

THE FALL OF MAN

For Christians, the fall of man is a simple declaration that man is a sinner and in need of salvation. Generally, Christians are not of the mind-set that they need a deeper investigation of the Creation story in Genesis. For them, it is straightforward: In Adam all died, in Christ all are made alive.

Therefore, it is very important that we properly establish a *motive* for delving into the Garden and revisiting the events leading up to the fall. In other words, if your car is running perfectly, you might be taken aback to find a mechanic under your hood disassembling your engine.

In sales, it is called “building urgency.” First, you must build the urgency to buy: “Mrs. Jones, have you noticed that blue smoke coming out of your exhaust? I think you might be overdue for your 60,000 mile overhaul.”

An old adage for how to explain anything through the process of a presentation is: tell them what you are *going* to tell them, then *tell them*, then tell them what you *told* them. I would add one more: tell them *why* you are telling them and *why* they need to understand. First, build the urgency for the message.

One approach incorporates the present social ill of family breakdown. In fact, in the True Family Values seminars of the mid-nineties we titled the fall of man lecture: “The Origin of Family Breakdown.” Our justification for a deeper examination into the fall was rooted in the present crisis of declining family and its impact on the church community.

A growing number of pastors and Christians in general are becoming increasingly sensitized to the issue because they are having direct experiences with this phenomenon of decline. For the first time, pastors are recognizing that this social environment is encroaching upon their church community and is having an adverse effect on the quality of worship.

One frustration felt by many Christian leaders is an increase in social science solutions that are beckoning believers away from traditional answers. Christian ministers will always be heartened by

the affirmation that God's Word has the answers for our life. They have been barraged by an increasing number of adherents that see Bible solutions as ineffective and shallow, i.e., "just have faith and pray and God will heal your family, etc."

The fall of man lecture is an affirmation that God has an answer. For this reason, we revisit His word in search of a deeper understanding of the root of family breakdown. This is a justification for them to begin to engage the material. However, once Christians engage the material, the full providential implications become increasingly clear.

THE ROOT OF SIN

When you enter into the Garden of Eden make sure you bring your minesweeper. The place is loaded with land mines. One false step and you can lose your foot. It is important to assess what content is essential, what can be streamlined and what can be reserved for later before we embark on our journey through the symbols of the Garden of Eden.

The Fruit is Symbolic

Our assertion about the fruit is based on three points:

- God is a God of love
- They desired the fruit more than life itself
- Jesus words in **Matthew 15:11**

Guess which point will have the most impact. Let's review each one.

Point one: *God is a God of love*

Here Principle stresses that the idea of God testing Adam and Eve is inconsistent with the nature of His love relationship with them. Ministers will beg to differ:

*You said that the garden incident was not God testing His own, yet if it wasn't God permitting the serpent's activities, it would not have happened. How does the garden incident relate to God allowing Satan to test Job? **Rev. D.B., Full Gospel***

Comments:

LANDMINE #1: "It's just symbolic."

When many Christians hear the word "symbol," as in the phrase "it is just symbolic," they will conclude you are saying, "it is just insignificant." It can appear that you are discounting the importance of the story. Here is a typical response that illustrates this common misunderstanding:

What kind of "symbol" do you suggest the serpent was? Why wasn't Eve surprised that the "symbol" was speaking to her? If the serpent was only a symbol, how could Eve have sex with a symbol?

Rev. B.K. Church of God in Christ

Make sure that you stress that a "symbol" is not to be disregarded. Notice the tone of the minister's question, "if the serpent was *only* a symbol." We must make the case that symbols are significant and important. We must proceed prayerfully in order to derive accurately the meaning of that symbol. Also, make sure they understand that we don't consider the story in Genesis to only be mythology with no basis in fact. Our view is that the Garden of Eden story, like any good literature, weaves symbols throughout the body of work from which deeper meaning can be discovered. Those "symbols," however, are revealing issues of a substantial reality. Notice the answer to the above question: "Symbolic" does not mean "insignificant" or that there is no substantial reality behind the symbol. The symbol "serpent" represents the wily cunning of Lucifer the archangel. Lucifer was very real and was the guardian cherub in Eden. He is the tempter, not a literal serpent in Eden.

Answer:

There is a very significant difference between Adam, before the fall, and Job. Adam, before the fall, is in the state of sinlessness and is within the parameters of God's love. Job is born with the sin nature and in need of salvation. God needs to test sinners. Adam was not yet a sinner, he was a pure child of God. God giving the commandment, therefore, was not a test, but a responsibility to join with God in His own government and discipline. Fulfilling this role would give Adam the moral base for his freedom and thus his potential to be a being of love.

The key is in understanding the difference between a “test” and a “responsibility.” You test someone to evaluate whether they can assume a responsibility. God was not testing Adam; he was fully entrusting him with a portion of responsibility: to assume the role of “co-creator.”

Point Two: *They desired the fruit more than life itself*

Some ministers will rightly point out that: “the wages of sin are death.” They will claim that any sin results in “death.” I remind ministers that Adam and Eve did not have the nature of sin at this point in the story, as fallen man does. Also, our position is that the fruit is not a literal fruit. They are not being tempted by a desire to eat a literal food. It is important to note that when God gave the commandment in **Genesis 2:17**, He prefaces His commandment with the assurance that man could eat of “**any other tree in the Garden.**” So the sanction against the fruit was an exclusive sanction to the particular fruit. It makes physical hunger an unlikely motive for man’s desire for the fruit. The point is that the fruit must represent something of tremendous desirability.

Why do we have to get wrapped up in the symbolism of the fruit? Isn't it enough to say that Adam and Eve committed the sin of disobedience to God? **Rev. S.T., United Methodist**

Answer:

No, because disobedience entails an act. Also there are many levels and qualities of disobedience. Someone can commit murder while someone else doesn't take out the garbage as told; both are not equally guilty, though both are in the state of disobedience. The fall was not just an ambiguous disobedience. It was a heinous act, so powerful as to change the very nature of an angelic being and the children of God, as well as the ensuing lineage of those first human ancestors.

Certainly, Saint Paul, makes a very firm case for the idea of degrees in the quality of sins, for example sins committed “outside the body” compared with sins “against the body.”

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.

Comments:

LAND MINE # 2: Losing the forest in the “trees”

The Divine Principle book begins “The Fall of Man” chapter with an explanation of the symbolism of the trees in the Garden. When you teach this content to Christians, be mindful that there are a large number of claymore mines in and about the trees.

One significant challenge pertains to The Tree of Knowledge of Good and Evil. The only basis for our conclusion that “the Tree” is a symbol of Eve prior to perfection is that it stands next to the Tree of Life, a symbol of perfected Adam. It is a circumstantial assumption and a bit of a stretch for most ministers, not to mention concerns that it is an explanation that seems to express a male bias.

The problem is that the Tree of Knowledge only appears once in the entire 66 books of the Bible and, therefore, any effort to declare its meaning will seem subjective and arbitrary, or worse, that we are relying on sources other than the Bible. Of course, eventually we can’t avoid the fact that we are bringing a new truth; however, I have found that, as strategy, it is best to withhold imposing subjective conclusion based on outside the Bible parameters until we have established a more solid foundation with the Principle. It is still early in the lecture process at this juncture.

In fact, on the first go-around with the Principle, I find the explanation of the two trees to be not essential to the core objectives of the lecture. We don’t need the trees to establish a link between the serpent and Eve because, clearly, the serpent tempts Eve with the fruit in Genesis 3:1. We don’t need the trees to establish that Adam and Eve were imperfect and had to grow to perfection because we have done that throughout the first presentation. We don’t need the trees to explain the meaning of the fruit because there are other Bible verses (which we will share later) that we can use that make the meaning of the fruit unequivocally clear. On the spiritual ledger, the potential problems outweigh the potential benefits of wading into this topic. I say, take it up in the seven-day workshop.

Point Three: *The words of Jesus*

If you guessed point three would be the most influential, you’ve won a prize!

Matthew 15:11–19

“What goes into a man’s mouth does not make him unclean, but what comes out of his mouth, that is what makes him unclean. . . .” Peter said, “Explain the parable to us.” “Are you still so dull?” Jesus asked them. “Don’t you see that whatever enters the mouth goes into the stomach and then out of the body? But the things that come out of the mouth come from the heart, and these make a man unclean. For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander. These are things that make a man unclean.”

The Divine Principle book cites the 11th verse only; however verses 12—19 are very helpful. Notice that Jesus also pinpoints “the heart” as the origin of sinful desires and thoughts. This allows us to point toward the direction of the corruption of the heart as being closely linked to the root of sin.

THE SERPENT

This is where we leave the fruit to the side for a few moments. Don’t worry it won’t get stale. We’re not trying to soft sell it. We are seeking to introduce it in a more powerful context. I want to move the minister’s focus toward identifying the Angel in Eden and describe the course and motive of the fall. I would explain that we needed to move in this direction because the serpent is the first one to call attention to the fruit. The original enticement related to the fruit comes from the serpent. Identifying the serpent will also help shed light on the true meaning of the fruit.

Before we proceed to that point, a theological question regarding Satan and evil must be broached. Did God create Satan and evil? This is important because the bedrock assertion of the Divine Principle is that evil resulted from the corruption of good. There are a considerable number of Christians that assume, as mentioned before, that sin, evil and Satan are all integral components of God’s salvation plan. If we can establish that God is a God of goodness only and that evil came about through the departure from God’s plan, then they will be open to examine the process of the fall. Here are some questions from ministers:

*If God created all things but not Satan, does this mean that Satan stands outside God’s power to create or effect? **Rev. M.M., Pentecostal Holiness***

Comments:

LAND MINE # 3: Premature truth eruptions

In the traditional Fall of Man lecture, the explanation of the sexual relation on the spiritual level between Lucifer and Eve is given very early in the presentation; too early, in my opinion. I strongly recommend that you reveal this very important part of the fall lecture only after making a solid foundation. Later in the presentation is better, otherwise, I guarantee you, they will not hear another word you say.

Could you please explain, Sir, how you have given to Satan a human nature wherein he desires or lusts after Eve? How do spirits have intercourse with flesh? Rev. C.K., Lutheran

Yes Sir, I surely can. (but perhaps not in the first 10 minutes of the lecture!) The way we handled this problem was to indicate the reasons why the fruit could not be a literal fruit; then, we would clarify the identity of all the key figures in the story. Later as we explained the process and motive of the fall, we explained the sexual nature of the spiritual and physical fall and thus the meaning of the fruit. We would stress the terms "misuse of love" or "corruption of love." This gives the ministers an opportunity to hear more components of the lecture before we drop the bomb on them.

I'm not suggesting that you sugar coat it or water it down. Go ahead strongly and "bombs away," however make sure your global positioning and laser guidance systems are turned on. Think "surgical strike" as opposed to strapping a bomb around your waist.

Answer:

God created the heavenly being Lucifer. To state that God did not create Satan means that God is not responsible for the corruption of Lucifer, the heavenly being who became Satan. Ultimately, it is Adam who must bear the brunt of responsibility for the fall, for if Adam had kept faith in the commandment, the fall would have not taken place.

Satan certainly attempts to contest God's power and can temporarily frustrate a particular desire of God (for example Isaiah chapter 5) but that the doom of Satan is assured is of no doubt. God will always get the victory. Why God did not stop the fall (and thus seemingly allow Satan's existence) will be discussed some other time.

Is it wrong to consider the devil (negative force) a necessary part of God? Isn't negativity necessary in order for positivity to have value?
Rev. J.H., Presbyterian

Answer:

Negativity is not evil. Negativity is a complement to positivity. Positivity and negativity harmonize centering on a higher common purpose. Good and evil do not harmonize, have no common higher purpose centering on which they can unite. For this reason good and evil contradict each other. God is a God of goodness.

God's plan is for goodness. Anything that falls outside the sphere of relationship with God is evil. In order for a being to maintain its relationship with God, it must follow the principle of harmonized relationship between subject and object. Any being that stands in defiance of this principle falls out of relationship with God. Value is achieved when subject and object, centering on a higher common purpose, achieve harmony.

Why does the Holy Scripture say in Isaiah 45:7, God created both good and evil? **Evangelist H.H.**

Answer:

Not evil, as in sin or moral evil or the existence of Satan. Evil as in disaster or calamity. See Jonah 3:10, where God repents of the evil that He said He was going to do to Nineveh. God did not mean that He had planned to sin against Nineveh. The evil was in fact the destruction that God had promised if Nineveh did not repent.

We close the deal on this issue with the affirmation of **Genesis 1:31**:

*God saw **everything** that he had made, and it was **very good**.*

God saw everything and it was very good. No exceptions, unequivocal. It didn't say God saw almost all things and said it was good, except for this little devil over here. Everything was good! Case closed!

On this foundation, we can move forward to unravel the identity of the serpent. Based on the above conclusions, we can direct our search toward a being, created by God for good, that corrupted his role and purpose toward his own self-interests.

Comments:

The question on page 52 from Rev. J. H., Presbyterian was a "trick question." Sometimes some Christians will load a question with a concept that, if not dealt with, will create the impression of a tacit approval of that concept. It, then, causes you to lose credibility. This minister was trying to get an admission from us that our ideas were "dualistic" about God and the universe. Most Christianity rejected "dualist" notions long ago. Be careful to make a distinction between the "dual characteristics" of the Principle and the "dualism" of Gnosticism. The main fallacy of "dualism" is its portrayal of the eternal battle of good and evil as an expression of "positive and negative."

THE ORIGIN OF SATAN

Now we've got the ball in our court. The overwhelming biblical evidence is that evil came about from the corruption of good. Let's examine some important verses:

Revelation 12:9

The great dragon was hurled down, that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

2 Peter 2:4

For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment.

Jude 1:6

And the angels who did not keep their positions of authority but abandoned their own home; these he has kept in darkness, bound with everlasting chains for judgment on the great Day.

Job 1:6

One day the angels came to present themselves before the LORD, and Satan also came with them.

What are we able to observe in each of these Bible verses related to our topic? Read them carefully. It is this: Good beings, originally dwelling in heaven with God, are found to be lacking as a result of some sort of sinful action.

God casts them out of heaven and into “gloomy dungeons” where they are being held for judgment. Also, we see that “the ancient serpent called Satan” seems to have a type of authority or position over this particular group of angels (“his angels”). Thus the casting out of Satan is of note because he is a figure of higher esteem and position in heaven.

THE IDENTITY OF THE ARCHANGEL

Be prepared to explain why we believe that the serpent, Satan, was an archangel. You will not find a Bible verse that describes Lucifer with the term “archangel.” Be mindful that the idea that there were three archangels in heaven is also not clearly affirmed in scripture. Only Michael in **Jude 1:8–10** is described as an “archangel.”

Where in God's word is Lucifer called an “archangel” or “guardian angel?” Rev. B.A., Seventh Day Adventist

Answer:

Ha ma da . . . ha ma da . . . ha ma da

As you can see, I found out a lot of these things the hard way: standing in front of 300 clergy and letting them have at me! It is correct that there is no scripture that describes Lucifer as an “archangel.” However, the Bible does clearly testify that the entity cast out of heaven has a position over a portion of angels. **Revelation 12:7–9** also makes a direct comparison of “Michael and *his* angels” with “Satan and *his* angels.” It would tend to follow, if Michael is an archangel, that the being called Satan likewise was an archangel.

At this point we are ready to examine **Isaiah 14:12**. Isaiah introduces us to “Lucifer.”

Isaiah 14:12

How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!

Isaiah 14:13–15

You have been cast down to the earth, you who once laid low the nations! You said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain. I will ascend above the

Comments:

In the 14th chapter of Isaiah, Isaiah is asked by God to “take up this taunt against the King of Babylon.” Isaiah 14:12 is, therefore, a segment of this “taunt” or “oracle” against the king of Babylon. In other words, Isaiah is referring to the king as “Lucifer.” For some ministers and many Christians, to suggest Isaiah is identifying the name of the fallen archangel, in their view, would be taking the passage out of context.

This criticism is not just directed toward our usage. It is, on a larger level, reflective of a centuries old Christian debate about how prophecy and oracles should be viewed. Let me offer a summary of the issue:

First of all, prophecy and oracles are not exactly the same. Although an oracle is a type of prophecy, it is usually given more as an indictment of a particular figure (such as the king of Babylon of Isaiah 14).

Prophecy and oracles share a common characteristic. That characteristic is, in the opinion of many (but not all), an uncanny appearance of a twofold meaning and relevance. For example, the prophecy given in Isaiah 7:14, “the virgin will be with child and give birth to a son.” This renowned prophecy has a future relevancy with regard to the birth of Christ; however it also has an immediate relevancy (and fulfillment!) with regard to circumstances within Isaiah’s own lifetime.

Oracles also demonstrate this twofold relevancy but in a slightly different manner. Whereas in their immediate context they serve as an indictment of a certain contemporary figure, their second relevancy pertains, not to the future, but to the past. In other words, where prophecy can give us insight into the distant future, oracles can give us insight into the distant past. In view of this, Isaiah 14:12—15 can be viewed as an oracle having drawn its imagery from the past events of the fall.

Generally, more ministers accept a twofold relevance perspective and won’t have a problem with our use of Isaiah 14:12. However, a considerable number will have a problem and will insist that you are “taking the Bible out of context.” Be aware they don’t just feel that way toward us alone, but toward a huge number of Christians who view scripture in that way.

tops of the clouds; I will make myself like the Most High.' But you are brought down to the grave, to the depths of the pit.

Here, Isaiah reveals that Lucifer is struggling with his pride. He seems to be dissatisfied with his station in life. When we consider the consistent use of the image “star” to refer to God’s children (**Revelation 22:15–17**, “star” = Jesus), Lucifer seeking to raise his throne above the “stars” of God indicates jealousy toward Adam and Eve.

Another oracle is even more explicit in describing aspects of the fall in Eden. **Ezekiel 28:12–19**:

Son of man, take up a lament concerning the king of Tyre and say to him: 'This is what the Sovereign LORD says: You were the model of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone adorned you: ruby, topaz and emerald, chrysolite, onyx and jasper, sapphire, turquoise and beryl. Your settings and mountings were made of gold; on the day you were created they were prepared. You were anointed as a guardian cherub, for so I ordained you.

You were on the holy mount of God; you walked among the fiery stones. You were blameless in your ways from the day you were created till wickedness was found in you. Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones. Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.

By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching. All the nations who knew you are appalled at you; you have come to a horrible end and will be no more.'

In reading this, did you take note of the “twofold relevancy?” God tells Ezekiel, “take up this lament to the king of Tyre.” Ezekiel refers to the king as “guardian cherub,” tells him he “was in Eden the garden of God.” The king of Tyre was probably thinking, “hey I’m not that old, what’s this guy talking about?”

He’s talking about quite a lot! One of the most important additional benefits of this scripture is that it helps to support the Principle view of the timing of the fall. In other words, the Principle

asserts that Lucifer did not fall until after the creation of Adam and Eve. In fact, as we study the course and motive of the fall we discover that it was the very appearance of the maturing Adam and Eve and the subsequent change of order that precipitates the fallen reaction of Lucifer.

Many Christians adhere to a theory that has Lucifer falling even before the creation of the world and Adam and Eve. It is referred to in theology as “the gap theory” The gap theory alleges a “gap” of time between Genesis 1:1 and Genesis 1:2. It is very important to overcome this idea.

The very essence of the Divine Principle teaching on the fall shows that Satan’s very existence is predicated on the voluntary cooperation of man. Without a condition established by man, Satan could not become “god and ruler” over man. In other words, Satan could not become Satan. The Principle is not interested in a grumpy, rebellious angel, but rather is focused on the conditions that brought about a “change of lineage” from God-centered to Satan-centered. Here’s a typical question related to this concern:

Was Satan cast down to the Earth before man was created? Rev. R.B., Pentecostal

Answer:

There is no scriptural evidence to indicate such, other than an alleged gap between Genesis 1:1 and 1:2. There are other reasons why we would not agree with the gap theory: The gap theory becomes even more implausible from the perspective of the original Old Testament Hebrew; It doesn’t correspond with Ezekiel 28:12 – 17, which places the angel, who falls, in Eden in a not yet fallen condition (called a model of perfection).

*The angel is not cursed until after the fall of man. The curse pronounced to the serpent is actually the symbolic representation of what is literally rendered in Isaiah 14:12 – 15; That Lucifer wanted to raise his throne above the stars of God also indicates the existence of God’s children (Adam and Eve). For the meaning of stars, see **Genesis 37:9 – 10, Revelation 22:16.***

Some other important conclusions we can draw from **Ezekiel 28:12 – 19**, is in the description of the angel as a “guardian cherub” in Eden. This helps to establish a God-centered original paradigm for the relationship between Adam, Eve and the archangel.

Lucifer is present in Eden as some sort of a protector and helper.

There are all sorts of analogies one can imagine to help visualize the nature of their intended relationship. For example, in the movie *The Last Emperor*, the English teacher of the boy emperor (played by Peter O'Toole), would be a fitting example.

Another important element from this oracle is the description of the guardian cherub as “full of wisdom” and that the cause of his downfall involves the very corruption of his wisdom. This is important because it links directly to the “serpent” of **Genesis 3:1** and to the meaning of the symbolism of “serpent.”

Thus, Lucifer, an archangel and having a position of authority over other angels, is in Eden with the role and duty to watch over, or protect, Adam and Eve. At some point, he becomes disenchanted with this role and instead is drawn to Eve and through employing corrupted wisdom, he (one and the same with the serpent of Genesis 3:1) seeks to tempt Eve to partake of the fruit in direct insubordination to the expressed word of God.

What circumstances could set in motion such a dire chain of events? What could cause such an apparent sudden dissatisfaction of Lucifer with his ordained role and purpose? In Lucifer's corrupted view, what was to be gained through enticing the daughter of God?

THE COURSE AND MOTIVE OF THE FALL

In order to adequately explain the course and motive of the fall, we must clearly explain the intended nature of the relationship of Adam, Eve and the archangel. One element of challenge in clearly describing their relationship is that the point in time where we enter the Garden of Eden is a moment when the relationship of man and the angels is undergoing a fundamental scheduled transition.

Lucifer, the covering cherub, was finishing up his duties as protector and guide. Now Adam was emerging toward lordship, co-creatorship and the vision of **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.

Up until this moment of transition, Lucifer could relate directly to God conditionally with regard to his position as “guardian

cherub.” We can speculate a time period when Lucifer and angels were the highest created beings prior to the creation of Adam and Eve.

Of course, ministers are not given to basing points of faith upon speculations; however, the creation process rendered in Genesis shows clearly that mankind was the last element of the creation. A little less solid is the assumption that God is speaking to the angels when he declares, “**let us make man in our image.**” Some will point out that God was merely using the royal vernacular “us” interchangeable with “I.” Generally, for that reason, I would stay away from the “let us” verse and instead make the claim for a pre-Adamic existence of angels based upon the clear stated order of creation.

Again the point that we are trying to establish here is that Lucifer, created before Adam, had enjoyed a period of exclusive relationship with God as the highest created being to that point.

The next important point to establish is that Adam was to emerge to a new position of “dominion” including dominion over the angels. Here is where we must use the Bible well, because you will encounter a significant amount of resistance toward this point. Consider these typical questions:

Doesn't Psalms 8:5 declare that man was created a little lower than the angels? How can you say that man was to have dominion over the angels?

Rev. A.G., Church of Christ

Answer:

*If we were to take the 8th Psalm as meaning that man is lower in quality and position than the angels, then we must conclude that Jesus is likewise lower in quality and status than the angels because the writer of Hebrews uses the same **Psalm 8** to describe Jesus (see **Hebrews 2:6–9**). If that was our conclusion, of course, we would be in error. A more proper exegesis of **Psalms 8** and **Hebrews 2:6–9** would be . . . He was created for a little while lower than the angels.*

This indicates that while Adam was still growing, he was under the protection and care of the guardian cherub, but once Adam had perfected himself, he would then exert the full dominion of the Son of God over all things including the angels. That's why, though Hebrews 2:6–9 repeats the 8th Psalm, the 1st and 2nd chapters of Hebrews are an unabashed declaration of the superiority of the Son and the children of God (over the angels).

You said that Hebrews chapters 1 and 2 teach that man is superior to angels. I cannot agree, because Hebrews is teaching that Jesus, not a man in general, is superior to angels. Rev. C.M., Apostolic

Answer:

Hebrews 1:14 declares angels are ministering spirits sent to serve the heirs of salvation. This shows that the authority of the Son is bequeathed to us and as a result we stand, likewise, as God's children. As such, we also gain the right to judge the angels (see **1Corinthians 6:3**). Jesus was crowned with glory (**Hebrews 2:7**) and everything was put under Him.

Hebrews 2:10 says that Jesus, in dying, brought us to glory. **Hebrews 2:11** states that both the one who makes men holy and those who are made holy are of the same family, so Jesus is not ashamed to call them (believers, not angels) brothers. **Hebrews 1:5** states, to which of the angels did God ever say, 'You are my Son; today I become your Father.' This inheritance is shared with believers, not with angels. **Romans 8:17**.

THE INSTRUMENT OF ADAM'S DOMINION: THE COMMANDMENT

The Principle declares the order by which the commandment is passed. God gives the commandment to Adam, Adam gives the commandment to Eve and Eve (**Genesis 3:1**) is to give the commandment to the archangel. Scripture supports this view. God gives Adam the commandment prior to the creation of Eve in **Genesis 2:17**. Eve is clearly explaining the meaning of the commandment to Lucifer that, of course, he contests in **Genesis 3:1**.

The role to have faith in the commandment is the central responsibility in order for Adam to achieve dominion; to become co-creator, as we previously studied. Therefore, giving the commandment to Eve who is to give the commandment to the archangel is the core manifestation of Adam's authority for dominion.

THE PROCESS OF THE FALL

Failure to See Adam from God's Viewpoint

The first step of the fall is Lucifer's rejection of Adam's authority. This was a challenge for Lucifer. He was an angel, an archangel.

Previous to Adam's rise, he had enjoyed a position of direct access to God and God to him. However, at no time was the nature of God's relationship with the angels anything more than "Lord and servant." **Hebrews 1:14** "*Are not all angels ministering spirits sent to serve the heirs of salvation?*" and **Hebrews 1:5** "*to which of the angels did God ever say 'You are my Son, today I become your Father'.*"

God's relationship with Adam and Eve was of a higher order: Parent-child. Therefore, God's relationship with His children would take precedence over God's relationship with the angels.

Second, because God was transferring His role to Adam, God's destiny was to rule all things through the position of perfected Adam. Thus, **Psalms 8:4–6** explains that Adam was to be a ruler with all things under his feet. Also see **I Corinthians 15:27–28**, which explains God's plan to rule all things through the position of His son.

This means that Lucifer must learn a new channel of access to God. Lucifer must acquiesce to Adam's position because this will be the new channel by which he will experience the love of God.

At this critical juncture, it is vitally important for Lucifer to not focus narrowly on his own interests, but rather, to focus on the interests of God in having Adam assume this position over Lucifer. Obviously Lucifer faltered and could not rise to the challenge to put aside his own interests and viewpoint in order to focus on the interest of God. We could speculate how he viewed his interests. He was probably feeling that he was losing the direct access to God that he had enjoyed previously. He also, no doubt, in knowing Adam so well, was not impressed with Adam, who was still growing and not yet perfect.

This personal failure on the part of Lucifer leads him to the next stage of the fallen process.

Lucifer Leaves His Proper Position

Lucifer's position is to receive God's love through the channel of perfected Adam. However, because he cannot connect to God's interest for Adam, Lucifer feels no motive to harmonize with the position of Adam. Lucifer becomes distant from Adam. By becoming distant from Adam, he becomes distant from God. The sensation of love and validation seeps away.

Lucifer must now make an evaluation. Is this feeling of alienation from God a result of something he has done to God or is it a result of something God has done to him? He must choose between two opposite views of God:

1. God loves me absolutely; it is I who has shut him out, and it is I who must accept the channel through which love will reach me. God will never change His love for anyone. He is absolute.

Or,

2. God changed His heart toward me because circumstances didn't favor him continuing to love me. God doesn't need me because He has Adam and Eve. God acts based on His own interest at my expense and the expense of others.

Lucifer chooses No.2. Now our angel is growing in his potential for disaster. He is cut off from the channel of God's love, he is feeling a growing feeling of lack of love and now, he is building a relativist mind-set that will permit him to do whatever he must do to fill this growing void in his soul. In his view, God betrayed him; thus, he feels the license to strike back. Like a ticking time bomb, he moves to the next phase of the process of the fall.

Reversal of Dominion

In Lucifer's mind, God changing his commitment toward him to pursue his own benefit pretty much excused Lucifer from feeling committed to any moral truth from this God. With such a convoluted mind, he ponders Eve. She is beautiful and stimulating, even though, he knows, she is not meant for him. He cannot stop drinking her beauty, he feels a stirring in his soul, he waits for her, he reaches out to her and so on and so on.

Let's bring back the fruit that we earlier had pushed to the side. Now we're ready to talk fruit!

Genesis 3:1

Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "did God really say, 'You must not eat from any tree in the garden'? The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.' "You will not surely die," the serpent

said to the woman. "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Meaning of the Fruit

The fruit is a symbol of love.

Proverbs 30:20

This is the way of an adulteress: She eats and wipes her mouth and says, 'I've done nothing wrong.'

Song of Solomon 4:12–16

(Solomon to his bride): "You are a garden locked up, my sister, my bride; you are a spring enclosed, a sealed fountain. Your plants are an orchard of pomegranates with choice fruits, with henna and nard, nard and saffron, calamus and cinnamon, with every kind of incense tree, with myrrh and aloes and all the finest spices. You are a garden fountain, a well of flowing water streaming down from Lebanon. Awake, north wind, and come, south wind! Blow on my garden that its fragrance may spread abroad."

(The bride's response): "Let my lover come into his garden and taste its choice fruits."

Therefore, Lucifer tempting Eve to "eat the fruit" means that Lucifer was seeking to consummate a love relationship with her on the sexual level.

At this point we would usually give the ministers a few minutes to get up off the floor.

Let's hear from my friend, Reverend Sir, one more time,

*Could you please explain, Sir, how you have given to Satan a human nature wherein he desires or lusts after Eve? How do spirits have intercourse with flesh? **Rev. C.K., Lutheran***

Answer:

From a theological standpoint, the theory of angelic fornication with women on earth was not a new idea. It finds a long tradition in Hebrew mythology and certainly was readily acceptable by the early Church Fathers of Christian history. The view has fallen in and out of vogue several times since. Its acceptance as a credible view is based on the overwhelming use of the Hebrew "bene Elohim" (sons of God) for angels. This is supported by New Testament Greek in

Jude 1:6–7 which states, “Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication . . .”

There is some question to whom “in like manner” is referring. Some say, on the surface, that it could mean that the neighboring towns (and not the angels) did in like manner as Sodom and Gomorrah, but on closer inspection in the original Greek text, the Greek pronoun used for “them” when it pertains to a city is a different “them” used when pertaining to angels. “Them” used for cities is a feminine pronoun while the “them” used for angels is the masculine pronoun and thus, Jude 1:7 in its most proper form would be . . . Even as Sodom and Gomorrah and the cities about them (feminine pronoun) in like manner (in Greek: in like manner as them [masculine pronoun as in 1:6, used for angels]) as the angels, giving themselves over to fornication and unnatural lust.

Satan was not given a human nature; Lucifer was an angel and had an angelic nature. The scripture shows us that angelic beings can interact in the human world. Genesis 19:3 records one such event, as does Genesis 32 describe another (Jacob wrestles an angel confirmed by Hosea 12:4) and also the testimony of Hebrews 13:1.

It is not necessary (or possible) to explain how a spiritual being can have a sexual relation with a physical being. I would just stress that Eve was not just a physical being but was also a spiritual being. The sexual relation is not just a physical event. It has a very profound spiritual dimension. You can reprise Paul’s words in **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.

It is also helpful to show scripture that give other, equally hard to understand, testimony to the on earth interaction of humans with spiritual beings:

Genesis 32:22–32 *Jacob wrestles an angel* (confirmed by **Hosea 12:4**)

Genesis 19:3 *Lot prepares a meal for angels and they eat!*

Hebrews 13:1 *“Keep on loving each other as brothers. Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it.”* (This means angels can be in our midst and we would not necessarily notice. This indicates angels

Comment:

The term “sons of God” (“bene Elohim” in Hebrew) appears many times in scripture and is commonly used as a term for “angels”

ability to interact in time and space and maintain a low-profile, non-distinct manner.)

The Sin of the Fallen Angels

The sin of the angels is likewise the sin of fornication:

Jude 1:6–8

And the angels who did not keep their positions of authority but abandoned their own home—these he has kept in darkness, bound with everlasting chains for judgment on the great Day. In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire. In the very same way, these dreamers pollute their own bodies, reject authority and slander celestial beings.

Be sure to include the 8th verse of the first chapter of Jude (the Principle book doesn't include it): “*In the very same way, these dreamers pollute their own bodies.*” Not only does the verse indicate that the angels and citizens of Sodom and Gomorrah share the same sin, it describes it explicitly with the phrase “pollute their own bodies.” Remember Paul's words indicating sexual sin as the only type of sin that was a sin against our own body.

Make sure you establish the scriptural link between these fornicating angels and the angels that fell with Lucifer, “his angels.” They are one and the same.

2 Peter 2:4

*For if God did not spare **angels when they sinned**, but sent them to hell, putting them into gloomy dungeons to be held for judgment.*

Revelation 12:9

*The great dragon was hurled down, that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and **his angels with him.***

Genesis 6:2

The sons of God (the angels) saw that the daughters of men were beautiful, and they married any of them they chose.

This establishes that the sin of Lucifer's angels is the same sin as Lucifer. Lucifer engaged in the sin of fornication with Eve and his angels followed suit.

Spiritual Fall Leads to Physical Fall

After Eve commits the spiritual fall with Lucifer, she is consumed with guilt and fear. She is filled with "knowledge" of good and evil and becomes "like god," but which god? The true God knows both good and evil. However, God knows both good and evil not through the practical experience of evil, but rather by being the paragon of good. As the paragon of good, anything not in relationship with God is, therefore evil. God recognizes evil by its inability to relate to God.

Eve became like "god;" however, it was the cheap knock-off version. She bought the \$100 Rolex off the street. She gained the knowledge of good and evil through the practical experience of evil. She became the paragon of evil and as the paragon of evil, anything not in relationship to her must be good. She knew she was cut off from God and from Adam because they were good and she, now, was not. This sudden turn of fortune deeply terrified her. She knew she had been used and that Lucifer's promises were empty and only reflective of his needs and wants. She desperately wanted to return to her former position and status.

Sin Multiplies

Rather than walking the path of responsibility by confessing her wrong to Adam and throwing herself before the mercy of the court, she seeks to include Adam in her iniquity. Because of the destruction of her self-esteem through sin, Eve seeks comfort and acceptance. She follows the path of her god who imposed his will upon her through trickery and deceit. Adam eats the fruit offered him by Eve.

Genesis 2:25 Before the fall, Adam and Eve were naked and unashamed

Comment:

Ministers will often misunderstand this point. Christians, in general, bear some deep-seated pessimistic feelings about sexual relations, even in marriage. Many will think that we are declaring an inherent iniquity within human sexuality itself. Of course, in a sense, we are; however, we are also declaring the true liberation of human sexuality through "absolute sex."

Genesis 3:7 After the fall, "their eyes were opened" to their nakedness.

Job 31:33 *"If I covered my transgressions as Adam, by hiding mine iniquity in my bosom."*

If God has already given Adam and Eve the direction to multiply, then how does fornication according to your view, bring about this fall?

Rev. M.L., Baptist

Answer:

God told Adam and Eve to multiply. But God states that there is a prerequisite for the multiplication and that is to become fruitful. The meaning of fruitful is that they should first individually perfect their relationship with God before they were to consummate their marriage. They were not yet spiritually mature and therefore were not yet qualified to begin the lineage of God. The Tree of Life is the symbol of the perfection they were seeking (Proverbs 11:30 . . . the fruit of the righteous is a tree of life).

That ideal has been held back from man since the beginning, but will be returned to us at the Second Coming (see Revelation 22:14). Second, the relationship between Adam and Eve that did take place was a result of the temptation of Lucifer. The relationship between Adam and Eve passed the nature of sin Eve had received from Lucifer to her husband Adam.

Together, as fallen parents, they passed the sin on to their children. This was not what God wanted. Adam and Eve should have first become perfect (fruitful) and on that foundation, then multiplied. Had they obeyed this then the children of Adam and all their descendants would be without the nature of sin and death that ruled since the fall.

The need for a God-centered "sexual liberation" will be obvious as you read the following material on page 68-69. It may shock you.

An article from 1894

Instructions for the Young Bride on the Conduct and Procedure of the Intimate and Personal Relationships of the Marriage State for the Greater Spiritual Sanctity of this Blessed Sacrament and the Glory of God

*by Ruth Smythers,
beloved wife of The Reverend L.D. Smythers
Pastor of the Arcadian Methodist Church of the
Eastern Regional Conference*

Published in the year of our Lord 1894, Spiritual Guidance Press,
New York City

Instruction and Advice for the Young Bride

To the sensitive young woman who has had the benefits of proper upbringing, the wedding day is, ironically, both the happiest and most terrifying day of her life. On the positive side, there is the wedding itself, in which the bride is the central attraction in a beautiful and inspiring ceremony, symbolizing her triumph in securing a male to provide for all her needs for the rest of her life. On the negative side, there is the wedding night, during which the bride must pay the piper, so to speak, by facing for the first time the terrible experience of sex.

At this point, dear reader, let me concede one shocking truth. Some young women actually anticipate the wedding night ordeal with curiosity and pleasure! Beware such an attitude! A selfish and sensual husband can easily take advantage of such a bride. One cardinal rule of marriage should never be forgotten: GIVE LITTLE, GIVE SELDOM, AND ABOVE ALL, GIVE GRUDGINGLY. Otherwise what could have been a proper marriage could become an orgy of sexual lust.

On the other hand, the bride's terror need not be extreme. While sex at best is revolting and at worse rather painful, it has to be endured, and has been by women since the beginning of time, and is compensated for by the monogamous home and by the children produced through it.

It is useless, in most cases for the bride to prevail upon the groom to forgo the sexual initiation. While the ideal husband would be one who would approach his bride only at her request and only for the purpose of begetting offspring, such nobility and unselfishness cannot be expected from the average man.

Most men, if not denied, would demand sex almost every day. The wise bride will permit a maximum of two brief sexual experiences weekly

during the first months of marriage. As time goes by she should make every effort to reduce this frequency.

Feigned illness, sleepiness and headaches are among the wife's best friends in this matter. Arguments, nagging, scolding and bickering also prove effective, if used in the late evening about an hour before the husband would normally commence his seduction.

Clever wives are ever on the alert for new and better methods of denying and discouraging the amorous overtures of the husband. A good wife should expect to have reduced sexual contacts to once a week by the end of the first year of marriage and to once a month by the end of the fifth year of marriage.

By their tenth anniversary many wives have managed to complete their child bearing and have achieved the ultimate goal of terminating all sexual contacts with the husband.

A wise bride will make it the goal never to allow her husband to see her unclothed body, and never allow him to display his unclothed body to her. Sex, when it cannot be prevented, should be practiced only in total darkness. When he finds her, the wife should lie as still as possible. Bodily motion on her part could be interpreted as sexual excitement by the optimistic husband.

If he attempts to kiss her on the lips, she should turn her head slightly so that the kiss falls harmlessly on her cheek instead. If he attempts to kiss her hand, she should make a fist. If he lifts her gown and attempts to kiss her anyplace else she should quickly pull the gown back in place, spring from the bed and announce that nature calls her to the toilet. This will generally dampen his desire to kiss in the forbidden territory.

Eventually, the husband will learn that if he insists on having sexual contact, he must get on with it without amorous embellishment. She will be absolutely silent or babble about her housework while he is huffing and puffing away. Many men obtain a major portion of their sexual satisfaction from the peaceful exhaustion immediately after the act is over. Thus the wife must insure that there is no peace in this period for him to enjoy. Otherwise, he might be encouraged to soon try for more.

One heartening factor for which the wife can be grateful is the fact that the husband's home, school, church and social environment have been working together all through his life to instill in him a deep sense of guilt in regards to his sexual feelings, so that he comes to the marriage couch apologetically and filled with shame, already cowed and subdued. The wise wife seizes upon this advantage and relentlessly pursues her goal first to limit, later to annihilate completely her husband's desire for sexual expression.

It is not a joke. It is an actual article from the wife of a Methodist minister written in 1894. In it you will discover the sum effect of hundreds of years of doctrine and confusion about human sexuality. As you read it, you may wonder if this is the extreme ranting of one woman and not reflective of the opinion of her time. I assure you, what the lady expresses was the norm of that era.

The tragic irony is that the sexual revolution of the 20th century, with its array of iniquities and perversions, is ultimately rooted in Christian confusion about sex. That confusion, though certainly not as hard edged as the Victorian era, remains to this day.

THE RESULTS OF THE FALL

Original Sin

Without a doubt, the single most significant result of the fall is that mankind's lineage was changed. We want to understand clearly the nature of "the change of blood lineage." Christians have a very solid understanding of the universal manifestation of sin. Scripture is very explicit in that regard:

Romans 5:12–14

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned; for before the law was given, sin was in the world. But sin is not taken into account when there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.

1 Corinthians 15:22

For as in Adam all die, so in Christ all will be made alive.

Change of Blood Lineage

Thus, fallen man's essential problem is that he has an ancestral link to the dead Adam. It is why fallen man's salvation will require a "new Adam," and will necessitate a grafting process into the lineage of the new ancestor of man.

However, the Principle view goes to a much deeper level in

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.

understanding the foundation of man's historical problem with sin. Sin is defined as "any thought or action in violation of God's Heavenly Law that makes a base for Satan to have give and take with me.

The key point of the fall is not just that man sinned, but that man's sin set up a condition for Satan to exert a claim over the lineage of Adam and Eve. How could an archangel, who was meant to serve man, obtain the position of "god" and "ruler" over man? The Principle reveals that the archangel could not establish this on his own, by his own volition. He needed to elicit the volunteer cooperation of man.

Genesis 3:1 indicates the process Lucifer used to gain dominion. Lucifer took the position of "god" by tempting Eve, first in refuting the Commandment of God and then by replacing God's true word with his own. "Did God say you will die? I say, you will surely *not* die!" Remember, God gives the word. By giving The Word, God is giving man the opportunity to share His role and His nature. If Man had fulfilled that role, God's coronation as substantial God, Father and King would have been achieved.

Lucifer hijacked the power of coronation given to man by God. Lucifer gains the position of god over Eve by giving her his word, which was a false word. However for Lucifer to gain dominion as god, he needed Eve to voluntarily submit to his word. By submitting to his word through the action of the spiritual fall, Eve validates his position as "god." She tragically obliges him. This pattern is repeated with Adam. Thus, through the condition committed by Adam and Eve themselves, Lucifer was able to seize the position of dominion over them as "god," "ruler" and father." This was the "change of blood lineage" at its core. See scripture:

2 Corinthians 4 :4

*The **god of this age** has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.*

John 12:31

Now is the time for judgment on this world; now the prince of this world will be driven out.

John 8:44

You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

God Suffers

In Genesis 6:6 we see that God's heart was "filled with pain" as he observed the results of the fall. This is, above all, the most tragic consequence of the fall. A God who was to experience the joy of fulfilled love instead became a God of sorrows who would have to pursue man in an arduous historical process of recovery.

Previously, we explained the significance of the prophet's oracle. The oracle gives us insight into the events of the distant past in the Garden. Ezekiel chapter 16 is another example of such an oracle. The contemporary circumstance is a disobedient and unrepentant Jerusalem. God asks Ezekiel to confront Jerusalem with her detestable practices and express God's frustration and pain.

From what deep well does God draw upon for the imagery He uses to express, so overwhelmingly, His sense of pain and grief? As you read the 16th chapter, the longest chapter of any book of the Bible, you will begin to sense that this God is displacing the sorrow of a long-ago, unspoken tragedy. Jerusalem is merely the contemporary echo of that past, opening the floodgates of pent-up grief and inconsolable sorrows. How did Almighty God learn so well the vivid images of betrayal and the eloquent prose of unrequited love?

Ezekiel 16

The word of the LORD came to me: Son of man, confront Jerusalem with her detestable practices and say, 'This is what the Sovereign LORD says to Jerusalem: Your ancestry and birth were in the land of the

Canaanites; your father was an Amorite and your mother a Hittite. On the day you were born your cord was not cut, nor were you washed with water to make you clean, nor were you rubbed with salt or wrapped in cloths. No one looked on you with pity or had compassion enough to do any of these things for you. Rather, you were thrown out into the open field, for on the day you were born you were despised.

Then I passed by and saw you kicking about in your blood, and as you lay there in your blood I said to you, 'Live!' I made you grow like a plant of the field. You grew up and developed and became the most beautiful of jewels. Your breasts were formed and your hair grew, you who were naked and bare.

Later I passed by, and when I looked at you and saw that you were old enough for love, I spread the corner of my garment over you and covered your nakedness. I gave you my solemn oath and entered into a covenant with you, declares the Sovereign LORD, and you became mine.

I bathed you with water and washed the blood from you and put ointments on you. I clothed you with an embroidered dress and put leather sandals on you. I dressed you in fine linen and covered you with costly garments. I adorned you with jewelry: I put bracelets on your arms and a necklace around your neck, and I put a ring on your nose, earrings on your ears and a beautiful crown on your head. So you were adorned with gold and silver; your clothes were of fine linen and costly fabric and embroidered cloth. Your food was fine flour, honey and olive oil. You became very beautiful and rose to be a queen. And your fame spread among the nations on account of your beauty, because the splendor I had given you made your beauty perfect, declares the Sovereign LORD.

But you trusted in your beauty and used your fame to become a prostitute. You lavished your favors on anyone who passed by and your beauty became his. You took some of your garments to make gaudy high places, where you carried on your prostitution. Such things should not happen, nor should they ever occur. You also took the fine jewelry I gave you, the jewelry made of my gold and silver, and you made for yourself male idols and engaged in prostitution with them.

And you took your embroidered clothes to put on them, and you offered my oil and incense before them. Also the food I provided for you, the fine flour, olive oil and honey I gave you to eat, you offered as fragrant incense before them. That is what happened, declares the Sovereign LORD. And you took your sons and daughters whom you bore to me and sacrificed them as food to the idols. Was your prostitution not enough? You slaughtered my children and sacrificed them to the idols.

In all your detestable practices and your prostitution you did not remember the days of your youth, when you were naked and bare, kicking about in your blood.

Woe! Woe to you, declares the Sovereign LORD. In addition to all your other wickedness, You adulterous wife! You prefer strangers to your own husband!

Father explains the consequences of the fall for God:

What is the pinnacle of God's suffering? There is no question that the fall of God's children, Adam and Eve, is the focal point of His difficulty. Their separation from God was a very pitiful and tearful situation. God is the Father of mankind and Adam and Eve are His first children, the ancestors of fallen mankind; when these children fell, the consequences had a direct impact on God and caused Him incredible suffering. Because the fall was a physical act, God lost His connection with the physical world, and in addition, He endured suffering of the mind and suffering of the soul. The seeds of man's suffering throughout history were planted by Adam and Eve being corrupted at the beginning of human history, and from that time on suffering was handed down from generation to generation.

*The fall of man brought three consequences: God lost His children and He lost His temple, because man was to be the dwelling place of God. Furthermore, God lost the only home in which His love could be manifested; Adam and Eve were not only to be the children of God but to be the recipients of His love. With the fall of man God lost everything He had hoped for in the love of His own children, the love between husband and wife, and the love between parent and child. **The Pinnacle of Suffering, June 26, 1977***

In our next chapter we will discover the meaning of history. God is engaged on an arduous journey to recover His lost loves and to fulfill His destiny to stand as a God of direct, singular dominion.