

The Purpose of Creation (EotDP P1 C1 S3 pp32-36)

[Home page](#)

[The Consequences of the Human Fall \(EotDP P1 C2 S4 pp68-74\)](#)

[The Principle of Restoration Through Indemnity \(EotDP P2 Intro.; S1 pp175-181\)](#)

Section 3: The Purpose of Creation (EotDP P1 C1 S3 pp32-36)

The Purpose of the Creation of the Universe

[Good Object Partners for the Joy of God](#)

Please read for me

[3.1 The Purpose of the Creation of the Universe](#)

It is recorded in the Bible that after God completed each day of creation, He saw that it was good (Gen. 1:4-31). This suggests that God wanted His creations to be object partners embodying goodness that He might take delight in them. How can the creation give God the greatest joy?

God created human beings as the final step in creating the universe. He created them in His image, in the likeness of His internal nature and external form, and gave them sensibility to all feelings and emotions because it was His intention to share joy with them. After their creation, God blessed Adam and Eve:

Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth. - Gen. 1:28

These are the *three great blessings*: to be fruitful (mature and ready to bear fruit), multiply and have dominion over the creation. Had Adam and Eve obeyed this divine mandate and built the Kingdom of Heaven, there is no doubt that God would have felt the greatest joy as His sons and daughters rejoiced in the world of His ideal.

How can God's three great blessings be fulfilled? They can be realized only when the four position foundation, which is the fundamental foundation of creation, has been established. The three great blessings are fulfilled when the whole creation, including human beings, completes the four position foundation with God as the center. This is the Kingdom of Heaven, where ultimate goodness is realized and God

feels the greatest joy. This is, in fact, the very purpose for which God created the universe.

The ultimate purpose of the universe, with human beings at its center, is to return joy to God. All entities have dual purposes. As was explained earlier, every entity has dual centers of movement, one of internal nature and another of external form. These centers pursue corresponding purposes - for the sake of the whole and for the sake of the individual - whose relationship is the same as that between internal nature and external form. These dual purposes relate to each other as cause and result, internal and external, subject partner and object partner. In God's ideal, there cannot be any individual purpose which does not support the whole purpose, nor can there be any whole purpose that does not guarantee the interests of the individual. The infinite variety of beings in the universe form one vast organic body interwoven by these dual purposes.

3.2 Good Object Partners for the Joy of God

To understand more precisely the issues concerning God's purpose of creation, let us first examine how joy is produced. Joy is not produced by an individual alone. Joy arises when we have an object partner in which our internal nature and external form are reflected and developed. Our object partner helps us to feel our own internal nature and external form through the stimulation it gives. This object partner may be intangible or it may be substantial. For example, an artist's object partner may be an idea in his mind, or the finished painting or sculpture which substantiates that idea. When he visualizes his idea or beholds his work, he is stimulated to feel his own internal nature and external form reflected in it and feels joy and satisfaction. When his idea alone is the object partner, it is not as stimulating, nor is the joy that it brings as profound, as that from a finished work. This nature of human beings originates in God's nature. In like manner, God feels the fullness of joy when He is stimulated by His substantial object partners to feel His original internal nature and original external form through them.

It was explained earlier that when the Kingdom of Heaven is realized - through the fulfillment of the three great blessings and the establishment of the four position foundation - it becomes the good object partner that gives joy to God. Let us investigate how the Kingdom becomes God's good object partner.

The key to God's first blessing is the perfection of individual character. An individual's mind and body are discrete projections and object partners of God's dual characteristics. In order for an individual to perfect his character, he must form a four position foundation within himself whereby his mind and body become one through give and take action with God as their center. Such individuals become the temples of God, (1 Cor. 3:16) achieve complete oneness with Him, (John 14:20) and acquire a divine nature. They experience the Heart of God as if it were their own.

Hence, they understand His Will and live fully attuned to it. When a person abides in the state of individual perfection, he lives as the substantial object partner to his mind. Because the center of his mind is God, he also lives as the substantial object partner to God. Both the mind and God rejoice as they experience their internal nature and external form through the stimulation which their object partners give them. Accordingly, when people realize God's first blessing, they become God's beloved who inspire Him with joy. Sharing all the feelings of God as their own, they would never commit any sinful acts that would cause God grief. This means they would never fall.

God's second blessing was to be fulfilled by Adam and Eve after they had achieved individual perfection as object partners to God, each manifesting an aspect of God's dual characteristics. In order to construct the four position foundation in their family, Adam and Eve should have joined in loving oneness as husband and wife and raised children. This would have been the fulfillment of the second blessing. A family or society that has formed the four position foundation in line with God's ideal is patterned after the image of a perfect individual. It thus becomes the substantial object partner to the individual who lives in oneness with God, and consequently, it also becomes the substantial object partner to God. The individual feels joy, and likewise God feels joy, when each perceives in this family or community the manifestation of his own internal nature and external form. When God's second blessing is fulfilled, this family or community also becomes a good object partner giving joy to God.

Before we examine how a person upon attaining the third blessing establishes a good object partner giving joy to God, we must first investigate the relationship between human beings and the creation from the viewpoint of internal nature and external form.

Prior to creating human beings, God created the natural world by expressing partial reflections of the internal nature and external form He had conceived for human beings. Consequently, a human being contains within himself the sum total of the essences of all things. This is the reason he is called the microcosm of the cosmos.

When God created living things, He began with creatures of a lower order. Over the course of time, He created animals of a higher order with more complex biological functions, culminating with human beings at the highest level. Therefore, human beings contain all the elements, structures and qualities found in animals. For example, human vocal cords are so versatile that they can imitate virtually any animal sound. Because the human body contains all the beautiful curves and lines of the creation, an artist hones his skills by drawing nude models.

Although human beings and plants have different structures and functions, they are similar in that they both are composed of cells. All the elements, structures and

characteristics of plants can be found in human beings. For example, a plant's leaf corresponds to the human lung in appearance and function. As leaves absorb carbon dioxide from the atmosphere, the human lung absorbs oxygen. Branches and stems of plants correspond to the human circulatory system, which distributes nourishment to the entire body; the xylem and phloem correspond to human arteries and veins. The roots of a plant correspond to the human stomach and intestines, which absorb nutrients.

Human beings were fashioned from clay, water and air; consequently they contain elements of the mineral kingdom. Moreover, the earth displays a similarity to the structure of the human body: the earth's crust is covered with plants, its underground waterways exist inside the substrata, and beneath it all lies a molten core surrounded by a rocky mantle. This resembles the structure of the human body, which has skin covered with hair, blood vessels running inside the musculature, and marrow lying deeper still within the bones.

The meaning of God's third blessing is the perfection of a human being's dominion over the natural world. To fulfill this blessing, the four position foundation of dominion must be established centered on God. Human beings and the natural world, which are the substantial object partners of God at the level of image and symbol respectively, must share love and beauty to become completely one.

The natural world is an object partner which exhibits human internal nature and external form in diverse ways. Hence, ideal human beings receive stimulation from the world of nature. Sensing their own internal nature and external form displayed throughout the creation, they feel immense joy. God also delights when He experiences the stimulation of His original internal nature and original external form from the universe; this is possible when it becomes His third object partner through the harmonious union of human beings and the natural world. Therefore, when human beings realize God's third blessing, the entire universe becomes yet another good object partner giving joy to God. Had God's purpose of creation been realized in this way, an ideal world without even a trace of sin would have been established on the earth. We call this world the Kingdom of Heaven on earth. When life in the Kingdom of Heaven on earth comes to a close, people are to enter the spirit world and naturally enjoy eternal life in the Kingdom of Heaven there.

Based on the discussion thus far, we can understand that the Kingdom of Heaven resembles a person who has achieved individual perfection, taking after God's original internal nature and external form. In an individual, the mind's command is transmitted to the whole body through the central nervous system, causing the body to act with one purpose. Likewise, in the Kingdom of Heaven, God's direction will be conveyed to all His children through the True Parents of humankind, guiding everyone to live as one.

[Back to top](#)

Section 4: The Consequences of the Human Fall (EotDP P1 C2 S4 pp68-74)

Please read for me

Satan and Fallen Humanity

Satan's Activities in Human Society

Good and Evil Seen from the Viewpoint of Purpose

The Works of Good Spirits and Evil Spirits

Sin

The Primary Characteristics of the Fallen Nature

What were the consequences of the spiritual and physical fall of Adam and Eve for the entire universe, including humankind and the angels? Let us discuss some of the most serious consequences.

4.1 Satan and Fallen Humanity

Satan is the name given to the Archangel Lucifer after he fell. When the first human ancestors fell, they bound themselves in blood ties with Lucifer. They formed a four position foundation yoked to Satan, and thus all humanity became the children of Satan. This is why Jesus said to the people, “you are of your father the devil,” and called them a “brood of vipers.” (John 8:44; Matt. 12:34; 23:33 cf. Matt. 3:7) St. Paul wrote, “not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons,” (Rom. 8:23) indicating that no one belongs to the lineage of God. Instead, due to the Fall of the first human ancestors, human beings are of the lineage of Satan.

Had Adam and Eve reached full maturity and built a four position foundation centering on God, the world of God's sovereignty would have been established at that time. While still immature, however, they fell and formed a four position foundation centering on Satan. Consequently, this world has come under Satan's sovereignty. Hence, the Bible calls Satan “the ruler of this world” and “the god of this world.” (John 12:31; 2 Cor. 4:4)

Once Satan came to dominate human beings, who were intended to be the lords of creation, he also achieved domination over everything in the universe. Accordingly, it is written, “the creation waits with eager longing for the revealing of the sons of

God. . . . We know that the whole creation has been groaning in travail together until now.” (Rom. 8:19-22) These verses describe the agony of the creation under the domination of Satan as it longs for the appearance of unfallen people who have perfected their original nature; it yearns for the day when they will vanquish Satan and rule it in love.

4.2 Satan's Activities in Human Society

Satan is constantly accusing all people before God, as he did Job, in order to drag them into hell (Job 1:9-11). However, even Satan cannot perpetrate his evil activity unless he first finds an object partner with whom he can form a common base and engage in give and take action. Satan's object partners are evil spirits in the spirit world. The object partners to these evil spirits are the spirit selves of evil people on the earth, and the vehicles through which these evil spirit selves act are their physical selves. Accordingly, the power of Satan is conveyed through evil spirits and is manifested in the activities of earthly people. For example, Satan entered into Judas Iscariot, (Luke 22:3) and Jesus once called Peter “Satan.” (Matt. 16:33) In the Bible, the spirits of evil earthly men are called “angels” of the devil. (Matt. 25:41)

The Kingdom of Heaven on earth is a restored world in which Satan can no longer instigate any activity. To realize this world, it is necessary for all humanity to eliminate their common base with Satan, restore their common base with God, and engage in give and take action with Him. The prophecy that in the Last Days God will confine Satan in a bottomless pit (Rev. 20:1-3) signifies that Satan will be utterly incapable of any activity, since there will no longer be any counterpart with whom Satan can relate. In order to eliminate our common base with Satan and be capable of judging him, (1 Cor. 6:3) we must understand the identity and crime of Satan and accuse him before God.

However, God endowed human beings and angels with freedom; therefore, He cannot restore them by force. Of their own free will, human beings are to bring Satan to voluntary submission by upholding the Word of God through fulfilling their responsibility. Only in this way can we be restored to the original ideal purposed by God at the creation. Because God works His providence based on this principle, the history of the providence of restoration has been repeatedly prolonged.

4.3 Good and Evil Seen from the Viewpoint of Purpose

Having already defined good and evil, let us further examine the nature of good and evil from the viewpoint of purpose. Had Adam and Eve loved each other as God intended and formed a four position foundation centered on God, they would have established a good world. But when they loved each other with a purpose contrary to God's intentions and established a four position foundation centered on Satan, they

ended up forming an evil world. This demonstrates that although good and evil elements or actions may take the same form, their true nature may be discerned through their fruits. They yield their fruits in accordance with the divergent purposes they pursue.

We find many cases where an aspect of human nature conventionally considered evil is, in fact, good if its purpose is directed toward the Will of God. Let us take the example of desire. Desire, which people often consider sinful, is actually God-given. Joy is the purpose of creation, and joy can only be attained when desire is fulfilled. If we had no desire, we could never experience joy. If we had no desire, we would not have any aspiration to receive God's love, to live, to perform good deeds, or to improve ourselves. Without desire, therefore, neither God's purpose of creation nor the providence of restoration could be fulfilled. An orderly, harmonious and flourishing human society would be impossible.

Desires, being part of our God-given nature, are good when they bear fruit for the purpose of God's Will, or are evil when they bear fruit for the purpose of Satan's will. On this basis, we can deduce that even this evil world will be restored to goodness and become the Kingdom of Heaven on earth if it changes its direction and purpose according to the guidance of Christ. The providence of restoration may thus be interpreted as the process of changing the direction of this fallen world from its current satanic purpose to the purpose of building the Kingdom of Heaven, God's ideal of creation.

Any standard of goodness set during the course of the providence of restoration is not absolute but relative. In any particular period of history, obedient compliance with the doctrines expounded by the prevailing authorities is considered good, while actions in opposition to them are considered evil. But the change of an era ushers in new authorities and doctrines, with new goals and new standards of good and evil. For the adherents of any religious tradition or school of thought, complying with the precepts of its doctrine or philosophy is good, while opposing them is evil. But whenever a doctrine or philosophy undergoes a change, its standards of good and evil will also change according to its new goals. Similarly, if an adherent converts to a different religion or school of thought, then naturally his goals and standards of good and evil will change accordingly.

Conflicts and revolutions constantly plague human society, mainly because of the continual changes in standards of good and evil as people seek to fulfill divergent purposes. Yet throughout the endless cycles of conflict and revolution in human history, people have been seeking the absolute goodness which their original mind desires. Conflicts and revolutions in fallen human society will inevitably continue as people pursue this absolute goal, until the final achievement of the world of goodness. The standard of goodness will remain relative only as long as the course of restoration continues.

Once the sovereignty of Satan is expelled from the earth, then God, the eternal and absolute Being transcendent of time and space, will establish His sovereignty and His truth. In that day, God's truth will be absolute, and hence the purpose which it serves and the standard of goodness which it sets will both be absolute. This cosmic, all-encompassing truth will be firmly established by Christ at his Second Advent.

4.4 The Works of Good Spirits and Evil Spirits

We use “good spirits” as a general term for God, spirits on the side of God, and good angels. The general term for Satan and spirits on his side is “evil spirits.” The works of good spirits and evil spirits, as in the case of good and evil acts generally, have a similar appearance at the outset but pursue contrary purposes.

Over time, the works of a good spirit will increase a person's sense of peace and righteousness and even improve his health. The works of evil spirits, on the contrary, will gradually lead to an increase of anxiety, fear and selfishness and cause his health to deteriorate. It may be difficult for someone who does not know the Principle to discern the works of spirits, but eventually, often belatedly, he will recognize the nature of the spirits by the fruits they bear. Since a fallen person stands in the midway position between God and Satan and relates with both of them, the works of a good spirit may be accompanied by the subtle influences of an evil spirit. In other cases, phenomena which begin as the works of evil spirits may, as time passes, merge with the works of good spirits. Discerning the spirits is thus very difficult for those who do not understand the Principle. It is a pity that many religious authorities, in their ignorance, condemn the works of good spirits by lumping them together with the works of evil spirits. This may place them in inadvertent opposition to the Will of God. In the present era, spiritual phenomena are becoming ever more prevalent. Unless religious leaders can correctly distinguish the works of good spirits from the works of evil spirits, they cannot properly instruct and guide those who experience spiritual phenomena.

4.5 Sin

Sin is a violation of heavenly law which is committed when a person forms a common base with Satan, thus setting a condition for give and take action with him. Sin can be classified into four kinds. The first is the original sin. This sin originated with the spiritual and physical fall of our first human ancestors. It is ingrained in our lineage and is the root of all sins. The second is hereditary sin. This is sin which one inherits from one's ancestors on account of their connection through lineage. It is written in the Ten Commandments that the sins of parents will be visited upon their descendants. (Exod. 20:5)

The third is collective sin. This is sin for which a person is responsible as a member of a group, even though he neither committed the sin himself nor inherited it from his ancestors. An example of this kind of sin is the crucifixion of Jesus. Although only the chief priests and certain scribes committed the deed when they sent Jesus to be crucified, the Jewish people and humanity as a whole have together shouldered the responsibility for this sin. As a consequence, the Jewish people were cast into the position to undergo grievous suffering, and humanity as a whole has had to walk a path of tribulation, until the Second Coming of Christ. The fourth is individual sin, which an individual himself commits.

The original sin may be thought of as the root of all sins, hereditary sin as the trunk, collective sin as the branches, and individual sin as the leaves. All sins sprout from the original sin, which is their root. Without extirpating the original sin, there is no way to completely eradicate other sins. However, no man is able to unearth this root of sin, buried deep in the recesses of time. Only Christ, who comes as the root and True Parent of humanity, can grasp it and uproot it.

4.6 The Primary Characteristics of the Fallen Nature

Eve inherited from the Archangel all the proclivities incidental to his transgression against God when he bound her in blood ties through their sexual relationship. Adam in turn acquired the same inclinations when Eve, assuming the role of the Archangel, bound him in blood ties through their sexual relationship. These proclivities have become the root cause of the fallen inclinations in all people. They are the primary characteristics of our *fallen nature*.

The fundamental motivation which engendered these primary characteristics of the fallen nature lay in the envy the Archangel felt toward Adam, the beloved of God. How can there be anything such as envy and jealousy in an archangel, whom God created for a good purpose? The Archangel was endowed with desire and intellect as a part of his original nature. Because the Archangel possessed an intellect, he could compare and discern that God's love for human beings was greater than the love God gave to him. Because he also possessed desires, he had a natural yearning for God to love him more. This desire of the heart was naturally conducive to envy and jealousy. Envy is an inevitable byproduct of the original nature, like the shadow cast by an object in the light.

After human beings reach perfection, however, they will never be induced to fall because of incidental envy. They will know deep inside that the temporary gratification they might feel by attaining the object of their desire is not worth the agony of self-destruction that would ensue. Hence, they would never commit such crimes.

A world that has fulfilled the purpose of creation is a society built upon organic interrelationships much like the structure of the human body. Recognizing that the downfall of an individual would cause the whole to perish, society will keep its individual members from such self-destruction. In this ideal world, the envious desires that arise incidentally from the original nature will be channeled into spurring the progress of humanity. They will never cause people to fall.

The primary characteristics of the fallen nature can be divided broadly into four types. The first is failing to take God's standpoint. A principal cause of the Archangel's fall was his failure to love Adam with the same heart and perspective as God; instead he felt jealous of Adam. This led him to tempt Eve. An example of this characteristic of the fallen nature is when a courtier feels jealous of the king's favorite instead of sincerely respecting him as one whom the king loves.

The second is leaving one's proper position. Seeking more of God's love, Lucifer desired to enjoy the same position of love in the human world as he had in the angelic world. This unrighteous desire caused him to leave his position and fall. People are induced by unrighteous desires to step beyond the bounds of what is right and overreach themselves because of this primary characteristic of the fallen nature.

The third is reversing dominion. The angel, who was supposed to come under the dominion of human beings, instead dominated Eve. Then Eve, who was supposed to come under the dominion of Adam, dominated him instead. This disruption of the proper order has borne bitter fruit. Human society is thrown out of order by people who leave their proper position and then reverse the order of dominion. These repeated occurrences are rooted in this primary characteristic of the fallen nature.

The fourth is multiplying the criminal act. After her fall, had Eve not repeated her sin by seducing Adam, Adam would have remained whole. The restoration of Eve alone would have been relatively easy. However, Eve spread her sin to others by inducing Adam to fall. The proclivity of evil people to entangle others in an expanding web of crime stems from this primary characteristic of the fallen nature.

Please read for me

Introduction to Restoration

Restoration through Indemnity

The Foundation for the Messiah

The Foundation of Faith

The Foundation of Substance

Introduction to Restoration

The *providence of restoration* refers to God's work to restore human beings to our original, unfallen state so that we may fulfill the purpose of creation. As discussed in Part 1, human beings fell from the top of the growth stage and have been held under Satan's dominion ever since. To restore human beings, God works to cut off Satan's influence. Yet, as was explained in Christology, we must have the original sin removed before we can sever Satan's bonds and be restored to the state before the Fall. This is possible only when we are born anew through the Messiah, the True Parent. To explain further: we first need to go through a course to separate Satan from ourselves. We do this in order to restore ourselves in form to the spiritual level which Adam and Eve had reached before the Fall - the top of the growth stage. On this foundation, we are to receive the Messiah and be reborn, and thereby be fully restored to the original state of human beings before the Fall. Finally, by following the Messiah, we should continue our growth to maturity where we can fulfill the purpose of creation.

Since the providence of restoration is God's work of re-creation, which has as its goal the fulfillment of the purpose of creation, God works this providence in accordance with His Principle. In the course of the providence of restoration, this principle is called the *Principle of Restoration*. Let us study how the providence of restoration is to be accomplished.

Section 1

The Principle of Restoration through Indemnity

1.1 Restoration through Indemnity

Before discussing the Principle of Restoration through Indemnity, we must first understand in what position, due to the Fall, human beings came to stand in relation to both God and Satan. If the first human ancestors had not fallen but had reached perfection and become one in heart with God, then they would have lived relating only with God. However, due to their Fall, they joined in a kinship of blood with Satan, which compelled them to deal with him as well. Immediately after the Fall, when Adam and Eve had the original sin but had not yet committed any subsequent good or evil deeds, they found themselves in the *midway position* - a position between God and Satan where they were relating with both. As a consequence, all their descendants are also in the midway position. Take, for example, a person in the fallen world who does not believe in Jesus but leads a conscientious life. As long as he leads a virtuous life, Satan cannot drag him into hell; yet God cannot bring him to Paradise either as long as he does not believe in Jesus. He remains in the midway position. His spirit ends up abiding in an intermediate region of the spirit world which is neither Paradise nor hell.

How does God separate Satan from fallen people who stand in the midway position? Satan relates with them on the basis of his connection with them through lineage. Therefore, until people make a condition through which God can claim them as His own, there is no way God can restore them to the heavenly side. On the other hand, Satan acknowledges that God is the Creator of human beings. Unless Satan finds some condition through which he can attack a fallen person, he also cannot arbitrarily claim him for his side. Therefore, a fallen person will go to God's side if he makes good conditions and to Satan's side if he makes evil conditions.

For example, when Adam's family was in the midway position, God instructed the children, Cain and Abel, to offer sacrifices that they might come into a position where God could work His providence through them. Yet because Cain killed Abel, the condition was made which allowed Satan to claim them instead. God sent Jesus to fallen people that they might stand on God's side through the condition of believing in him. Unfortunately, when he came, many rejected him and remained on Satan's side. This is the reason Jesus is both the Savior and the Lord of judgment.

What, then, is the meaning of restoration through indemnity? When someone has lost his original position or state, he must make some condition to be restored to it. The making of such conditions of restitution is called *indemnity*. For example, to recover lost reputation, position or health, one must make the necessary effort or pay the due price. Suppose two people who once loved each other come to be on bad terms; they must make some condition of reconciliation before the love they previously enjoyed can be revived. In like manner, it is necessary for human beings who have fallen from God's grace into corruption to fulfill some condition before they can be restored to their true standing. We call this process of restoring the original position and state through making conditions *restoration through indemnity*, and we call the

condition made a *condition of indemnity*. God's work to restore people to their true, unfallen state by having them fulfill indemnity conditions is called the *providence of restoration through indemnity*.

How does a condition of indemnity compare with the value of what was lost? We can answer by listing the following three types of indemnity conditions.

The first is to fulfill a condition of equal indemnity. In this case, restoration is achieved by making a condition of indemnity at a price equal to the value of what was lost when one departed from the original position or state. Acts of restitution or compensation are indemnity conditions of this type. The verse "life for life, eye for eye, tooth for tooth," (Exod. 21:23-24) refers to this type of indemnity condition. The second is to make a condition of lesser indemnity. In this case, restoration is achieved by making a condition of indemnity at a price less than the value of what was lost. For instance, when someone owes a huge debt, if the creditor displays good will in forgiving a portion of the debt, then the debtor can pay back less than the total amount and still satisfy the entire debt. The outstanding example of this is redemption through the cross. Merely by fulfilling a small indemnity condition of faith in Jesus, we receive the much greater grace of salvation, which entitles us to participate with Jesus in the same resurrection. By making the indemnity condition of baptism by water, we can be spiritually born anew through Jesus and the Holy Spirit. Furthermore, by taking a piece of bread and a cup of wine at the sacrament of Holy Communion, we receive the precious grace of partaking in Jesus' body and blood. All these are examples of conditions of lesser indemnity.

The third is to make a condition of greater indemnity. When a person has failed to meet a condition of lesser indemnity, he must make another indemnity condition to return to the original state, this time at a price greater than the first. For example, because Abraham made a mistake when offering the sacrifice of a dove, ram and heifer, he had to meet a condition of greater indemnity to rectify his failure. God thus asked him to offer his only son Isaac as the sacrifice. In the days of Moses, when the Israelites failed to believe in God's promise during their forty days of spying in the land of Canaan, they had to fulfill a condition of greater indemnity by wandering in the wilderness for forty years, calculated as one year for each day of the failed spy mission. (Numbers 14:34)

Why is a condition of greater indemnity necessary when an indemnity condition is set up for the second time? Whenever a central figure in God's providence makes a second attempt to fulfill an indemnity condition, he must fulfill not only his own unfulfilled condition; in addition, he must make restitution for the failures of the people who came before him.

Next, let us study the method of fulfilling indemnity conditions. For anyone to be restored to the original position or state from which he fell, he must make an

indemnity condition by reversing the course of his mistake. For instance, because the chosen people reviled Jesus and sent him to the cross, to be saved and restored to the original position of God's elect, the chosen people must go the opposite way: love Jesus and willingly bear the cross for his sake. (Luke 14:27) This is the reason Christianity became a religion of martyrdom. Furthermore, human beings caused tremendous grief to God by violating His Will and falling. To restore this through indemnity, we must seek to regain our pure, original nature and comfort God's Heart by living in obedience to God's Will. Similarly, because the first Adam forsook God, his descendants ended up in the bosom of Satan. Accordingly, in order for Jesus, the second Adam, to take people out of the bosom of Satan and return them to God, he had to worship and honor God even after being forsaken by Him. This is the complicated reason behind God's abandonment of Jesus on the cross. (Matt. 27:46) Finally, a nation's laws impose punishment on criminals for the purpose of setting the indemnity conditions necessary for maintaining order in society.

Who should make indemnity conditions? Earlier, we learned that human beings should have become perfect by fulfilling their responsibility; they then would have had the authority to govern even the angels. Yet the first human ancestors failed in their responsibility and thereby fell to the state where they were dominated by Satan. To escape from Satan's domination and be restored to the state where we rule over him, we ourselves must fulfill the necessary indemnity conditions as our portion of responsibility.

1.2 The Foundation for the Messiah

The Foundation of Faith

The Foundation of Substance

The Messiah comes as the True Parent of humanity because only he can remove the original sin by giving rebirth to humanity, born of fallen parents. For fallen people to be restored to their original state, we must receive the Messiah. Before we can receive the Messiah, however, we must first establish the *foundation for the Messiah*.

What indemnity conditions are required for establishing the foundation for the Messiah? To answer this question, we must first understand how Adam was to have realized the purpose of creation and how he failed to do it, because the condition of indemnity is made by reversing the course of the deviation from the original path.

For Adam to realize the purpose of creation, he was supposed to fulfill two conditions. First, Adam should have established the *foundation of faith*. The person to lay this foundation was Adam himself. The condition to establish this foundation was to keep strictly to God's commandment not to eat of the fruit of the tree of the

knowledge of good and evil. In fulfilling this condition, Adam would have passed through a set growing period, which was the time allotted for him to fulfill his portion of responsibility. This period represents some numbers of providential significance. Hence, the growing period may be thought of as a period to fulfill certain numbers.

The second condition which Adam was supposed to fulfill in order to realize the purpose of creation was to establish the *foundation of substance*. After Adam established an unshakable foundation of faith, he was then to become one with God, thereby establishing the foundation of substance. This means he would have become the perfect incarnation of the Word (John 1:14) with perfect character, fulfilling God's first blessing. In this way, had he not fallen, Adam would have completed the purpose of creation. For a fallen person to establish the foundation for the Messiah, he must pass through a similar course: establishing first the foundation of faith and then the foundation of substance.

1.2.1 The Foundation of Faith

Because Adam disobeyed the Word of God and fell, he could not establish the foundation of faith. Hence, he could neither become the perfect incarnation of the Word nor complete the purpose of creation. To restore the basis upon which they can complete the purpose of creation, fallen people must first restore through indemnity the foundation of faith which the first human ancestors failed to establish. There are three aspects to the indemnity condition required for restoring the foundation of faith.

First, there must be a central figure. From the time Adam failed to establish the foundation of faith, God has been looking for central figures who could restore the lost foundation of faith. God had Cain and Abel offer sacrifices for this purpose. Likewise, God called men such as Noah, Abraham, Isaac, Jacob, Moses, the kings and John the Baptist for the purpose of raising them up as central figures.

Second, an object for the condition must be offered. When Adam lost faith in God, he lost the Word of God which had been given him for the fulfillment of the condition to establish the foundation of faith. As a result, fallen people could no longer directly receive the Word of God to restore the foundation of faith. It then became necessary to offer objects for the condition as substitutes for the Word. Human beings were degraded by the Fall to a status lower than the things of creation, as it is written, "the heart is deceitful above all things." (Jer. 17:9) Hence, in the age prior to the giving of the Old Testament, people could establish the foundation of faith by offering a sacrifice or its equivalent, such as the ark, procured from the natural world. Thus, the foundation of faith also functioned as the foundation to restore all things, which had been defiled by Satan. In the Old

Testament Age, either the Word as revealed in the Law of Moses or representatives of the Word - such as the Ark of the Covenant, the Temple and various central figures - served as objects for the condition, substituting for the original Word. In the New Testament Age, the Word as revealed in the Gospels and Jesus, the incarnation of the Word, were the objects for the condition. From the standpoint of human beings, these objects for the condition were offered for the purpose of establishing the foundation of faith. From God's perspective, the offering of objects for the condition would secure God's ownership of the dispensation.

Third, a numerical period of indemnity must be completed. Questions such as why the length of this indemnity period should be based on certain providential numbers and what lengths those numerical periods have, will be discussed later in detail. (EotDP P2 C3)

[1.2.2 The Foundation of Substance](#)

As earlier stated, for fallen people to complete the purpose of creation, we must become perfect incarnations of the Word, a state our first ancestors failed to attain. Becoming perfect incarnations requires that first we be cleansed of the original sin through the Messiah. Before we can receive the Messiah, however, we need to lay a foundation for him, which is accomplished when we establish the foundation of substance on the basis of the foundation of faith. After receiving the Messiah and being restored to the position of the first human ancestors before their Fall, a path still remains to be trod: we must become one with the Messiah centered on the Heart of God, then follow him along the uncharted path to the summit of the growing period, and thus finally become perfect incarnations.

Fallen people can establish the foundation of substance by making an indemnity condition, the *indemnity condition to remove the fallen nature*. When the first human ancestors fell and acquired the original sin, they could not realize their God-given original nature. Instead, they harbored the primary characteristics of the fallen nature. By making the indemnity condition to remove this fallen nature, a fallen person can lay the foundation of substance by which he can receive the Messiah, be cleansed of the original sin, and ultimately restore his original nature. In later chapters, we will discuss how this condition may be fulfilled.

[Back to top of this section](#)

[Back to top](#)

[Home page](#)

[Resources page](#)

EotDP = Exposition of the Divine Principle - see [Resources page](#)