

CHAPTER SEVEN

THE PRINCIPLES OF RESTORATION

INTRODUCTION

In this chapter, we will describe the principle that governs the restoration of fallen man to God. This principle has operated in history as God has worked to guide man back to the path originally intended for him. Beginning with Adam and Eve, the events in the lives of individuals and civilizations reveal God's active participation in history according to His purpose of fulfillment.

This path is charted by "The Principles of the Creation". The Principles of Restoration are the application of "The Principles of the Creation" to the situation of fallen man.

I. HISTORY AND RESTORATION

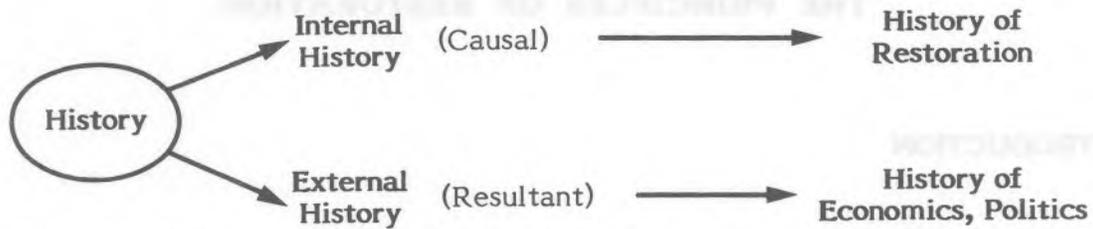
History is a record of past human activity. As such it has no intrinsic meaning. However, when we examine it to learn about human nature and patterns of human behavior, we find it to be rich in lessons for us.

There are obviously multiple factors that affect the development of the story of humanity. Politics and economics, for example, both play very significant roles in our lives. We can study history from either of these perspectives and learn a great deal about it.

However, in this study, we are concerned with history as it reveals God's work of restoration. Since God created man, the realization of His plan for man stands as the primary motivation of historical events.

Because of our free will, we are not bound to interpret history in any particular way. Nevertheless, if we want to understand its full meaning and significance, we must examine it to discover God's unfolding providence of restoration. We call this the Dispensation for Restoration.

The history of restoration is, therefore, the internal or causal history whereas other histories (economic or political) are external or resultant.



II. HISTORY AND GOD

One may well ask what the purpose of studying history is: "What do distant events have to do with me and my life?"

If we look to external history the reason may seem obvious. Take politics, for example. The political systems we have today are the end products of thousands of years of political development. To fully appreciate the nature of any particular system we must trace its development from its roots.

Likewise in science, to fully appreciate the meaning and value of a modern theory such as relativity, we must trace the steps that led to its discovery many years in the past.

And so it is with our relationship with God. Since both God and man are living, dynamic beings, the history of their relationship has been a dynamic changing phenomenon. Man has gradually increased his capacity to comprehend his universe and God, and therefore God has been able to reveal more and more of Himself.

Because man has free will, the actual course of history has always changed according to his right or wrong choices. Because of fallen man's faithlessness, the way in which God influences history has been modified according to each situation.

However, we know that God always works according to His own perfect law. The laws by which he created, "The Principles of the Creation," are applied to the restoration of fallen man and are called the Principles of Restoration.

To appreciate what God is doing in the world today (and hence what we should do), we must come to understand how the Principles of Restoration have operated in history.

Although there are many similarities between the various revelations of Islam, Judaism, Christianity, and other religions, there are also differences. The similarities are due to the unity and oneness of God, His truth and His purpose for man. The differences are due to the differing situations of those who are given the revelation. God does not merely repeat Himself, but always reveals as much as man is ready to receive.

Surely We sent down the Torah, wherein is guidance and light; thereby the Prophets who had surrendered themselves gave judgment for those of Jewry, as did the masters and the rabbis, following such portion of God's Book as they were given to keep and were witnesses to.

(V 48)

In the fourteen hundred years since the Koran was revealed to Muhammad, man and his world have gone through great changes. Changes and development in every field have had profound effects on our lives and our thinking. The emergence of modern science alone has changed the face of the world completely.

What does all this knowledge and human development mean to God? It means that God has a whole new basis for His Dispensation for Restoration. What God can reveal to us transcends all the present boundaries that separate religious beliefs, and that separate science and religion.

To move from the general to the specific, we must ask, "How does all this affect me?"

III. HISTORY AND I

God's providence for mankind depends on individuals. From our personal perspective that means it depends on me. In my mind, I must be aware of several important factors:

I am the product of history and of God's Dispensation for Restoration.

I am the person who must fulfill the purpose of history.

I must go the way of my predecessors in the restoration history and be willing to go further and do more to restore all the unfulfilled endeavors of the past.

I must know God's heart and fundamental will as well as man's providential mission in order to achieve restoration.

I must find, believe in, and unite with the third Adam, so that I can receive all the understanding necessary for me to fulfill the history of restoration.

Because of the great personal responsibility we have, it is vitally important to find out how to fulfill it. To do that we must carefully examine the basis for God's Dispensation for Restoration and we must know exactly how man can eliminate his evil nature.

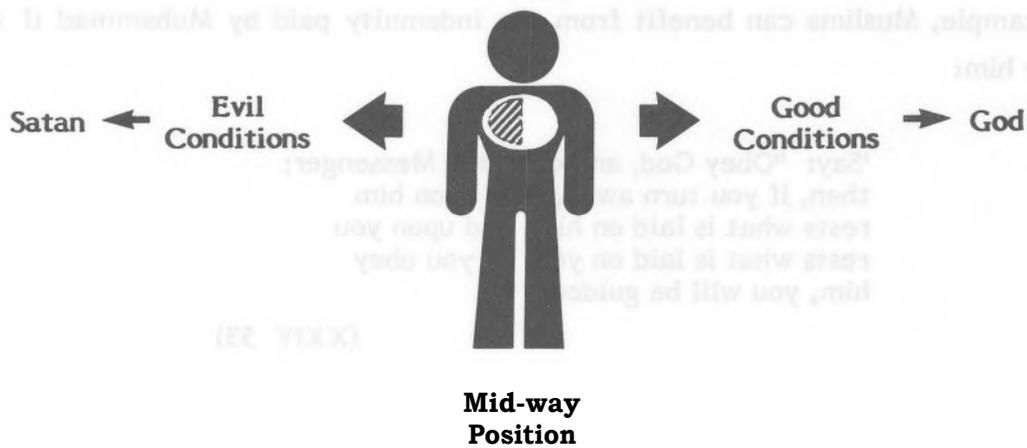
IV. RESTORATION THROUGH INDEMNITY

The Koran emphasizes that God is Compassionate and Merciful. Yet are mercy and forgiveness given to man regardless of his actions? In the last chapter, we explained why man must make an effort to return to God. This responsibility of man is what sets him apart from the rest of creation. We call it man's 5% portion of responsibility (see Chapter One, Section V).

Since forgiveness is not unconditional, man must make certain conditions to be restored. The effort fallen man must make to restore himself is called indemnity. To return to God man must make indemnity conditions.

Adam and Eve, after the Fall, did not belong to God or Satan, they were in what is called the mid-way position. Their descendants had Original Sin, but also the free will to respond to God or Satan. Neither God nor Satan can claim man unless man himself makes conditions to go to one side or the other. Beginning in

the mid-way position, man goes to Satan's side if he disobeys God and commits evil acts, or to God's side if he pays indemnity to free himself of his fallen nature.



For example, God ordered Adam's sons to make a sacrifice as a condition to restore the first family (V 30).

A. Three Types of Indemnity Conditions

There are three kinds of indemnity conditions which we can make to go to God's side, each one reflecting a different degree of payment in relation to what must be restored.

1. Conditions of equal amount

A condition of this kind requires that man pay fully for any evil act committed. For example, the law of equal payment was required of the Jews:

And therein We prescribed for them:
'A life for a life, an eye for an eye,
a nose for a nose, an ear for an ear,
a tooth for a tooth, and for wounds
retaliation' . . .

(V 49)

2. Conditions of lesser amount

A condition may be lessened by the indemnity paid by someone else. In Islam, for example, Muslims can benefit from the indemnity paid by Muhammad if they follow him:

'Say: "Obey God, and obey the Messenger;
then, if you turn away, only upon him
rests what is laid on him, and upon you
rests what is laid on you. If you obey
him, you will be guided." '

(XXIV 53)

... and obey the Messenger — haply so
you will find mercy.

(XXIV 55)

The implication is clearly that obedience to Muhammad reduces one's load of personal indemnity.

3. Conditions of greater amount

If a condition is not completed it must be done again. However, the next time is more difficult, because not only must equal indemnity be paid, but indemnity for the failure itself is added to the original amount.

For example, Moses (after forty years in Pharaoh's palace) showed his people (the Jewish slaves) that he was sent by God to deliver them. Since they did not believe in him, he was forced to leave (XXVIII 14-19). After another difficult forty years in Midian, Moses returned to Egypt with new signs (XX 9-24). The people had to suffer a great deal before Moses could lead them out of captivity (VII 130). To restore the people's lack of faith, the second time was much more difficult than the first.

B. How an Indemnity Condition is Made

An indemnity condition is made when the action being indemnified is reversed. In other words, what we do to separate ourselves from God must be reversed so that we can return to God.

For example, many of the Meccans who opposed Muhammad later paid indemnity for their mistakes by serving him.

Another example can be seen in criminal law, where someone who commits a crime is held responsible by society and given a sentence as a means of paying this debt.

C. Who Makes Indemnity Conditions?

To restore what man has lost, a man must make indemnity conditions. In accordance with the principle of man's portion of responsibility, man must do his part in order to be perfected.

Is the payment of indemnity arbitrary, or does it follow a particular pattern or schedule?

D. The Foundation for the Perfected Adam

For God and man alike, the most important event in history is the perfection of one man, because this event marks the beginning of the history of goodness. The man to accomplish this must be born free of Original Sin and must be able to know God's heart and will fully.

Because man became sinful through his own error and failure, he must pay indemnity so that God can send another sinless man in Adam's place. Indemnity is paid to lay a foundation to receive the perfected Adam.

Not only is this indemnity necessary for humanity to receive the perfected Adam in history, but also for us as individuals to receive him in our own lives. We cannot rid ourselves of fallen nature without the help of sinless, perfected Adam. The principle for laying the foundation to receive the perfected Adam is the same for an individual as it is for any group of individuals.

How is this foundation laid?

As it is stated above, indemnity is paid by reversing the direction that led to separation from God. To restore Adam, his mistakes must be reversed.

What were Adam's basic errors?

Adam failed God in two important ways:

1. He failed to have faith in the Word of God, and he disobeyed God by "eating of the fruit".
2. As a result of his disobedience, he failed to fulfill his purpose, to achieve perfect unity with God in accordance with the Three Blessings, and to incarnate the word.

These two errors must be restored to lay the Foundation for the Perfected Adam. The restoration of each error requires particular conditions which we will now examine.

1. The Foundation of Faith

There are three elements required to set up a Foundation of Faith:

- a. A central figure
 - b. A conditional object
 - c. A mathematical time period.
- a. The central figure

To restore the faithlessness of Adam, there must first be someone to represent Adam in making the indemnity condition. In history, this is someone God chooses because of his particular qualifications. In our own individual course of restoration that person is ourself. We call whoever is in the position of making the Foundation of Faith the central figure.

- b. The conditional object

The central figure must then make a condition of faith. Adam was supposed to obey God's command, so the central figure must likewise do whatever is required by God for his faith to be demonstrated. The task that God requires man to accomplish is called the conditional object.

- c. The mathematical time period

Adam's fall meant the loss of God's ideal in the general sense, but it also meant that certain conditions, represented by mathematical numbers, were not fulfilled. Because these numbers were not sealed to God in Adam's life, they have had to be restored by central figures chosen to re-establish the Foundation of Faith. Briefly, the key numbers and examples of their appearance in history are as follows:

- 12 The four position foundation is established in three stages of development:

$$3 \times 4 = 12$$

examples: 120 years for Noah to build the Ark

12 years of persecution of the Muslims in Mecca

- 4 The three stages of growth are fulfilled when man enters the fourth stage — God's direct dominion:

$$3 + 1 = 4$$

examples: 40-day flood judgment at Noah's time

40-day fast of Moses

- 21 Three is the heavenly number for creating the Four Position Foundation (God, man, and woman); four is the earthly number. Together, passing through the three stages of growth they make 21 — the number representing the perfection of the four position foundation in heaven and earth:

$$3 + 4 = 7 \quad 7 \times 3 = 21$$

examples: 21 days of Noah sending out doves

21 years of Jacob in Haran

- 40 The Four Position Foundation passes through nine stages of development (formation, growth and completion stages each having three stages) before reaching perfection in the tenth:

$$9 + 1 = 10 \quad 10 \times 4 = 40$$

examples: 40 days of Noah's waiting to send the doves after the rain stopped

Moses began his mission at age 40

Muhammad began his mission at age 40

Each central figure coming after Adam has had to restore the numbers 12, 4, 21, and 40 in order to lay the Foundation of Faith. Where a central figure has failed, his failure must be restored. In addition, the previous failures of those men

who were in that central position must also be restored on the basis of these numerical representations.

As God created first the symbol (creation) and then the image (man) of His own reality, so also re-creation (restoration) of fallen man has had to follow the same pattern. For the first 2,000 years of restoration history (from Adam to Abraham) man restored his faith before God through symbolic offerings.

The second 2,000 year period (from Abraham to Jesus) was the Age of the Image, where man's faith centered on the temple as the image of perfected man. In the final 2,000 year period (from Jesus to the third Adam) restoration has centered on the real temple, Jesus, in preparation for the third Adam to actually accomplish the will of God on earth.

Because of God's restoration in stages of symbol, image, and reality, there are distinct parallels in the significant time periods within the three 2,000-year stages. These will be examined later.

The Koran reveals the importance of mathematical numbers in general:

' . . . He has numbered everything in numbers . . . '

(LXII 29)

and the number forty in particular:

. . . when he is fully grown, and reaches forty years, he says, 'O my Lord, dispose me that I may be thankful for Thy blessing. . . '

(XLVI 13)

When the central figure has completed the Foundation of Faith to restore Adam's faithlessness, the Foundation of Substance must be made as a condition to eliminate man's fallen nature.

2. The Foundation of Substance

Adam was subjugated by the angel Iblis and realized his fallen nature as it was transmitted by Eve. Instead of dominating the angel, he was dominated by the angel. When dominated by the angel, he couldn't be dominated by God. Therefore, Adam and all mankind have been a reflection of Satan rather than God.

To remove this satanic nature, the angel must be dominated by man. The two of them, whether represented by the conflicting forces within a man himself or between men, must enter a principled relationship. By doing this, the four characteristics of the fallen nature are reversed, and indemnity is paid to restore man as the true expression of the Word of God.

The four characteristics of fallen nature that must be restored (see Chapter Two, Section IV, F) are as follows:

- a. Failure to take God's viewpoint
- b. Leaving one's given position
- c. Reversal of dominion
- d. Multiplication of evil

To make a Foundation of Substance, someone in the position of Iblis must humble himself to someone in the position of Adam, as God originally intended.

And when We said to the angels, 'Bow yourselves to Adam'; so they bowed themselves, save Iblis; he refused, and waxed proud, .. .

(II 32)

He must then allow himself to be directed by the man in Adam's position who, centered on God, can guide both of them in restoring their fallen natures.

Within our own being, we must make a Foundation of Faith by offering ourselves, mind and body, as the central figure, and we must then overcome our "Iblis nature" with our "Adam nature," so that we can be guided by God rather than Satan.

3. The Foundation for the Perfected Adam

The Foundation of Faith and the Foundation of Substance together make the Foundation for the Perfected Adam.



Foundation of Faith (Faith in the Word)	Foundation of Substance (Incarnation of the Word)
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**Foundation to receive
Perfected Adam**

Because of the importance of the perfected Adam to all men, the very core of history can be seen as God's effort to inspire man to make the proper foundation. Laying the foundation to receive the perfected Adam is not only the work of central figures in the history of restoration, but also the personal responsibility of each of us. Without receiving the perfected Adam, we cannot be freed from Original Sin and restored to God.

In the following chapters we will trace the long and painful history of man's gradual return to God.

CONCLUSION

Fulfillment of the Three Blessings given to man (see Chapter One, Section III), through which man can realize his God-given purpose, has been the central goal of history. The principle originally requiring man to fulfill his 5% portion of responsibility by obeying God's instruction, now requires him to pay indemnity through suffering to rid himself of his satanic nature.

Because we are impure, we cannot understand purity, and we are therefore incapable of understanding God adequately. To solve this problem, there must be at least one sinless man who, by beginning pure (like Adam before the Fall), can lead the way to the restoration of the Three Blessings. This perfected Adam is the hope for all mankind to achieve personal salvation and to realize an ideal world on the earth.