

## **CHAPTER THREE**

### **THE PURPOSE OF PERFECTED ADAM**

#### **INTRODUCTION**

Since man fell, God has never been able to have a direct relationship with him. Yet God's purpose for man has remained the same from the moment of creation. That purpose is the fulfillment of perfection and unity of heart with God. A good parent hopes for his children to enjoy the greatest happiness. How great must be God's hope for man!

To create the ideal world, God needs a completely pure man, a second Adam. This man is called perfected Adam. He is "one with God" and can manifest God's truth for man by establishing the example of heavenly life for all men to follow. However, he must not only set the pattern for individual perfection, but also the pattern for the family, social, national and international levels of perfection.

The fulfillment of the perfected Adam's mission marks the beginning of true existence for man, and it is therefore the most significant moment in human history.

Since man has free will, God can never force him to be righteous. Therefore, God has had to send many prophets and messengers to prepare man to receive the perfected Adam. They are channels of His truth and His will. He reveals to them, directly or indirectly through angels or signs, what he wants the people of a particular age and place to know.

Before the time of Jesus, the perfected Adam was expected as the Messiah. As the Koran says, Jesus was sent as the second Adam and Messiah:

... When the angels said,  
'Mary, God gives thee good  
tidings of a Word from Him  
whose name is Messiah,  
Jesus, son of Mary'

Truly the likeness of  
Jesus, in God's sight,  
is as Adam's likeness.

(III 51)

It is clear that the mission of perfected Adam was not completed 2000 years ago, since no ideal was realized beyond the individual level, and certainly the world has not become a Kingdom of Heaven on earth.

Jesus himself spoke of the need for a second coming of the Son of Man (the third Adam) to complete the work only begun in his lifetime.

The outstanding prophet to follow Jesus and precede the coming of the third Adam was Muhammad.

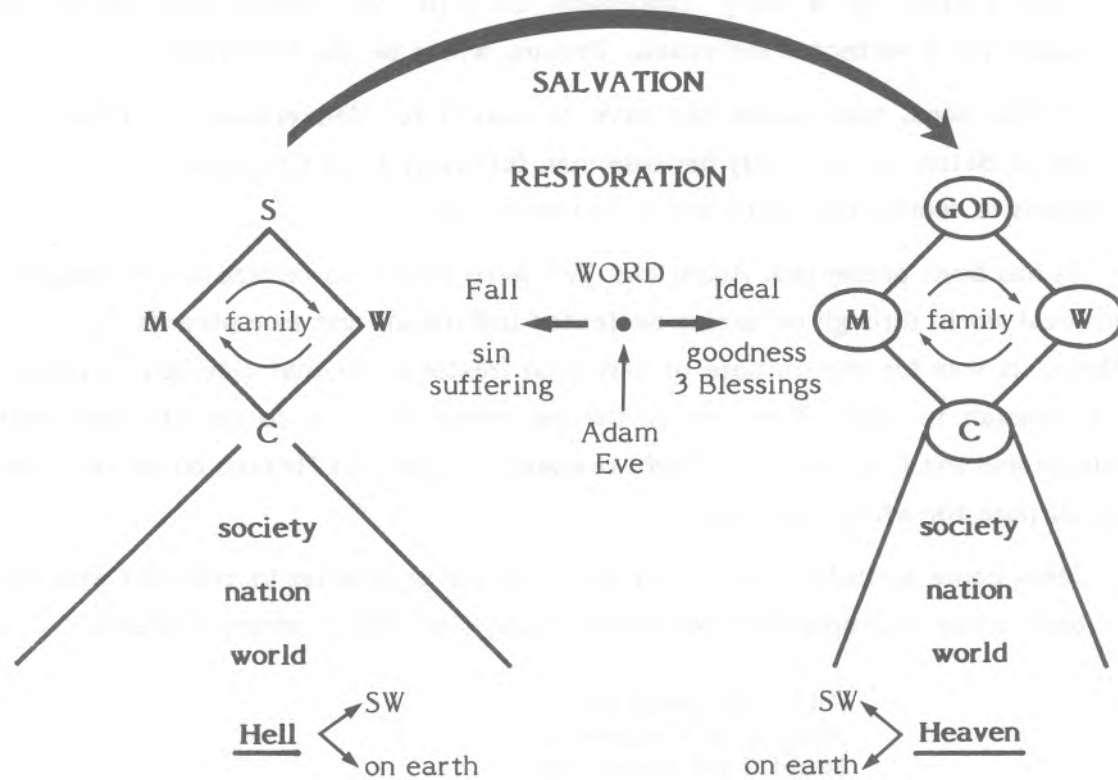
In Arabia he accomplished what Judaism and Christianity had both failed to do: to turn the people of the Arabian Peninsula away from paganism to belief in the one true God. The power of the revelation of the Koran has proved itself through the impact of Islam on the world.

Only man's incomplete knowledge of God's nature and His will leads to separation and conflict. Therefore, our responsibility to God and man is to constantly seek deeper knowledge in heart and mind.

We must be willing to free ourselves from the myths concerning the central figures of our faiths (in this case, Jesus and Muhammad), and we must try to see them and their missions from God's viewpoint. Certainly our personal and collective distance from God, regardless of what religion we profess, should be a constant source of challenge for us to expose falsehood and to seek truth in an ever deeper and broader realization of the perfect truth of God. Regardless of our beginning points, we inevitably move closer to each other as we approach that which is Absolute and Universal: God Himself.

<sup>1</sup> See the diagram on page 18.

I. THE ROLE OF PERFECTED ADAM



The above diagram shows the course that Adam should have taken by obeying God's command to fulfill the Three Blessings, thus creating the Kingdom of Heaven on earth. By listening to Satan and uniting with him, however, a satanic imitation of God's ideal was established, and hell on earth (and in the spirit world) was created.

The providential role of the perfected Adam is to reverse the course of fallen Adam, thereby saving man, changing hell to Heaven, and giving the dominion of the physical and spiritual worlds back to God.

Adam was to become an ideal individual and establish an ideal family which would have been the foundation for an ideal society, nation and world. To become a perfected individual means that man's relation to God would be like the perfect unity of his mind and body.

If the first human ancestors, Adam and Eve, had become such perfected individuals, a strict religious life of sacrifice would have been unnecessary.

Religious life is the life of faith in which man searches to find God and truth, but a perfected individual would be "one with God" and know the presence of God as a fact of life.

Even prayer, as a daily expression of faith for fallen man, would be unnecessary for a perfected individual. Praying would be like breathing.

Furthermore, man would not have to search for deliverance from the evil dominion of Satan, for it is only because man fell away from God that he is in need of prophets to remind him and a savior to rescue him.

As has been presented, Adam and Eve were meant to realize the foundation of an ideal world through becoming perfected individuals and true parents to sinless children. It was for the purpose of salvation (restoration) that God sent prophets and a Messiah to man. The role of the perfected Adam is to become the ideal individual and the true parent of God's restored Kingdom of Heaven on earth. This is the purpose for which he comes.

Jesus came to fulfill this role by fulfilling the prophecies of prophets who had come before him to prepare the people chosen by God (the children of Israel):

And when Jesus son of  
Mary said, 'Children of  
Israel, I am indeed the  
Messenger of God to you,  
Confirming the Torah. . .'

(LXI 6)

And We sent, following  
in their footsteps, Jesus  
son of Mary, confirming  
the Torah before him;  
and We gave to him  
the Gospel, wherein  
is guidance and light,  
and confirming the Torah  
before it, as a guidance  
and an admonition  
unto the godfearing.

(V 50)

The nature of Jesus and the reasons he was unable to complete the mission of perfected Adam will be discussed in the following pages.

## II. JESUS<sup>2</sup>

### A. Christology

A major area of controversy in Christian theology is Christology — dealing with the essential nature of Christ (Jesus). The Koran attacks most vehemently wrong views of Christ. The Principle presents a clear picture of Jesus and helps to resolve the controversy.

Firstly, it must be recognized that God made no error when He first created man. His desire can be fulfilled by perfected, sinless man and no one else. Therefore, God's sole purpose in history has been to re-create man, to restore him to the position of perfected Adam.

Adam was a sinless man before he fell. Jesus is called a second Adam in the Koran and in the Bible because he was also sinless.

Truly the likeness of  
Jesus, in God's sight  
is as Adam's likeness;

The first man, Adam, became a living being; the  
last (second) Adam (Jesus) became a life-giving spirit.

(I Corinthians 15:45)

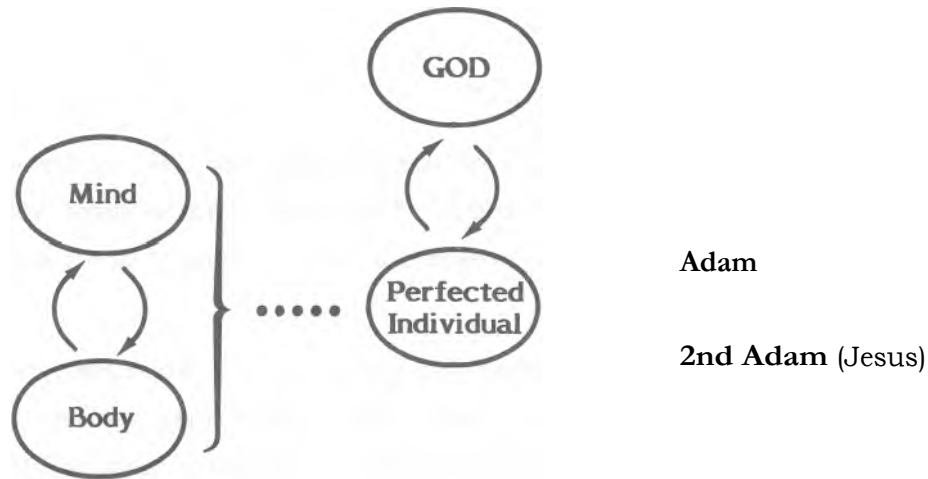
The nature of a perfect man is manifest in the perfect union of his mind and body. He has unique characteristics as an individual, but at the same time, he displays the potential of perfection which is present in all mankind.

As such he is the most perfect and whole reflection of God's nature embodying his characteristics to the highest degree. The relationship of the mind of a perfect man to his body, is like the relationship of God to a perfect man.

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<sup>2</sup>In discussing the life of Jesus it has been necessary to refer to the Gospels **for** historical reference, since several important elements in the life of Jesus are not mentioned in the Koran.

So if you be in doubt regarding  
what We have sent down to  
thee, ask those who recite the  
Book before thee.



Since the man Adam failed to substantiate this position, Jesus had to come as a second Adam.

Jesus was a man and never claimed to be God.<sup>3</sup> He was a unique man, however, and he was spiritually qualified to be a "spiritual" son of God. His uniqueness was his nature as a sinless man. In this respect he differed from others,<sup>4</sup> and was, therefore, able to know God deeply.

It can also be said that Jesus was the incarnation of the Word or Logos.

When the angels said,  
 'Mary, God gives thee good  
 tidings of a Word from Him  
 whose name is Messiah,  
 Jesus, son of Mary;'

(III 40)

The Logos is the Idea of God that is realized in His creation, created by God Himself and in oneness with Him. Perfect man, therefore, is the most complete reflection of God. Because Jesus was sinless, he was such a man.

<sup>3</sup> They are unbelievers  
 who say, "God is the Messiah, Mary's son."  
 (V 76)

<sup>4</sup> "And I have named her Mary,  
 and commend her to Thee  
 with her seed, to protect them  
 from the accursed Satan."  
 (III 32)

## B. The Trinity and Rebirth

Since we are born into a world of satanic lineage, we must be spiritually re-born into God's lineage.

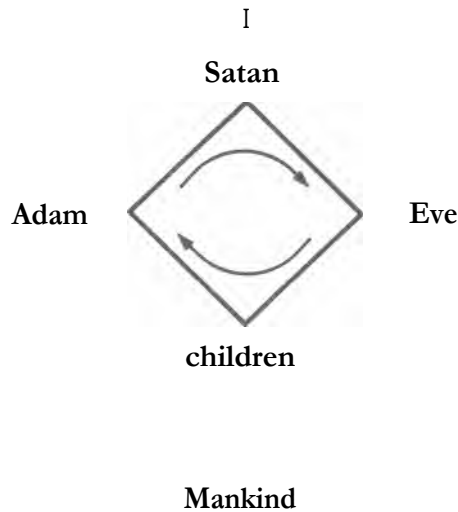
Rebirth requires parents, just as birth does.

God intended Jesus to go beyond the individual level to the family level of restoration, producing sinless children. His crucifixion prevented this.

After the victory of the resurrection, God provided a spiritual mate (a spiritual Eve) for him — the Holy Spirit.<sup>5</sup>

This "marriage" took place ten days after the ascension of Jesus, fifty days after his death. It was at that point that people experienced rebirth, as conversion to the new religion began.

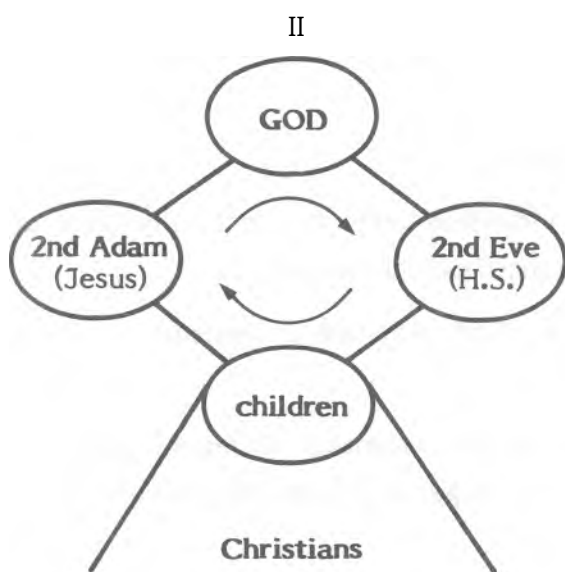
This rebirth is only spiritual, however, and must be completed once the third Adam and his bride form a perfect, sinless family, which will be the nucleus for a pure, sinless society, nation and world.



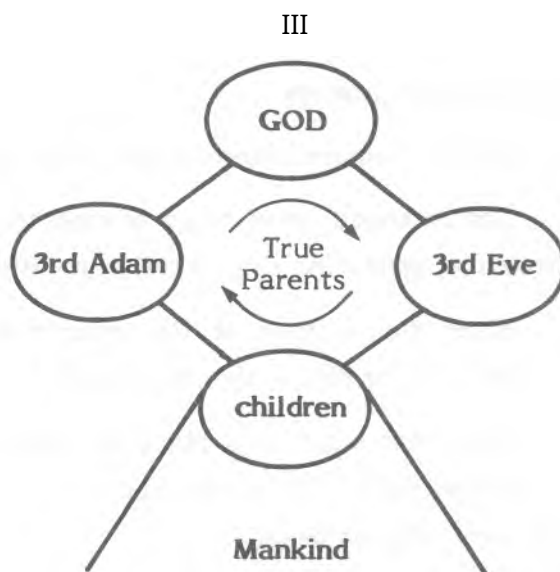
Because of the Fall,  
we are all born into  
Satan's lineage.

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<sup>5</sup> ... We gave Jesus  
son of Mary the clear signs, and confirmed Him  
with the Holy Spirit;



Through the 2nd Adam and his spiritual bride fallen men can be reborn spiritually as Christians.



Through the 3rd Adam and his bride sinless children will be born and all men will then be able to inherit this sinless lineage by accepting the couple as their true parents.



### C. The Crucifixion<sup>6</sup>

From several points of view we can observe that the persecution and suffering of Jesus was a mistake and a terrible failure on man's part:

1. His disciples never praised those who were involved with his death. In fact, they condemned them (Acts 7:51).
2. The disciple Judas committed suicide after realizing his betrayal of Jesus had led to the crucifixion.
3. The history of the Jews shows that God carefully prepared them to receive the Messiah, not to kill him! They killed Jesus because they believed he was not the Messiah.
4. Jesus didn't preach that the Jews should kill him, but that they should obey him. Only in the later part of his life did he speak of having to die at the hands of the people because of their error. At the last moment before his arrest, Jesus prayed that he would not have to go the way of the cross:

And going a little farther he fell on his face and  
prayed, 'My Father, if it be possible, let this cup  
pass from me; nevertheless, not as I will, but as  
thou wilt.

(Matthew 26:37)

A major question raised by the suffering and death of Jesus is: Why did the Jewish people not recognize Jesus as the Messiah they were expecting? The key to understanding this lies in the failure of John the Baptist.

The last great prophecy of the Old Testament was that the arrival of the Messiah would be preceded by the return of the great prophet Elijah (Malachi 4:5).

When asked who Elijah was, Jesus indicated that John the Baptist was Elijah (Matthew 11:13). John, however, denied that he was Elijah (John 1:20). The people

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6

. they slew him not of a certainty —  
no indeed; God raised him up to Him;  
(IV 156)

Based on this passage from the Koran, Muslims believe that Jesus was not crucified. According to the Principle, however, Jesus died physically, but was raised up to God spiritually, and lives eternally in the spirit world.

had to choose between the word of Jesus and that of John. A simple comparison of the two men's status will show how much easier it was for the tradition-bound Jews to believe John rather than Jesus:

<u>Jesus</u>	<u>John</u>
(1) Uneducated carpenter's son (John 7:15)	(1) Miraculous birth as son of a priestly family (Luke 1:64)
(2) Appeared blasphemous (John 6:42)	(2) Ascetic Life (Matthew 3,4)
(3) Appeared to destroy Mosaic Law (Matthew 5:17)	(3) Strict in Law (Luke 7:33)
(4) Appeared to destroy morality (Luke 14:26)	(4) Thought by some to be the Messiah (Luke 3:15)
(5) Chosen to die instead of the criminal Barabas (Matthew 27:50)	

God had planned to use John as a bridge between Jesus and the people: John was in the position to lead many people to Jesus because he was admired by them. Without John's direct support, Jesus had to prepare his own foundation in order to bring God's message to the Jewish people.

Although John testified to Jesus when he baptized him (John 1:33), he never became his chief disciple as he should have, and he doubted whether Jesus was indeed the long-awaited Messiah. (Matthew 11:3)

Jesus said of him,

Among those born of women there has risen no one greater than John the Baptist, yet he who is the least in the kingdom of heaven is greater than he.

(Matthew 11:11)



It's hard to imagine that John would be in such a lowly position in the Kingdom of Heaven, and yet be the greatest of those born of women. He had an important mission: to follow Jesus as his chief disciple and to bring others to him.

John did not become the bridge Jesus needed to reach the people, especially those of position and influence in the religious hierarchy of Israel. Jesus was forced by John's failure to fulfill John's mission as well as his own. Though they could not really understand him, his disciples followed him in faith.

In spite of Jesus' great struggle to convince the Jewish people that the Kingdom was at hand, at the time of his capture and death not one of his disciples was willing to die in his place or even stay with him. All of them scattered.

God's great hope for a restored and perfected world was not realized. Again man had failed. How compassionate must God's Heart have been at that moment!

Before his death, Jesus foretold the second coming of the Messiah (the third Adam), the final judgment, and the realization of the Kingdom of Heaven on earth in the future.

The failure of the Jewish people leads us to the question: What was accomplished through the crucifixion?

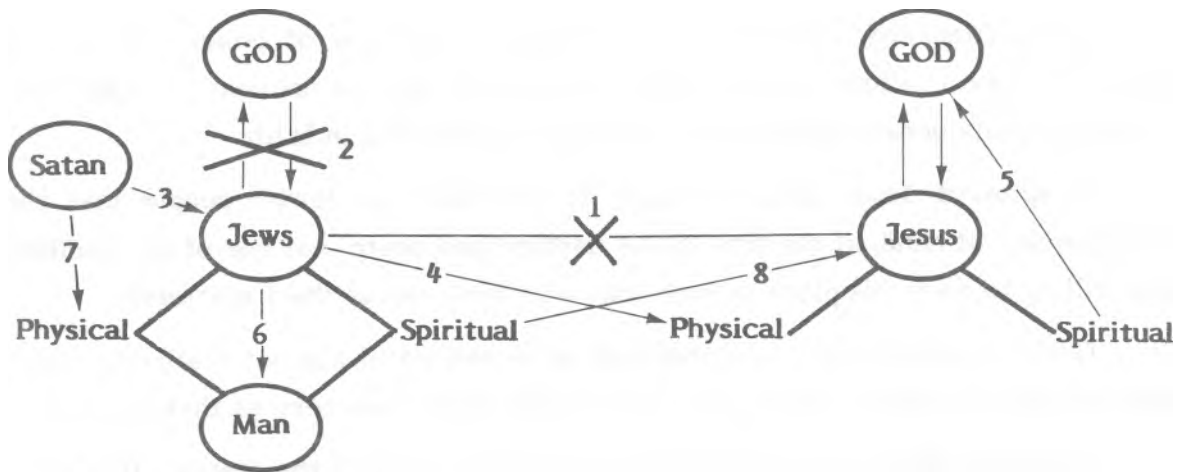
Jesus never lost faith and never turned against God. Because of his pure faith and righteousness, he was spiritually victorious over his enemies. As the Koran says:

And say not of those slain in God's way,  
'They are dead'; rather that they are  
living, but you are not aware.

(II 149-154)

The spiritual victory of Jesus was realized in his resurrection. It is on this foundation and on the foundation of his works and teachings that Christianity was founded and has continued to grow.

We can view the spiritual salvation provided by Jesus in this manner:



The Jews had a relationship with God based on Law.

Jesus had a deeper relationship of love with God because of his pure and sinless nature.

When the Jews rejected Jesus (1) they separated themselves from God's protection, (2) for God could not support both His Messiah and those opposing him.

Then the Jews were easily influenced by Satan (3) and, consequently, acted against God's will by sending Jesus to his death (4).

However, because of his undying faith, Jesus was united with God through the resurrection (5).

The Jews lost their privileged position through their failure, and (6) men have been bound to Satan physically, (7) though able to be raised to God spiritually when they unite with Jesus (8). We say, therefore, that Jesus brought spiritual salvation only. This condition is described by the Apostle Paul:

Thanks be to God through Jesus Christ, our Lord!  
So then, I of myself serve the law of God with  
my mind, but with my flesh I serve the law of  
sin.

(Romans 7:25)

We can see clearly that the perfected Adam must come again to bring about the complete salvation of man, physical as well as spiritual. The third Adam must

go beyond what was accomplished by Jesus, actually fulfill the Three Blessings, and create the Kingdom of Heaven on earth.

Muhammad came to prepare for the coming of the third Adam.

### III. MUHAMMAD<sup>7</sup>

People of the Book, now there has come to you  
Our Messenger, making things clear to you,  
upon an interval between the Messengers  
lest you should say, 'There has not come to us  
any bearer of good tidings, neither any warner.'  
Indeed, there has come to you a bearer of  
good tidings and a warner;

(V 23)

As we have just pointed out, the premature death of Jesus made necessary the coming of a third Adam to fulfill God's will for man on earth.

Because Jesus was unable to fulfill the work of the Messiah in his life-time, the true standard for the individual, the family, the society, the nation, and the world was not established. Instead of the Ideal world, a new religion was initiated. This religion, Christianity, did not succeed in leading all people to faith in God and belief in His promise of fulfillment in the coming of the third Adam.

To fill the gap left by Christianity, God appointed the Prophet Muhammad. The Prophet's mission was to lead pagan peoples of Arabia to belief in God. He was to raise them from a state of ignorance and idolatry to one of spiritual aware<sup>7</sup> -2ss and submission to the will of God, in order to prepare them to receive the third Adam.

History has shown that Islam has taken root and flourished in parts of the world where Christianity was unable to get a strong foothold. The work of Islam will be joined to that of other world religions as all people are united by the third Adam.

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<sup>7</sup> It is assumed that Muslims are very familiar with the features of Muhammad's life and so no effort is made here to recount them except as necessary to explain his providential role.

Muhammad, like Jesus, had to struggle with the people of his time because he was trying to introduce something new and radical.

The unbelievers say, 'This is a naught but a  
calumny he has forged, and other folk have  
helped him to it.' . 'Fairy-tales of the ancients  
that he has written down, .

(XXV 5,6)

God called him to his mission by revealing to him great truths that were not known to his society. Muhammad was compelled to speak out against the idolatry and evil of his time.

Along with those who followed him, he had to suffer a great deal at the hands of his fellow Meccans who felt threatened and disturbed by this new movement. As is always the case with man, the people rejected the new revelation of God and called His Messenger crazy.

After twelve years of persecution in Mecca, when Muhammad was able to emigrate to Medina, he had a nucleus of followers who were to be the foundation of Islam. Over one hundred Meccans went with him to join the seventy Muslims who had pledged to support him in Medina.

Jesus' public ministry (begun at age thirty) was cut short by his death after three years. He had only twelve close disciples, none of whom proved willing to die for him.

Muhammad's public ministry (begun at age forty) took him through twelve years of persecution in Mecca and ten years of development in Medina before his death. Islam grew so rapidly because of the guidance of the Prophet and the support of those who followed him.

In Medina, the Prophet had power to carry out changes in daily life to reflect the new belief. Regular prayer, fasting and almsgiving were introduced as the standard for all believers. The social life was ordered around the precepts of the religion. It is clear that Muhammad wanted all to understand that their first responsibility was to God. He told them that their reward would be Paradise and their punishment hell. He gave rules to govern marriage, inheritance, debt-paying, and virtually every aspect of living.

Yet Muhammad never claimed to be creating an ideal world, a Kingdom of Heaven on earth.

Say: 'I do not say to you, "I possess  
the treasures of God;" I know not the Unseen.  
And I say not to you, "I am an angel;"  
I only follow what is revealed to me.'

(VI 50)

"Say: 'Glory be  
to my Lord! Am I aught but a mortal,  
a Messenger?'

(XVII 95)

At no time, then or since, can life at Medina be described as perfect, but the religious life that was begun was a vast improvement over the previous paganism. Muhammad never claimed sinlessness for himself or any of his followers.

The Kingdom of Heaven is begun by a sinless man and woman. Muhammad's great effort was to prepare men by helping them achieve a new standard of goodness. Without knowledge of God, it is impossible for man to understand God's purpose. Muhammad was sent to give ignorant people that knowledge, so that they might respond to God.

As Christians must realize that Jesus was not able to fulfill the role of perfected Adam, so also must Muslims realize the limitations of Muhammad's mission. Muhammad did not claim to establish the perfect life for the individual, family, society, nation and world, but rather to open the eyes of his fellow countrymen to the power and majesty of the one God and prepare them for the judgment of God. He emphasized above all that man must be obedient to the unfolding will of God.

## CONCLUSION

It has been a mistake on the part of both Christians and Muslims to regard their religions as perfect and ultimate. This human desire has led to a twisting and misinterpretation of history. Neither founder claimed his work to be perfect, but, on the contrary, both pointed to a future time as the time of fulfillment of God's will. They clearly had different roles to play in the work of restoring fallen man and should not be judged in a competitive sense, but understood in the context of their missions.

The value of belief is increased, not decreased, by objectivity. If we pretend something is perfect when it is not, we simply blind ourselves to further truth and hinder our own growth. God is infinite, and so there is no limit to what we can learn concerning Him.

It is our responsibility to use what knowledge we have of God to try and understand His dispensation for us today. New understanding is bound to lead to a changing and deepening of our faith.

With what we know now of God's Original Purpose and the Fall of man, we are in a position to make a new evaluation of the numerous warnings and prophecies in the Koran pertaining to the Last Day and to the Resurrection.