object must be properly calibrated in the process that brings two into one. That process is declared by God in **Genesis 1:28**:

God blessed them and said to them, "Be fruitful and multiply, fill the earth and have dominion over it."

In the next section we describe the nature of that fulfillment. We define the "Three Blessings" and indicate this is the fulfillment of God's essential Will via the system of pairs. [Later we will explain more thoroughly the dynamics of that process in the accomplishment of His Will, i.e., "The Growing Period for the Creation."]

THE THREE BLESSINGS

The first thing we can observe in the order of the three blessings is the implication of a premarital state and objective. *First*, be fruitful, *then* multiply. This indicates a very important idea. Even in the Garden of Eden, God established a prerequisite for the sexual union of Adam and Eve. They must accomplish being "fruitful" before they are permitted to "multiply."

Be Fruitful

As individuals, Adam and Eve must achieve "oneness" with the Lord. At this point, we must explain the structure and function of an individual based upon the principle of "the pair system." The term, "mind," as in "mind and body" relationship, can be a challenge for Christians to understand. A good alternative is to rely on **I Corinthians 15:42-44**:

*So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; It is sown in dishonor, it is raised in glory; It is sown in weakness, it is raised in power; It is sown a **natural body**, it is raised a spiritual body. If there is a natural body, there is also a **spiritual body**.*

Also, **Ecclesiastes 12:7**

And the dust returns to the ground it came from and the spirit returns to God who gave it.

Therefore, the principle of pairs is the standard around which the human is designed. As it is for all pairs, the objective is for two to become one. Thus, the course to unite one's mind and body is carried out through the implementation of the virtue that brings two into one. That is the virtue of sacrificial love and living for the sake of others.

Note a typical question:

*Why spend so much time on describing the way things should have been, when we all know that man fell into sin? Why go back to the beginning and cry over spilled milk? Can we hurry up and get to the plan of salvation? **Rev. B.D., Baptist***

Hold your horses, Reverend; I'm going as fast as I can!

Comments:

How does one “live for the sake of others”? For Christians, it is important here that we make a distinction between man in his pristine un-fallen state and his post-sin state. Sinful man is crippled in his effort to “live in love” because his heart is hardened as a result of his sinful state (see **Ephesians 4:18**). Man needs a new heart in order to live perfectly by the original standard. Believe me, you can’t remind them enough that we recognize that the entrance of sin into the world has disordered the balance.

Mind and body must become “one” just as man and woman are to become one. In this way we can accomplish the “image of God” on a personal level. The turning motion of mind and body forms the vertical axis of the “gyroscope.” Thus, we fulfill the ideal of perfection. We become “one” with the spirit of the Lord (**I Corinthians 6:17**). We then become a “temple” of the Lord. (**I Corinthians 3:16**) As temples, we achieve perfection. In perfection, we realize a new value (remember $1+1=3$). We become “sacred.” (**I Corinthians 3:17**) In Principle terms we achieve “Divine Value, Unique Value and Cosmic Value. This is what Jesus meant when he said, you must be perfect as your Heavenly Father is perfect. (**Matthew 5:48**)

This status of being is the original prerequisite for marriage and was to be achieved by Adam and Eve. On this foundation they would gain God’s permission for marriage.

Multiply

Principle explains that the subject/object relationship involves the reciprocal relation “within and between.” That is, a perfect Individual Truth Body composed of harmonized subject and object (within) seeks naturally a new object in which to perform give and take (between), forming a union of higher order.

Believe it or not, this scientific sounding theory explains, as Father has pointed out, why I want to hold my wife’s hand, kiss her cheek and experience the life of love with her. A perfect being of oneness naturally wants to become a part of something greater than self. This explains the Will of the Universe.

Therefore, if the unity of a mind and body achieves a sacred sta-

tus for the individual, an even higher state is achieved when such a man and woman become one. Where this "image" is achieved we see the emergence of God's nature upon that base. That nature is the nature of a loving parent. God's own nature as a parent is fulfilled in substance in the appearance of His own offspring. (**Malachi 2:15**)

God incarnates in these original parents (True Parents). Henceforth, all God's descendants will expand from that base. When Jesus said, "as you see me you see the Father," it was the first step in the hope of seeing the family and seeing God, seeing the tribe and seeing God, seeing the nation and seeing God, finally, seeing the world and seeing the visible manifestation of God in culture. This is the Kingdom of Heaven.

Adam and Eve were to form the base for this heavenly culture centered upon God.

Have Dominion

Without a doubt, when we talk about "dominion" we must be very careful to be aware of the prevalent belief among Christians that Jesus pre-exists Adam. Sometimes, as we describe the principle view of Adam's destined position "to have dominion," Christians will naturally conclude that we are denying the pre-existence of Jesus, and thus, the fundamental nature of the Trinity. Issues of Christology will always be a sticky wicket.

A typical question:

If Adam and Eve were to have dominion as you describe, where is Jesus, THE SON, who sits at the right hand of the Father and is the Word made flesh? Rev. M. M., Church of Christ

Ah, . . . good question, Rev, I think I'll save that question for our next lecturer. Well, that's all the time we have for questions. See you at the coffee urn!

My policy is to try to avoid unproductive controversy, especially when it involves issues that weren't essential to the topic at hand. In other words, stay on the main river and avoid getting bogged down in the tributaries. In this case, I can live with ministers not understanding the full implications of "to have dominion." After all, the full implication of what we are explaining is that there never would have been a Jesus of Nazareth had Adam fulfilled his role, a

Comments:

Psalms 8:4–6 is a good verse because of its use of the term “ruler.”

Also, Psalms is an Old Testament book with chapter 8 clearly referring to the generic “man.” Be prepared that many Christians will claim that Psalms 8 is likewise speaking about Jesus, as is affirmed by **Hebrews 2:6–8**. Hebrews 2:6–8 recites **Psalms 8:4–6** in describing Jesus’ position and authority.

Our response is that the position and ideal of True Son is, indeed, a part of God. That ideal, or “Logos,” is the meaning of the declaration in the first chapter of John’s Gospel that states, “The Word was with God, was God and was made flesh.” We agree with the view that the position of True Son pre-exists Adam; however, it was not predetermined who would fulfill that position. Thus, Adam’s fall necessitates the emergence of a second Adam, i.e., Jesus of Nazareth.

little tough to swallow at this early juncture. The most essential blessing for them to understand is, of course, the second blessing.

That being said, however, doesn’t mean we can’t provide a very clear and biblically based explanation of the third blessing. Let’s consider the words of Paul in **Romans 8:18–21**.

*I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. **The creation waits in eager expectation for the sons of God to be revealed.** For the creation was subjected to frustration not by its own choice, but by the will of the one who subjected it, in hope that **the creation itself** will be liberated from its bondage to decay and be brought into the glorious freedom of the **children of God.***

The “children of God,” Adam and Eve, were to inherit the authority of God. Thus, God would receive joy and stimulation from the creation through His children. God would have direct dominion over creation through Adam and Eve. Consider **I Corinthians 15:27–28**:

*For he “has put everything under his feet.” Now when it says that “everything” has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him **who put everything under***

him, so that God may be all in all.

Also, **Psalms 8:4-6:**

*What is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the heavenly beings and crowned him with glory and honor. When **you made him ruler** over the works of your hands; **you put everything under his feet.***

Usually the first presentation would close with the explanation of the Three Blessings. It is a natural breaking point when you need to break the lecture into two parts. After a time to allow for ministers to digest some of the new ideas, we would continue with Principle of Creation II. Hopefully, they would now have a basis to understand that the actual world is far different from the one God intended.

In "Principle of Creation, Part II", we take up the task of explaining man's responsibility and the dynamics of growth. We start by explaining the structure and function of a human being.

THE STRUCTURE AND FUNCTION OF A HUMAN BEING

Today, more than at any other time, Father is speaking more often and explicitly about the spirit world. Teaching about the spirit world to ministers and Christians poses some unique challenges. Generally, Christians are not comfortable with so called spiritual phenomena and delving into the nature of life after death. Many Christians believe that all the good spirits are still in the grave waiting for the rapture; therefore any communication with spirits is "communication with the dead." Such communication is severely frowned upon. (See A Testimony on page 21)

Because the potential for misunderstanding is considerable, it is wise to start on familiar ground. For this reason, it is good to start with an explanation of the structure and function of a human, i.e. spiritual growth. (The Divine Principle book starts this section with explaining the position of man in the universe.) We begin with an explanation of the components needed for spiritual growth to take place. What is the structure and function of a human? Here we delineate spirit self and physical self (make good use of **I Corinthians 15:42-44**).

The dynamics of the pair system sets the tone for explaining

A Testimony

I remember on one of our trips to Japan and Korea. We were with a group of about 300 ICC clergy. On our stop-over in Japan, we spent one afternoon touring the sights in Tokyo. Our Japanese staff was very gracious and serving. They were so excited to have American ministers in Japan. One of our scheduled stops that day was an unforgettable tour of the Meiji Jinku. The Meiji Jinku is the main holy Shinto shrine located in the middle of a beautiful park in downtown Tokyo. Shintoism is the national religion of Japan.

After touring the grounds we made our way to the main temple. We gathered in an area that had been designated for our group. To our left, at the microphone stand, was our gracious hostess, who was translating the proceedings for our benefit. Suddenly, there was a sound like a clap of thunder, except it wasn't thunder but the loud banging of a huge ceremonial drum. This indicated the beginning of some sort of Shinto ceremony. Our hostess continued to translate for us.

"The Shinto priests are entering from their special chamber," she announces. Three Shinto priests in full regalia enter and stand in the front, facing us.

"All ministers, please rise," our translator sweetly asked.

Slowly, I began to notice a cold sinking feeling in the pit of my stomach while our sweet hostess announces our next move.

"All ministers clap three times"

This was not your "hey, let's give it up for the three priests" type clap. This was your full-blown Shinto ceremonial clap, involving some part of the spirit world I knew they did not want to know about. It was then that I realized we were not just observers; we were the participants. Somehow, our innocent Japanese staff had decided that this would be a wonderful cross-cultural experience for Christian ministers.

Our staff, Jim Stevens, Levi Daugherty and myself, positioned in the front, glanced at each other, started to do our claps and then gazed at the ministers with our most reassuring "inter-religious dialogue" smiles; all in the hope of quelling any growing Baal worship concerns. All hope for quelling Baal worship concerns were dashed when our lovely hostess sweetly gave us our next instruction:

"All ministers, now please bow and greet Meiji,"

That giant sucking sound was the sound of 300 Christian ministers gasping for air. We were now at a full DEF-CON 5 Baal worship alert.

Some bowed, some bent, some twisted, some did this strange little curtsy and some just stood frozen stiff. They were not happy campers about bowing to Meiji, that's for sure. But we weren't finished. Oh no!

Next, the three priests step forward and begin to swing a stick with some sort of pom-pom-like attachment on the end. Our dutiful hostess,

God bless her, continues to explain, blow by blow, each and every new blasphemy being invoked upon them. Goodness, her English was flawless:

"The three priest are now swinging the ceremonial staff in order to chase away all evil spirits," she said with a smile.

Evil spirits? EVIL SPIRITS! Of course, several ministers tried to tell the priests that the only spirit with us was THE HOLY SPIRIT! The priests were not impressed, however and they just kept swinging the staff back and forth. WHOOSH! WHOOSH! WHOOSH! One thing I will say for them is these three priests definitely came with their game faces on. I mean, if I were an evil spirit, they sure would have spooked me.

Later, back on the bus, everyone was abuzz about the experience. Some were laughing, some were mad, some were going through their bibles and reviewing how many of the 10 commandments we broke, and everyone was yelling and teasing each other,

"I saw Rev. Smith bowing to Meiji!"

"I WAS NOT!"

"Were too . . . I saw you!!!"

"No SIR. . . . I only bow to JESUS CHRIST!"

"Hey, Rev. Jones, that priest sure did spend a long time swooshing that pom-pom over your head, what's up with that, huh?"

What a scene. As I thought about it, I began to hope that after this maybe the Unification Church would not seem so "outside the mainstream" to them. Later, I found out that many of them thought the Meiji Temple *was* the Unification Church!

the relationship of spirit self and physical self and the process of spiritual growth. I have heard many different interpretations of the operation of physical mind and physical body, the spiritual mind and spiritual body, etc. All interesting and worthy I'm sure.

What I would emphasize, however, when teaching Christians is that the process of spiritual growth begins with the individual *receiving the Word of God*.

Man must first link to the "life elements" from God. In other words, Christians must be assured of the supremacy of the Word in our view of spiritual growth before we venture off into explanations about "positive element and negative elements" for physical life, food and nutriment, sunlight and air, etc.

In order to keep the ears open for our explanation of spiritual growth dynamics, make sure the idea that "man does not live by bread alone, but by every WORD which comes from the Father," is expressed early in the explanation. Here is the order of explana-

Comments:

Spiritual growth must be clearly defined as a distinct process related to, but not synonymous with, salvation. In the Christian view, salvation is the bedrock foundation and starting point of spiritual growth. It is accomplished in a moment of confession, repentance and acceptance of Christ as Lord and Savior. Salvation cannot be earned by our effort. It is a gift of grace. Spiritual growth, on the other hand, is a lengthy process of many years. It does require our effort. Make sure Christians are aware that we understand the essential role of Christ in the dynamic of spiritual growth.

tion and supportive scripture I would use for Christians:

1. Spirit Self—Physical Self

I Corinthians 15:42–44

It is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

Paul explains clearly the pair structure of spirit and body.

2. Spirit Self Needs Life Elements: God's Love and Truth

After we establish the structure of a human we then go first to the spirit self and the essential need for “God’s love and truth.”

Matthew 4:4

Jesus answered, “It is written: ‘Man does not live on bread alone, but on every word that comes from the mouth of God.’”

1 Peter 2:2

Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation,

3. Life Elements Must Manifest as Action

James 2:17

Faith without action is dead.

We need actions of love and truth.

4. Must "Love" our Body

Ephesians 5:29

After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church . . .

This is where we explain the need for positive and negative nutriment.

5. Vitality Elements (Grace from "Doing")

Romans 6:13

The body is an instrument of righteousness.

Proverbs 11:25

A generous man will prosper; he who refreshes others will himself be refreshed.

2 Corinthians 9:7-8

Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work.

These scriptures help to support the idea of a vitality element imputed to the spirit as a result of good deeds.

6. Spirit Elements Returned to Body

Psalms 92:12-14

*The righteous will flourish like a palm tree, they will grow like a cedar of Lebanon; planted in the house of the LORD, they will flourish in the courts of our God. **They will still bear fruit in old age, they will stay fresh and green.***

This links righteousness with physical well-being.

Following this order helps to make it more understandable and acceptable. In fact, I've had numerous ministers ask me for copies of this presentation because they wanted to adapt it for their own

Comments:

The key point for Christians is that they begin to recognize that the physical body has a God-centered essential mission. "The body is the soil for the spirit to grow." Many Christians feel the body is synonymous with "sin." Some even feel that physical death is a by-product of sin. Many believe that God created a physical body for man as a punishment for sin. They point to **Genesis 3:21**, which declares that "God made garments of skin" for Adam and Eve after they fell.

sermon on spiritual growth. If we are willing to ground things more in scripture, Christians will be more confident to consider the full extent of our beliefs.

THE POSITION OF MAN IN THE UNIVERSE

This section in the Divine Principle book precedes the section on the structure and function of a human. However, in my experience, reversing the order helps this section to be more digestible.

This section deals with explaining the position of man in the universe, i.e. a microcosm, mediator, ruler of two worlds. This will be easier to digest if we substitute the term "man" with "Jesus." In other words, as long as "the man" we are referring to is "The Man," Jesus Christ," it will help them stay on the point.

Jesus is a microcosm: The universe was made through him as the "exact representation" of God. **John 1:1–10, Hebrews. 1:1–3.**

Jesus as a medium of harmony: Mount of Transfiguration.
Matthew 17

Jesus as ruler: **Psalms 8:4–6, I Corinthians 15:27–28**

Again, when we make use of the generic term "man," sometimes Christians will misunderstand. They will easily lose the forest for the trees.

Christians have a severe problem of alienation between the flesh and spirit (see **Romans 7:22–25**). This affects their view of the concept of divine nature and its relation to human nature. This, in turn, affects their concept of Jesus and his mission. Since the fall of man, the agenda for salvation has involved the complete subjugation and denial of the flesh.

The fulfillment of salvation, however, involves the restoration of

the physical body toward its original purpose. What is the only common base that exists between the desire of the spirit and the desire of the body? It is the highest purpose of the physical body: to multiply the lineage of God.

We are teaching Christians to open to the idea that the body has a God-friendly original role. We start with generic claims such as, "the body is the soil for the spirit to grow." We conclude with the body being one essential requirement in order to fulfill God's very purpose of creation. This assertion becomes a main pillar, later, when we declare that Christ will return upon the earth.

THE TWO WORLDS CENTERING ON MAN

As mentioned earlier, delving into the nature of the spiritual world presents many potential pitfalls. Jesus' parable about the rich man and Lazarus is a very amazing and often overlooked aspect of Jesus' teaching about the reality of afterlife. See **Luke 16:19-31**:

There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus (a different Lazarus from the one Jesus raised from the dead) covered with sores and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores.

The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.'

But Abraham replied, 'Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. And besides all these things, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.'

He answered, 'Then, I beg you, father, send Lazarus to my father's house, for I have five brothers. Let him warn them, so that they will not also come to this place of torment.'

Abraham replied, 'They have Moses and the Prophets; let them listen to them.'

'No, father Abraham,' he said, 'but if someone from the dead goes to them, they will repent.'

He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.'

This parable is significant in many ways. First and foremost, it is Jesus who is speaking. Jesus is directly revealing realities of the spiritual world that are beyond what most Christians would even consider.

For example, Lazarus, in his spiritualized form, goes to "Abraham's side," carried there "by the angels." Abraham is recognizable. Clearly, he's not stuck in the grave waiting for the rapture. Jesus describes different realms in the spirit world: the rich man is in hell; while "looking up, he could see Abraham with Lazarus, far, far, away." Jesus explains, "A great chasm has been fixed" between those two realms that prevents Abraham or Lazarus from coming down to help the rich man in hell.

The most interesting point, and very relevant for the Resurrection lecture, is that Jesus clearly defines the term "raising from the dead" as the process that entails a spirit returning to the earth to perform some type of good work. The rich man makes a request for Lazarus to return to warn his brother to repent so they won't end up in hell. Abraham answers that if they don't listen to Moses and the prophets, they won't listen "even if someone rises from the dead."

THE PROCESS OF THE CREATION OF THE UNIVERSE AND ITS GROWING PERIOD

Once again, you'll notice that I tinker with the sequence of material as presented by the Divine Principle book. In fact, many times in teaching ministers, I present the section on the Growing Period as the first section of the Fall of Man lecture. It is vital for Christians to understand the process by which God fulfills His will and how man is given a vital role via his portion of responsibility. The sooner they can begin to understand this perspective, the sooner a whole new world opens to the Christian.

Ministers, generally, see a God who has complete and direct control of human affairs. Thus, everything that takes place is somehow all a part of "God's plan." We are not to worry, everything that happened in God's providence, even the fall itself, is all a part of God's grand strategy to bring lowly mankind the plan of salvation.

The tragedy of such beliefs, established over hundreds of years, is that they desensitize the Christian believer to the sorrow of God. Such beliefs disqualify believers from the deepest experience with

God: the act of tearful comforting and consoling and the life of seeking His liberation from His sorrow. Consider Father's prayer in Hungnam:

I never prayed from weakness. I never complained. I was never angry at my situation. I never even asked His help, but was always busy comforting Him and telling Him not to worry about me. The Father knows me so well. He already knew my suffering. How could I tell Him about my suffering and cause His heart to grieve still more? I could only tell Him that I would never be defeated by my suffering.

The mission of the lecturer is, as an advocate of God, to make the case for God's suffering heart. Our purpose is to introduce the substance and context of this suffering. We explore the nature of God, not because we are grappling with the existence of God, but because we are seeking to know the nature of our relationship with Him and therefore, the nature of His pain when that relationship was broken.

As we uncover the dynamics of that relationship, we begin to discover what, for most Christians, is unthinkable: that we are able to have a dramatic effect on God.

For Christians, a God who can be affected by mankind appears to be a weakened God, a dependent God, a God not much more different than man himself. Christians bristle at Principle conclusions that indicate that God possessed an essential motive for creating. "A God with 'a need' is less than God" is a comment I heard many times. Such a view insists that a perfect God is a God without needs, self-contained and complete. They don't consider that what they may have done is invent an indifferent God. It may be the reason that so many Christians are able to wallow in complacency while the world "so loved" is consumed in flames.

Christians view God's decision to create as a magnanimous effort to share His grace with His lowly creatures and nothing more. Our idea that God was in pursuit of something He did not have prior to creation confronts their narrow definition of a perfect and complete God.

A God who cannot accomplish His desire and, as a result, suffers, makes God appear impotent in the eyes of Christians. Consider some of these typical questions asked by clergy:

You seem to indicate that God "needs" man. Shouldn't it be the other way around? Rev. G.K., Ch. of God in Christ.

Comment:

Trying to establish biblical grounds for the idea of *three stages* of the growing period is more of a challenge. The Principle book uses the Creation story in the Book of Genesis emphasizing the phrase "*and there was evening and there was morning, the first day,*" and so on. This, at best, only suggests three stages of growth, and most ministers were not that impressed with the argument. I found that a basic acceptance of a growing period in which maturity was to be accomplished was more achievable and more biblically supportable than trying to establish three distinct stages.

Also, be careful of the term "indirect dominion." It seems to suggest an inherent distance from God. "God controls man indirectly through the Principle," is a statement often used by lecturers and often misunderstood. In fact, the Principle teaches that the "indirect dominion" is a "direct" dominion of God over *the result in Principle*. This means the true character of the growing period *affirms* the personal nature of man's relationship with God. Our personal intimacy with God during this time requires that we produce the condition of faith in God's word. If we fail to produce that condition, we will lose our intimacy with God. Thus this period is better described as the time of "conditional relationship" with God. This does not mean God's love for us is conditional. It means our ability to experience this love is conditional. That condition is: obey the commandment. (The "direct dominion, however, is the realm of "unconditional" relationship with God.)

Didn't God know that Adam and Eve were going to fall even before He created them? **Evangelist M.G.**

Do you think that good and evil are the same as positive and negative and that God wanted the two equal forces on earth to keep man on the straight and narrow? **Rev. A.J., Methodist Church**

The essential question and apparent dilemma is how can a sovereign God have circumstances take place outside His ability to control them? However, if God, in fact, does directly control all circumstances, how does He avoid becoming the author of sin?

Christians answer by affirming the idea of "the permissive will" of God, that is, God didn't will for evil, He permitted evil.

Right, He *permitted* evil. However, if we fall prey to such ideas, even the best theological gymnastics cannot adequately address the true meaning of **Genesis 6:6**:

The Lord was grieved that he had made man on earth and his heart was filled with pain.

It reveals a God who was shocked and deeply hurt by the results of the fall. It is a God that is hard to fathom by most of the world's theologies.

THE GROWING PERIOD

We begin this part of the Principle by a general observation that the natural way of all things is to grow from immaturity to maturity. God didn't create anything fully mature; all things must grow to "perfection". We can "observe the lilies" and know that this is true. We can also see that humans must go through a growing process. Certainly we can observe this growth in a physical sense, but most important is to establish this maturing process in the internal, spiritual sense. Here, we can use all the scripture that we used earlier in describing the First Blessing:

We become "one" with the spirit of the Lord. **I Corinthians 6:17**

We then become a "temple" of the Lord. **I Corinthians 3:16**

We become "sacred." **I Corinthians 3:17**

"You must be perfect as your Heavenly Father is perfect."

Matthew 5:48

The Principle indicates that there is a distinction between creation and man. Creation grows to perfection automatically. God's law controls the Creation. Many times I make the point that creation is controlled by "natural law" and therefore is impervious to sin and deviation (although, occasionally, some ministers would remind me that Jesus once cursed a fig tree for not producing fruit). Thus, all things in the natural world move in accordance with God's purpose and move toward the fulfillment of purpose.

Man is different. Man is not controlled by natural law. Man does not grow automatically to perfection (obviously, for Adam and Eve fell). Even Jesus had to walk the course of growth to perfection. See **Hebrews 5:7-9**:

During the days of Jesus' life on earth, he offered up prayers and peti-

Comment:

Here we must be very careful how we use the terms "perfection" and its counterpart "imperfection." Naturally, when Christians think of the word "perfection" they think in terms of "flawless, without blemish." Be careful how you use the term "imperfection" or describe a being "not yet perfect." Typically, Christians will misunderstand any reference to "imperfect" or "not yet perfect" as meaning "flawed" or "sinful." This is very important if we say, for example: "God created Adam and Eve as imperfect beings." Or, "when Jesus was born he was not yet perfect." This is a very common misunderstanding. Make sure you clearly define your terms: Perfection = the fulfillment of the purpose for which a being is created, or, maturity. Imperfection = immaturity, still in the growing phase.

*tions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. Although he was a son, **he learned obedience** from what he suffered and, **once made perfect, he became** the source of eternal salvation for all who obey him.*

Or **Luke 2:40, 52** (referring to Jesus)

And the child grew and became strong: he was filled with wisdom and the Grace of God was upon him and Jesus grew in wisdom and stature, and in favor with God and men.

Now we must discover the deepest reasons why on the one hand God controls all entities in Creation, but, on the other hand, does not control man. God gives Man "free will."

You will find many Christians who understand the purpose of "free will" as essential but focused strictly on the needs for salvation. In other words, God can't be seen as the cause of sin, yet, in fact, God needs man to sin so that He can send His Son to save us.

It is almost as if God contrives everything solely for His Son Jesus to "save" us by dying on the cross. Bible verses such as **Revelation 13:8** help to contribute to this mentality.

*" . . . belonging to the Lamb **slain from the foundations of the world.**"*

This issue is at the core of Christian thought. We are dealing

with the core DNA helix. Paul instructs us in **Romans 3:19-20** that the laws of God cannot be achieved by man. Their *sole* purpose is to alert our conscience when (not if) we violate them. Our conscience, therefore, is in a constant state of guilt. In this state we can be aware of our vital need for salvation from our sin. In the Christian view, when God told Adam and Eve, "Do not eat the Fruit of the Tree of Knowledge of Good and Evil," He was saying one thing but His intention was entirely opposite of His words. Later, after Adam and Eve break God's expressed word, (fulfilling His "will") we see that God is repenting "for having made man on earth and His heart was filled with pain."

It makes God appear as if He is having second thoughts about His own plan.

Didn't God know all and that the fall would take place before it occurred? Wasn't the fall of man and the need for a savior part of the plan from the beginning? Rev. S.M., Baptist

Answer:

God certainly had a plan if man fell, but to say that the fall of man was the plan of God, makes God, permissively or otherwise, the author of sin. But even more significant is that we lose touch with the depth of sorrow and feeling that God felt as a result of the fall as expressed in Genesis 6:6. Why would God feel such depth of sorrow, even to the point of regretting His decision to create, if indeed the fall was His purpose and plan for creation.

The question then is, how could a sovereign God not have His will achieved each and every time and in the way He so chooses? Let us say that God certainly has the attributes of omniscience and omnipotence, but God is not a slave to those attributes. God is also a sovereign God. God can exert or not exert His attributes according to His will and purpose to control and foreknow. In His relationship with Adam and Eve, God chose not to control Adam and Eve completely. Instead, God chose to give them a responsibility to obey His word. God chose to let Adam and Eve play a role in their own self-government. God did this in order to fulfill His purpose that Adam and Eve have freedom and therefore stand as free and loving beings. God also chose not to know what Adam and Eve would do because He had no need to know. He had entrusted them fully with the responsibility to obey His word. God's relationship with His children was to be based on trust. When Adam and Eve broke trust with God, the grief that God expresses in Genesis 6:6 is a genuine sorrow.

Comment:

This is why section three of the Fall of Man chapter is vital. In fact, as I mentioned earlier, all aspects of the topic related to growth and responsibility scattered about the Principle book should be consolidated in your understanding. This will give Christians the best chance to understand the Principle. Those areas are:

1. The Process of the Creation and Its Growing Period—Principle of Creation
2. The Power of Love, Power of Principle and Commandment—The Fall
3. Freedom and the Human Fall—The Fall
4. The Reasons God Did Not Intervene in the Fall—The Fall
5. The Predestination of God's Will—Predestination
6. The Way in which God's Will Is Fulfilled—Predestination
7. The Principle of Restoration through Indemnity—Intro to Restoration

In Paul's view and in the view of many Christians, the exclusive purpose of the commandment was to provide the basis by which Adam and Eve could be convicted for their sin. In the view of the Principle, however, the commandment is an instruction toward a code of conduct that would lead them to God's true desired result.

THE FORCE OF LOVE, THE FORCE OF THE PRINCIPLE AND THE REASON FOR THE COMMANDMENT

This section ordinarily appears as section 3 in the Fall of Man chapter. However, it is germane at this juncture for Christians.

The Commandment is a tool that, if applied, gives man the opportunity for self-government. Having this role to govern one's self is the essence of what gives man the potential to rise above the realm of creature and into the realm of descendant and image of God. We need to look at all the forces with which man must contend in his quest toward perfection.

The Principle indicates two forces: the force of principle and the force of love. These two forces are potential partners, but also potential foes. That is because the objective of love and the objective of principle are not the same. The force of principle directs a being to its greatest potential. It is the maturing power. It causes growth

and directs all entities toward the fulfillment of their purpose, i.e., perfection. Creation is controlled by this power.

The force of love, however, is the force that directs subject to become one with an object. The reason man is not to be controlled by the power of principle is that God's purpose for man is to engage in relationships centered in love. Remember **I John 4:24**, "*he who lives in love, lives in God and God in him.*" Therefore, man is to be controlled ultimately in love. Thus, love is essence and is a stronger force in man:

THE FORCE OF LOVE > THE FORCE OF PRINCIPLE

This poses a potential problem. Adam and Eve should not become "one" with each other until they become "one" in their mind and body and therefore become "one with the Lord." They must be "fruitful" before they "multiply." The purpose of the growing period is to provide Adam and Eve the time necessary to unite their mind and body. Thus, when they become "one" with each other, they will do so on the foundation of perfection. However, if they become "one" prior to becoming "one with the Lord" then God will not be able to fulfill his purpose through them: "*and why 'one?' . . . so the Lord can have Godly offspring.*" **Malachi 2:15**

See **I Corinthians 6:13**,

The body is not meant for sexual immorality, but for the Lord and the Lord for the body.

See also, **I Corinthians 6:16, 18**

*Do you not know that he who unites himself with a prostitute is one with her in body? For it is written 'the two will become one flesh.' . . . Flee from sexual immorality. **All other sins** a man commits are outside his body, but he who sins sexually sins against his own body.*

Paul describes sexual immorality as the most serious sin. Jesus indicates that there are no grounds for divorce "save for adultery." If Adam and Eve become one before perfection they will be committing the worst of sins because it would prevent the fulfillment of God's purpose for "Godly offspring." However, if they become one after they achieve perfection (fruitful) then their sexual union will be the accomplishment of God's purpose. It's not sex that is inherently "ungodly." It is the timing and sequence.

However, a lesser force (the force of principle), with its objective toward maturity, cannot control a greater force (the force of love) with its objective toward Adam and Eve becoming one.

Comments:

Some ministers will contend that scripture declares that Adam and Eve were always in a husband and wife role. They reject a period of brother and sister relation. They cite **Genesis 2:25**: "*The man (Adam) and his **wife** were both naked and they felt no shame.*"

However, I would explain to those ministers that the same Hebrew word used to describe "wife" is also used to describe "intended wife" or "fiancé," and therefore is not hard evidence negating the idea of an engagement/ brother and sister status for Adam and Eve.

Thus, it stands to reason that unless a third element of control is issued, Adam and Eve will tend toward a premature or "immoral" consummation.

Therein lies the reason for the Commandment, "Do not eat the fruit." But is faith a force? You bet it is, see **Matthew 17:20**:

He (Jesus) replied, Because you have so little faith. I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you.

Faith in God's word to not eat the fruit is what would keep Adam and Eve focused on the goal of becoming mature and achieving the objective of becoming "one with the Lord." Thus, in the growing period, the basis of Adam and Eve's relationship is as brother and sister centering on faith in God's word.

With the power of faith in God's word combined together with the power of principle, the force of love would maintain its acquiescence toward the goal of maturity.

MORE ON THE PURPOSE FOR THE COMMANDMENT

Man is a Co-Creator with God

Why does God want man to be a "co-creator?" Is God tired and in need of help from man? Or is God sharing His role with us in order to provide for us a very great opportunity: to share His nature?

God wants us to share in his nature. We are created in his image. We are to be the objects through which God would experience love.

The process by which God will transfer his nature to us is the process of man assuming a portion of God's role and responsibility.

This is a very important perspective when we think of the relationship of God's 100 percent responsibility divided into two portions, 95 percent and 5 percent, respectively. He has given us, we say, figuratively 5 percent. I recommend emphasizing "a portion" without necessarily defining the percentage of that responsibility. Otherwise, how we were able to divine an exact 5 percent will become the issue. This is not the main point.

The main point is not the amount of the percentage, but rather, the *content* of the responsibility. God is sharing a portion of *His responsibility*, as Creator, with man. Man, by receiving this precious gift and carrying it out successfully will inherit God's nature (of love). By receiving the commandment and taking responsibility to discipline ourselves centering on that moral law, we gain the nature of the Creator. This is the process of qualitative growth from creature of God to living descendant of God.

How does the act of faith in the commandment position man in the role of God? God's role is to create. God created man and woman; however God did not "complete" that creation.

In order for man to inherit His nature, God gave man the role to complete the creation of man. God created the parts, but it is man that must bring the parts into "oneness." God created mind and body; man must unite them and become one with the Lord. God created man and woman; they must unite centering on God's highest purpose. God created the universe but will only rule all things through perfect humans.

This is why Adam and Eve must go through the period of maturity. This is why they do not grow automatically. This is why they must take responsibility to apply the tool of faith in the commandment toward that goal.

By doing so, *they* assume the position of God and are joined in partnership with God in the creation of ideal man, family and the universe. By taking on the role of God and having the same mission and purpose as God, Adam and Eve inherit the nature and authority of God. Thus, they were to become "rulers" of the universe. When they become "one" with the Lord, the joy of God and man is the exhilarating joy of a common victory.

Freedom

Have you noticed we have pretty much already drawn the conclusion that the fall of Adam and Eve must have involved an illicit sexual relationship that cut them off from God? We haven't even mentioned fruits, trees or serpents but we are well on our way to understanding the nature of the fall. Actually, it is probably best to think of the Divine Principle as just one big lecture. It is the conclusion lecture and it starts on page one.

Christians believe that man fell because of freedom, or man's "free will agency." He chose evil. Again, it seems the chief motive for such beliefs is to get God off the hook for any blame for sin. Consider this question from one minister:

How could a being of goodness corrupt himself? How can corruption enter into goodness? Also, what is your position on the gift of free will and the gift of choice which God gave to mankind by creating the Tree of Knowledge of Good and Evil. Rev. T.B., Presbyterian

Answer:

Adam and Eve could corrupt themselves because they were not yet one with God. They were born flawlessly but not in the state of maturity. Adam and Eve had to grow to gain the qualification to eat from the Tree of Life. The Tree of Life is a symbol of the ideal of the unchanging eternal state of relationship with God that is indicative of perfection or maturity. Because Adam and Eve were to ultimately become one in love with God, they had to grow in love, to become givers of love.

To become givers of love, Adam and Eve had to have creativity, freedom and free choice. The basis of freedom is responsibility. Without a role in their self-government (discipline) no being can have freedom. Adam and Eve were given the commandment in order to play a role in their own government and completion (growth to perfection). The fundamental purpose of giving the responsibility of faith in the commandment to Adam and Eve was so that in fulfilling that condition they could form the moral basis for their freedom and ultimate experience as loving beings. Because love, in Adam and Eve, was meant to be genuine, their responsibility had to be genuine.

For their responsibility to be genuine, then, the possibility of failure had to be a potential in their role of responsibility. The potential

for failure is present not so that it would be substantiated, but rather, to give definition and authority to the role of responsibility. It is the shadow that gives clarity to a lighted form. It is in this potential for failure that the possibility exists for the corruption of Adam and Eve, in total contradiction to God's purpose for them.

With regard to free choice, as I mentioned, freedom for Adam and Eve is conditional. That is, Adam and Eve can enjoy the benefits of freedom and free choice as long as free choice is subjected to the standard of righteousness (in the garden, it was the commandment). Adam and Eve would have to maintain the condition of faith (their responsibility) in order to maintain the environment of freedom.

If they lose faith in the commandment, they will automatically lose the environment of freedom. The loss of freedom results in the rise of uncontrollable excessive desire. The cause of sin is not free choice but rather the loss of freedom resulting from losing faith in the commandment. It is why all sin has the nature of habit and addiction, making sinners "slaves to sin."

In other words, man fell not because of freedom but because of the loss of freedom and the rise of inordinate, uncontrollable desire. We lose freedom when we break the condition upon which our freedom rests: faith in the word. In **Romans 6:20** Paul teaches,

*When you were slaves to sin, you were free from the **control of righteousness**. But thanks be to God that, though you used to be slaves to sin . . . You have been **set free** from sin and have become slaves to righteousness.*

James 1:13-15 gives us an even more clear perspective:

When tempted, no one should say, 'God is tempting me.' For God cannot be tempted by evil, nor does he tempt anyone; but each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.

II Corinthians 3:17, indicates that freedom is a by-product of closeness to the Lord.

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

The truth is that when we maintain the conditions for freedom (faith in God's word), the Lord's presence becomes an integral part

of our experience with freedom. In fact, God created us and set up the conditions for us to live in freedom. We need freedom, not for sin to take place, but rather for building the ideal of love.

WHY GOD DID NOT INTERVENE IN THE FALL

This is probably one of the most important parts of the Principle. However, it is not entirely correct to say that God did not intervene at all in the fall. God did not intervene in the fall in an *unprincipled manner*; however he has intervened in the fall in a *principled manner*.

Without understanding that principled process by which God has intervened and dealt with fallen man, it would naturally appear that God intentionally stood back from the events of the fall. Was this evidence of a tacit approval of events as they unfolded? After all, as mentioned earlier, no fall, no sin, no need for salvation, no mission for Christ. This has been the focus of centuries of theological pondering.

Christians are not able to fathom a God who is unable to prevent the fallen action because of a limit, de facto or otherwise, established by the nature of His relationship with man. The Christian affirmation of God as almighty, all-powerful, all-knowing and sovereign is inconsistent with the idea of a God who “cannot” intervene to stop the fallen action. Therefore, in their view, the only possible explanation for God’s allowance of the fall is that God had a pre-determined plan and purpose that would be satisfied by the events of the fall. Consider some typical questions posed, and the answers that were given:

Did God know before creating that man would fall? **Rev. S.C., Church of God**

Given the fact that God is all knowing, all powerful and everywhere at the same time, do you believe that God was not aware that Adam would fall and if not, why do you believe he did not? **Rev. J.C., Assembly of God**

Answer:

God is certainly omnipotent and omniscient. That God has these attributes, however does not mean that God is a slave to those

attributes. God is also a sovereign God. That means God can choose when and where and under what conditions to exercise His omnipotence and omniscience. God chose not to exercise direct control over Adam during the growing period in order to fulfill His purpose that Adam be given a responsibility for his own growth.

This would enable Adam, if faithful, to grow to become a perfect loving being and one with the heart of God. God chose not to exercise His power of foreknowledge in that God had entered into a relationship of faith and entrustment with His children. God entrusted Adam and Eve with His word fully and therefore had no need to exert His omniscience to see whether or not they would fulfill. When Adam sinned, therefore, it broke fully the entrustment that God had placed in them. God's grief expressed in Genesis 6:6 is a genuine grief, not a symbolic one.

In God's eternal, omnipotent, omniscient and omnipresent position, did not God see the beginning to the end? If God chose not to know everything, as you suggest, wouldn't He cease from being God? Rev. A.H., Baptist

Answer:

God, as a sovereign God, is not a slave to His attributes. God controls His attributes and exercises them when and under what conditions He so chooses, in accordance with His will and purpose. God chose not to control man's area of responsibility. This did not cause God to cease from being God. It did cause God to cease to be the only being that could give and receive love freely, which, of course, was exactly His purpose: to share His creative nature and love with His creature: Man! All doctrines since the beginning of theological history have fallen short with regard to the core purpose of theology: to bring man into the awareness of the heart and love of God.

Doctrines must begin first with this basic assumption: that God thinks and plans from the standpoint of a loving Father, not an absolute monarch. God had no need to exercise His foreknowledge with regard to the commitment of Adam and Eve, because God's relationship with them was based upon an entrustment. God lovingly bestowed His trust upon them.

He did not reserve or withhold His trust worrying about whether His trust would bear fruit. He invested His trust because that is the nature of His love. He did not cynically violate the nature of His love and fast forward time to see what Adam and Eve would do and to confirm whether they would be worthy of the investment He made.

God entrusted unconditionally. Exercising His ability of foreknowledge would be superfluous to the commitment or the nature of His relationship with Adam and Eve. God will not do that which He hasn't any need of doing. God's grief, therefore, recorded in **Genesis 6:6**, is a real grief, a grief that transverses the ages, a grief experienced by Christ at Gethsemane, a grief that even now is always with Him, making every joy hollow, until some of us, His children, can realize the substance of His grief: the longing for all His children to return to Him.

*You say that God did not know man would fail. How do you explain Ephesians 1:3,4,5 " . . . For He chose us in Him before the creation of the world to be holy and blameless in His sight. In love He predestined us to be adopted as His sons through Jesus Christ, in accordance with His pleasure and will." Romans 8:29 . . . " For whom He did foreknow, He also did predestinate to be conformed to the image of His son, that he might be the first-born among many brethren." **Rev B.P., Pentecostal***

Answer:

Ephesians is saying that the original will of God was that man be holy and blameless. In that this purpose was not fulfilled in the beginning, God predestined us to be adopted into His family through Christ. God's predestined will is that man be holy and blameless and stand as God's children. It is not stating a foreknowledge or predestination of Adam's failure or indicating that God, though telling Adam not to eat, actually wanted him to eat. As far as who are the objects of God's predestined will for man to be adopted, 2 Peter 3:9 indicates that God is not willing that anyone should perish, but all should come to repentance, and hence everlasting life.

The reason His will that all come to repentance is not fulfilled is because man is given a role in his justification. Salvation is not automatic; the work of predestination, likewise, does not override man's responsibility. Romans 8:30. . . "those He predestined, He also called, those He called, He also justified, those He justified, He also glorified." But if you look at James 2:24, **"you see a person is justified by what he does and not by just faith alone,"** it is clear that the area of justification is not automatically done by God. Man must play a role in order to procure justification.

The Divine Principle offers an amazing and deep insight. It reveals the nature of the "limit" on God. It is a self-imposed limit. God "will not" intervene into man's area of responsibility not because of an inability, weakness or deficiency in God and not because God

A Testimony

A few years ago, I had struck up a friendship with a Methodist minister in North Carolina. He admired the work of Rev. Moon and was deeply inspired by the heart and sincere efforts of our members. Of course, many times I would take the opportunity to share with him the basics of our Divine Principle.

He was intrigued by much of it, but the part of Rev. Moon's message that mystified him the most was the teaching concerning God's heart and suffering. He just could not, for the life of him, fathom it. Often he would say to me, sometimes even laughing, "Kevin, God doesn't suffer . . . God is perfect!" It is a typical attitude about God.

The amazing thing is that though we deeply agree with the Christian affirmation about the perfection of God, we make exactly opposite conclusions. For most Christians, God's perfection precludes suffering. However, for us, because of His perfection, He suffers.

My Methodist minister friend went on to discover the reality of God's suffering heart in a very personal and dramatic way. One day, he was on his way to a family outing. His fiancé and his youngest daughter were traveling in a vehicle following his car.

His youngest daughter was 12 at the time. She was his baby. I have rarely observed a father who so loved his daughter as he loved her. She was a beautiful girl, an Amer-Asian child with deep brown eyes and the most beautiful long brown hair with natural chestnut highlights. He loved watching her walk home from the school bus stop every afternoon. He looked forward to it so much that he had a special window in his home-office built just so he could get a better view from his desk as she walked home. He often mentioned how much he loved watching the wind blow her beautiful hair and how the bright sun made her chestnut highlights sparkle. She was his prize of love.

They never made it to their destination that day. As they rounded a curve in the highway, a driver coming from the opposite direction fell asleep at the wheel and swerved into their lane, clipping the rear of my friend's car and plowing head-on into the trailing car. His fiancé was killed instantly and his daughter was critically injured.

After they were transported to the hospital, he called me urgently, explained quickly what had happened and then asked me to meet him at the hospital. When I arrived there, he was inside the ICU with his daughter. She had received severe head trauma and was experiencing swelling in the brain. The doctors ordered emergency surgery on her brain to help alleviate the swelling. In order to perform the surgery they had to shave her head completely. Her long brown hair with chestnut highlights was stuffed into a clear plastic bag and handed to her father as they wheeled her away to surgery.

Looking like the most lost man in the world, my friend wandered out of the ICU and into the waiting room. I went up to him and we embraced. In his hands, the plastic bag stuffed with her hair. The bag was spotted with his tears. This was all that was left him. He collapsed in my arms and set free a cry from the bottom of his soul. After several minutes, he gradually lifted his head and began looking up toward the sky far, far away as if in a dream or in remembering. It was then that he said the most amazing thing; something I will never forget:

"Kevin," he said, "I never understood what Rev. Moon meant when he said that God suffered... but now . . . I know, . . . now I know." And with that, he slowly dropped his head and just continued to softly cry, lost in his personal sorrows.

I know, somewhere, he weeps every day still.

"needs" man's help. God will not intervene into man's area because man's "portion" of responsibility was a gift from God, received by man. The responsibility and role we received is a portion of God's responsibility and role. Fulfilling it is the key for us, as mentioned, to rise above the dimension of creature into the realm of living descendant of God. Thus God's choice "not to intervene" is, in fact, a choice to take on suffering in our interest, and by doing so, we may be maintained in a position to fulfill our ultimate destiny. This is why, though fallen, the destiny of the historical process of salvation is not just the partial recovery of damaged goods, but is the complete restoration of *all* things.

God's grief in Genesis 6:6 is a most noble sorrow. It is not the tears of self-pity or weakness. It is the sorrow of a loving parent, sacrificing all of himself to pursue and recover His lost children.

It would seem that the walls of years of theology would make an impenetrable barrier. Yet, over the years, I have seen the rays of light peeking through indicating the possibility for the Christian world to begin to understand the essence of Divine Principle teaching: God is suffering and longing to fulfill that purpose left undone by the fall of man.

We teach so that all Christians may discover what my friend discovered (see Testimony on pages 42-3). Would every minister have to pay such a price before they could begin to understand? This is the importance and value of our effort to bridge the chasm between the New and Completed Testament Age.

These are the issues that are at stake when we attempt to teach Christians the Principle of Creation. We are preparing to help them

understand the conditions and values that were lost in the collapse of God's purpose. Through understanding the Principle on this issue they will find a God of new attributes: a God of deepest suffering, yet a God of intact sovereignty, a God Almighty and all knowing, yet a God who shares power and the authority of self-rule with humanity. He is a heroic God, a mighty fortress, yet a vulnerable God longing for the love of our whole heart, mind and strength.

When will we see the alleviation of the sorrowful feelings planted deep inside the heart of God since the fall, after the creation of the world? This remains as the fateful task that all humanity, the cosmos or the heavenly principles must resolve. Accordingly, before we can eradicate the root of this grief deep inside God, there is no way to come up with the solution for the fundamental grief of human beings.

*Although God has created all things and has been governing the 6,000-year providential history until now, He has not been able to possess the one day of joy when He can remove all sorrows and appear as the Being of glory before the world of creation. You have to feel that there is this kind of sorrowful situation in Heaven. **Sun Myung Moon, Let Us Experience the Sorrow of God, March 2, 1958***

In our next chapter on The Fall of Man, we will focus on the most needed areas for Christians to understand the nature of the fall. Christians know that there is a Satan. However, Divine Principle reveals not only that there is a Satan but also, how such an entity gained the position of "god and ruler" over fallen man. The shocking discovery will be that Satan could not exert such authority nor gain such a position without the voluntary cooperation of man! Who created Satan? Who holds the key in the final subjugation of Satan? Coming next!