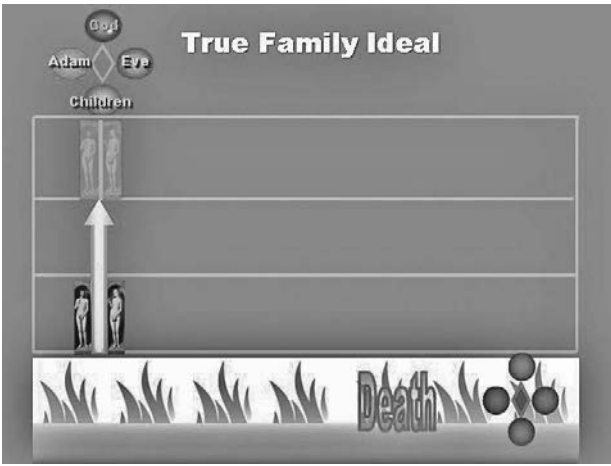




# The Principle of Restoration Through Indemnity







The Principle of Restoration through Indemnity is not a separate “principle.” It is the application of the Principle of Creation toward the objective of restoration and recovery. In fact, as we mentioned, the Principle of Creation, itself, is an application of The Principle, the Word. That Principle is the principle of God’s very own existence. It is with God and is God.

This first slide gives a review of the origin purpose and the actual result. Thus, two paradigms emerge. . .a true family ideal and the actual fallen family. This is the basis for explaining the reality of fallen humanity: We are in the midway position between two opposite standards.



In our first presentation, the introduction to the Divine Principle, we first mentioned the state of contradiction that exists within each person. We now have a deeper perspective of the basis for that circumstance.

God maintains a claim over humanity as the true creator of man and woman. However, the first human ancestors set up satan as “god” “ruler” and “father” when they rejected God’s Word and accepted the false world of the archangel and became one body with him through the spiritual and physical fall. Thus, satan maintains a legitimate claim as “god” over fallen humanity.



For this reason, fallen humans are in the midway position between God and a false god, satan, each able to exert a legitimate claim.

So I find this law at work: When I want to do good, evil is right there with me. <sup>22</sup>For in my inner being I delight in God’s law; <sup>23</sup>but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. <sup>24</sup>What a wretched man I am! Who will rescue me from this body of death? <sup>25</sup>Thanks be to God—through Jesus Christ our Lord!

The Principle of Restoration

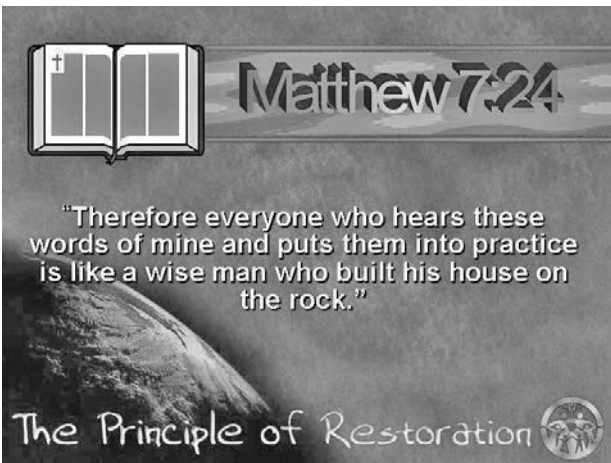
St. Paul’s words in Romans 7:21-25 is the classic, definitive Biblical statement articulating the reality of sin as the root cause of the contradiction within each person. “The good I want to do, I do not do. . .the evil I do not want to do, this I keep on doing!”

This verse connects Bible-believers to the topic at hand. It also helps non-Bible believers to realize that the Bible is a great source of self-examination and knowledge.



Fallen humans are the frontline in the battle of contested sovereignty between God and satan. Here again, we can see the importance of God maintaining a single master universe. God and satan each have a claim, however because God would not change his Principle and claim human without a condition. likewise satan cannot exclusively claim fallen human without a condition.

Fallen humans, in the midway position, will determine which one they will serve, God or satan. It will be determined by their own condition. . .however, as Jesus points out. . .we cannot serve both. It will be one or the other, based upon our own condition. What is that condition, then?



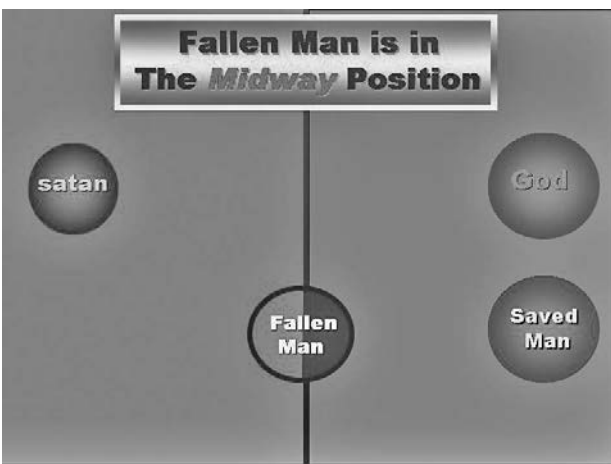
Jesus describes the "good condition"



That "condition" is to receive the word, believe and put it into practice. This is reflective of the original condition of Adam and Eve to receive the commandment and to apply it to themselves. This the path of the co-creator.

When Adam and Eve relinquished God's word and, in its place, received the archangel's word, believed it and put it into practice, they effectively coronated Lucifer as their god and ruler.

Thus, the path of restoration will involve relinquishing the word of satan, receive God's word, believe it and put that word into practice.



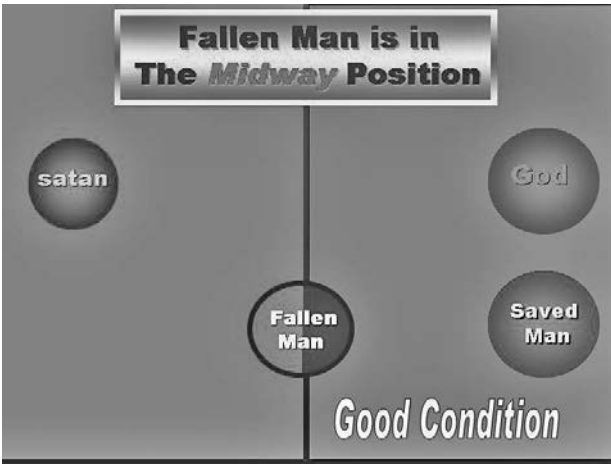
In this way, fallen humans make a condition to set God up as their exclusive God. God can then claim that person based upon that condition in accordance with the merit of the age. (OTA, NTA, CTA)

OTA = Old Testament Age

NTA = New Testament Age

CTA = Completed Testament Age

This means the process is same. .but merit is ever increasing, i.e from the word of Law to "the Word made flesh"



This type of condition would be described as a “good condition” For humans to come back to God’s side under God’s exclusive sovereignty, they must set up good conditions. To produce those conditions is fallen humanity’s responsibility. Just as God would not intervene upon Adam and Eve’s responsibility, God will not intervene on each person’s individual responsibility to set up good conditions.



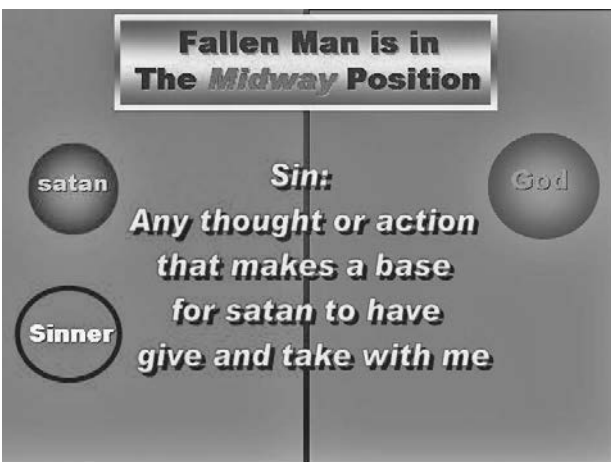
However, because satan also enjoys a rightful claim over humanity, he, too, will seek to elicit conditions by which he can exercise his claim exclusively.

The process is the same, satan will offer his word, enticing the individual to relinquish God’s Word. If that person makes the condition to reject God’s Word, receiving satan’s word instead, then believing it and putting it into practice; that person will go to satan’s side under his exclusive claim.



This would be a “bad condition” and the consequences of this bad condition would be that satan could set up his exclusive claim over the sinner.

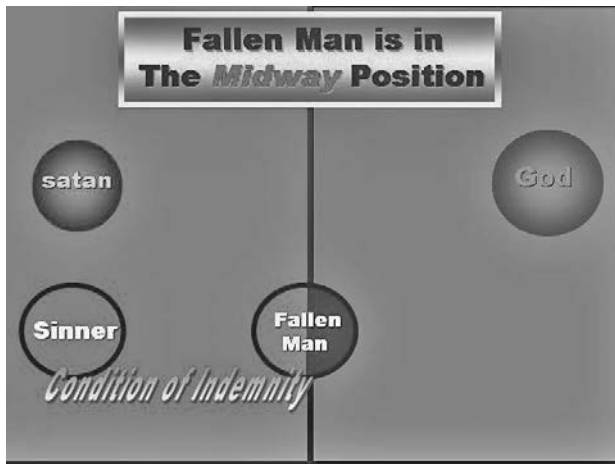
Another term for “bad condition,” in fact, would be “sin.”



Sin is any thought or action (that violates the heavenly law of God’s love) that makes a base for satan to have give and take with me.

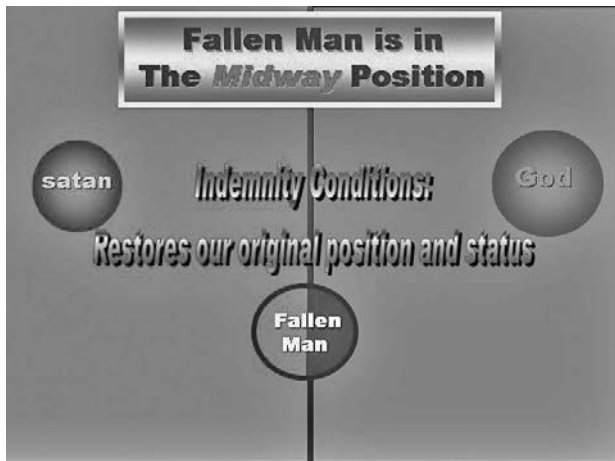
Sin is the condition that we make that allows satan to set up his sovereignty over us exclusively. Through sin we come into satan’s territory.

God intervenes upon our good conditions satan “invades” upon our bad conditions taking us prisoner as slaves to sin.



We humans separate from God and unite with satan through their sin, are they lost forever? No, God begins a dispensation for that fallen purpose to be recovery and brought back to God's side.

satan has claimed that person, that's the bad news. The good news is that satan's claim is based on a condition that was produced by that person. . .he produced his own bad conditions. Thus if that person could reverse those bad conditions, then satan would lose his bases for exerting his sovereignty over that person. This process of reversing the condition of sin is called restoration through Indemnity.



Through indemnity conditions, fallen people are able to restore their original position and status. Indemnity, simply, is the reverse course of sin.

The way of sin is the way of self-gratification; the way of indemnity is opposite. That's why we see indemnity involving, fasting, and other conditions that bring hardship to the body.

**Leviticus 26:40-43**  
**2 Samuel 14:14**

- **Leviticus 26:40-43** "But if they confess their sins and the sins of their fathers. . .then when their uncircumcised hearts are humbled and they pay for their sin, I will remember my covenant with Jacob. . . they will pay for their sins because they rejected my laws and abhorred my decrees."
- **2 Samuel 14:14** "But God does not take away life, instead He devises ways so that a banished person may not remain estranged from him."

These two scripture show the reality of indemnity in the Old Testament.

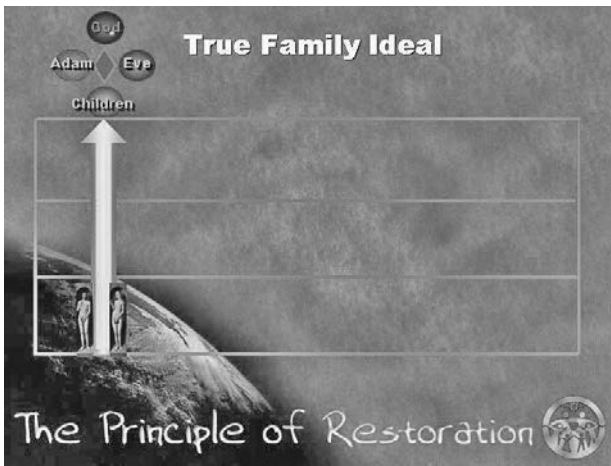
Leviticus speaks of the need for a "payment" for sin.

I Samuel 14:14 mentions that "God does not take away life; instead He devises ways so that a banished person may not remain estranged from him."



Conditions of sin are reversed by conditions of indemnity. Whereas conditions of sin usually involve rejection of God's Word to pursue immediate self-gratification, conditions of indemnity will entail the reverse of that course. Thus, the way of indemnity, of reversal, is the course of obedience to God's Word while facing the hardships and suffering of the flesh.

Note: This does not mean we can "save ourselves". . .but it is the law of indemnity that dictates salvation must be inherited through a living Adam. . .it is the reverse course. . .we did not commit the Original Sin. . .we inherited it from the dead Adam, thus salvation must be an inheritance from a living Adam.



How does this Principle of Restoration operate with regard to the ultimate salvation of humanity?

History began with a living Adam and Eve. They were given a responsibility to keep faith in God's word. If they would have maintained that faith, they would have completed their growth and fulfilled the True Family Ideal from which God's eternal sovereignty would be manifested.



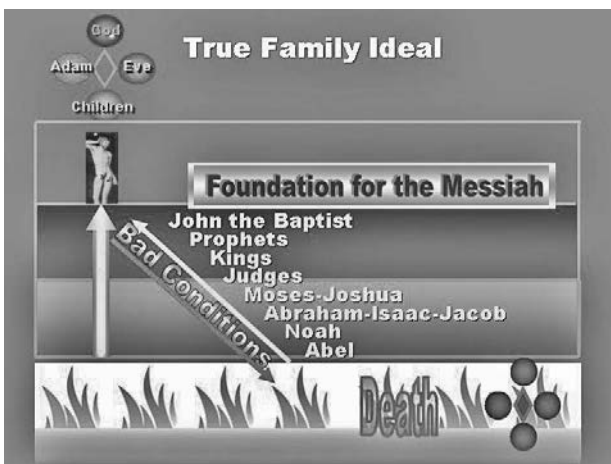
But at the top of the growth stage, Adam and Eve relinquished their relationship with God by rejecting his Word and coming under the influence of Satan's word. They fell into sin and death. Satan claimed the institution of sovereignty establishing a satanic four position foundation.

It took 4000 Biblical years before a new living Adam could emerge to provide rebirth and regeneration for fallen humanity. According to the reverse course of indemnity, because we received sin and death through a "dead Adam," we must inherit life and salvation through a "living Adam." It took 4000 years for a foundation for the Messiah to be constructed. What were the components of that foundation and why did it take 4000 years?



The end of the process is the coming of Christ who brings rebirth. This reflects the circumstance of our death. Adam and Eve fell into sin and death. We inherited this circumstance and, thus, our ultimate salvation requires a "change of lineage." We must sever our ties with the dead Adam and be brought into the lineage of the living Adam. This is the work of "rebirth."

However, before this could take place, we see other significant figures emerging who, clearly, were not the messiah. These providential central figures (Abel to John) were all given an important task in establishing the Foundation for the Messiah.

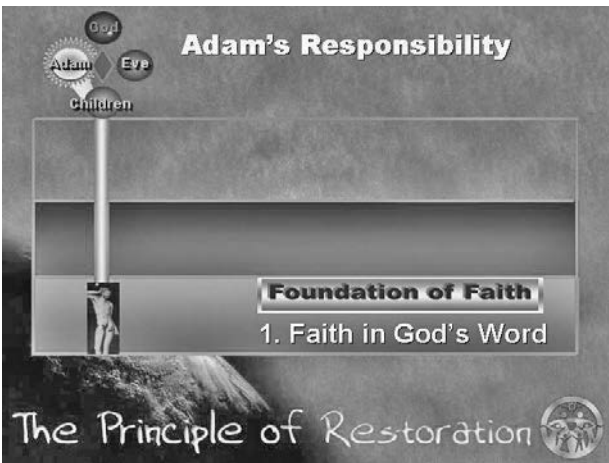


A foundation for the Messiah must be established because there was a foundation, of sorts, established for the "dead" Adam. That foundation was created when the Adam, who had been alive previously, committed certain bad conditions that resulted in his transformation from a living Adam into a dead one.

Each "central figure" takes up Adam's responsibility to reverse those bad conditions. As a "dead Adam" emerges on the foundation of those bad conditions, a "living Adam" re-emerges on the foundation of indemnity conditions. If any central figure cannot complete the task, his role is picked up by the next.



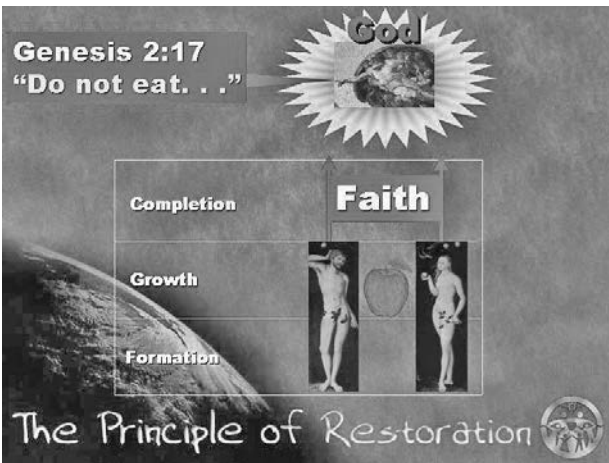
Each central figure is given the same mission, in a sense. That is, to reverse thru indemnity conditions the bad conditions that had transformed a living Adam to a Dead Adam. If those indemnity conditions can be laid successfully, it means that the conditions have been accomplished for one dead Adam to be revived. This is the Foundation for the appearance of the Messiah who comes to provide rebirth and regeneration to humanity, that is, the change of lineage from a dead Adam to a living Adam.



By understanding the nature of Adam's bad conditions, we can then clearly understand that the indemnity conditions required will be the reversal of Adam's bad conditions, the conditions that transformed him from a living Adam to a dead one.

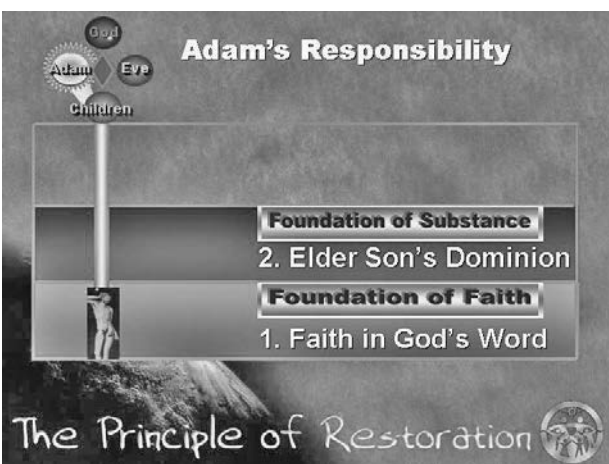
With this in mind, we reexamine Adam's responsibility seeking to pinpoint the nature of his bad conditions. We find two significant areas:

1. Adam was to make a foundation of faith with God through maintaining faith in God's Word, the Commandment.



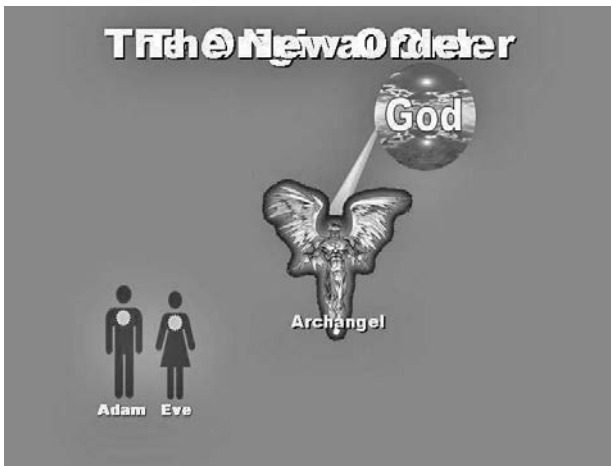
Having the role to exercise faith centering in God's Word and applying that moral force over the power of natural law and instinct is what set them apart from the realm of "creature." Keeping faith in God's Word placed them in the dimension of "co-creator" with God. In such a position, Adam and Eve could have the potential to inherit God's life, love and lineage. Thus the Word was tantamount to life itself.

Adam's first responsibility was to make an impervious foundation of faith with God's Word. This foundation was lost by Adam's first bad condition: rejecting God's Word and accepting the false word of satan.



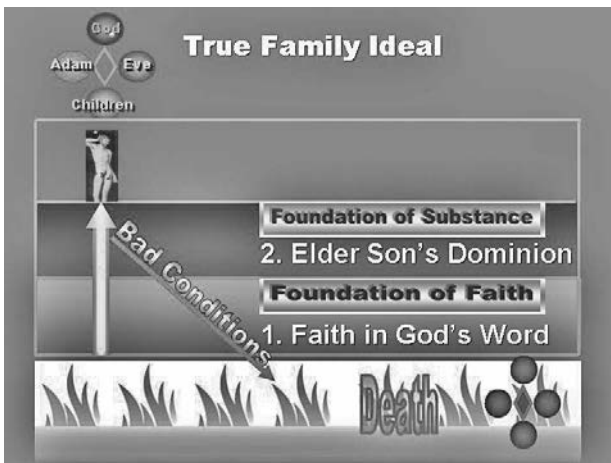
Once having completed the Foundation of Faith, Adam would ascend to the position of dominion of the first Son of God. God would transfer his authority to the Son. We can see this reflected in 1Corinthians 15:27. God places all things under the feet of the Son and rules all things through the Son. This is the first son's birthright and dominion. It is referred to as "The Foundation of Substance" because it means that God's sovereignty has been "substantially" embodied and will be exercised both spiritually and physically.





When we studied the Human Fall, we learned that the pivotal moment took place when Adam and Eve reached the final stage of their maturation. The change of order between Adam and the archangel, centering on the Commandment, is what precipitated the fallen reaction on the part of Lucifer. By contesting the authority of the Commandment, Lucifer displayed his unwillingness to accept Adam's new position and the authority thereof.

Instead, Lucifer reversed this intended order, eliciting the voluntary co-operation of the first human ancestors, enslaving them as he assumed the position of "god" of this world.



The loss of the Foundation of Faith and the Foundation of Substance are the two components of Adam's bad conditions that changed him from a living to a dead Adam.

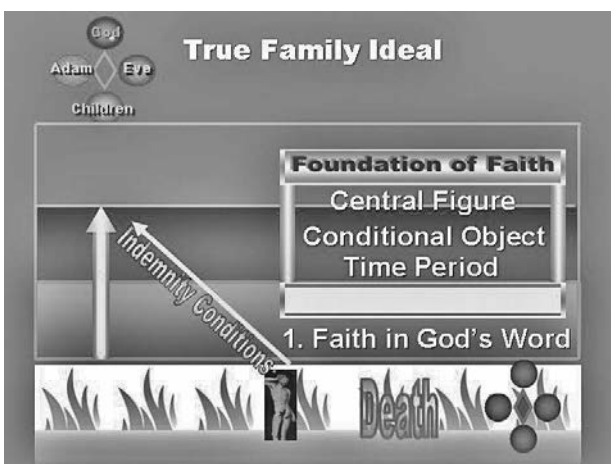
1. Adam lost the Foundation of Faith when he broke faith with God's Word, the Commandment
2. Adam lost the Foundation of Substance when he accepted the word of the archangel, reversing the true order and relinquishing the dominion of the elder son, his birthright.

Thus, satan was duly empowered with sovereignty over the first human ancestors and their descendants.

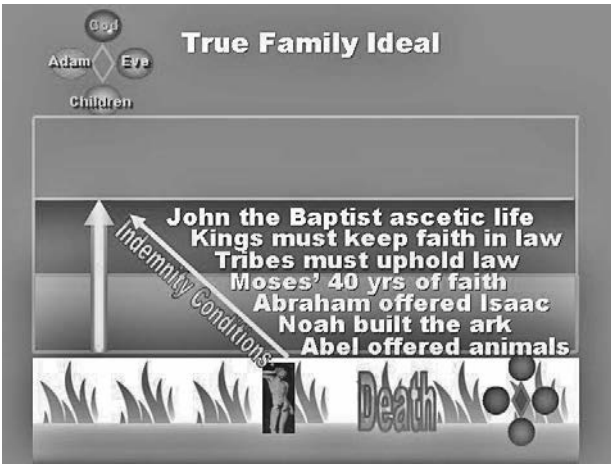


Based on this, we can understand clearly the responsibility of the providential central figures. They must establish conditions of indemnity to reverse Adam's bad conditions, that is, the loss of the Foundation of Faith and The Foundation of Substance.

When the central figure can accomplish those conditions of indemnity, upon that victory resides the Foundation for the Messiah. With this perspective, we can shed new light on the activities of the central figures throughout history. Also, we will be able to pinpoint the specific victorious foundation upon which Jesus emerged.

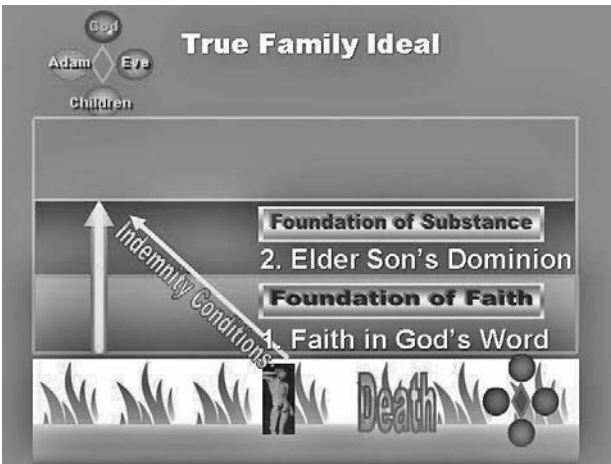


To indemnify the loss of the Foundation of Faith, three elements are required: **1. Obviously, a central figure.** This would be someone such as Abel, Noah, Abraham, etc. In a sense, the central figure represents the fallen Adam. He is standing in for Adam. **2. A conditional object.** This would be a substitute for the lost Word of God. It is a conditional object of faith, an object that elicits the requirement of the exercise of faith such as animal sacrifices, or in the case of Noah, building the ark. **3. A condition of faith requires a set time period.** Faith must be demonstrated over time. Time increments related to the number 40 will be a reoccurring circumstance.

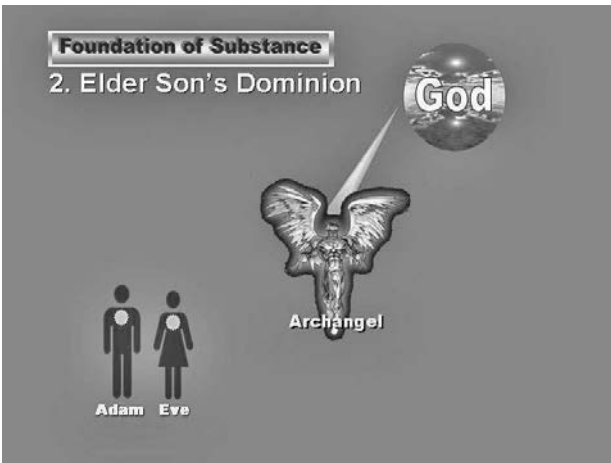


Thus we see as God calls each central figure, they begin their role as the central figure of the providence by establishing a condition of faith through a conditional object of faith over a prescribed period of time.

We see this reoccurring pattern in the case of Abel, who was called to make a offering of the best of his flock, Noah is called to build a massive ark in faith that it would eventually fulfill a need as God had proclaimed, Abraham was to offer a animal sacrifice, and later, his only son. Moses had to complete a 40 year course of faith in the Pharoah's palace, the Israelite tribes must uphold the covenant, the Kings as well. Finally John the Baptist and his ascetic life of prayer and fasting.



Once the central figure successfully completes the condition to restore the Foundation of Faith, he is free to move on to the next phase of the operation: to restore the lost Foundation of Substance. This means to restore the lost dominion of the Elder son, the elder son's birthright that was lost when the archangel elicited the voluntary co-operation of the first human ancestors and reserved the natural blood order of dominion.

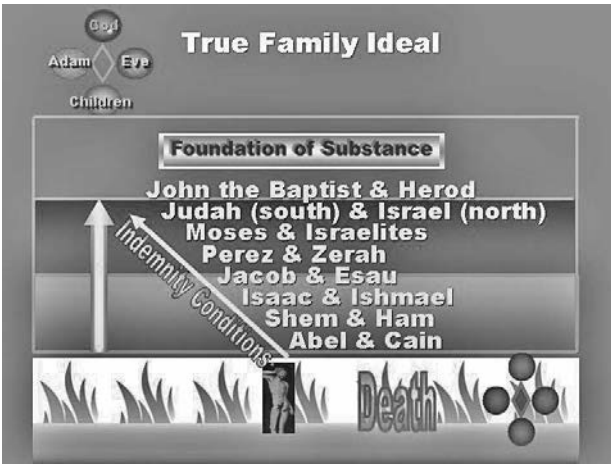


As we have studied in the Human Fall, the change of order in the natural maturation process of Adam and Eve is what precipitated the fallen reaction of the archangel.



Adam, who was to be the central figure of God's sovereignty upon the earth, rejected God's Word and accepted the word of the archangel.

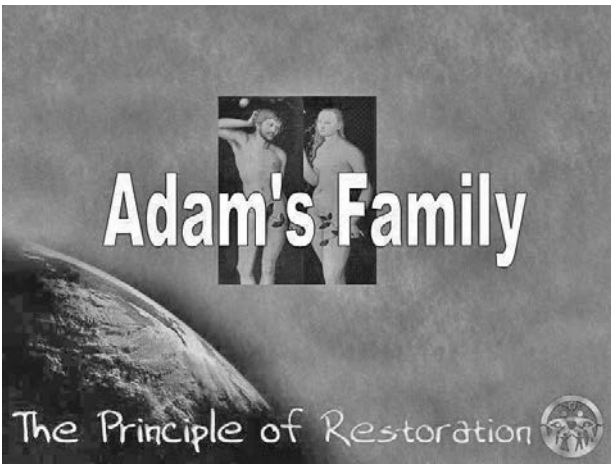
Through this condition, the servant became "god" and "ruler" and the son of God became a "slave" to sin falling under the false dominion of satan. This was the reversal of the true order and represents a "change of blood lineage." Our blood lineage was cut off from God through this reversal of natural blood order.



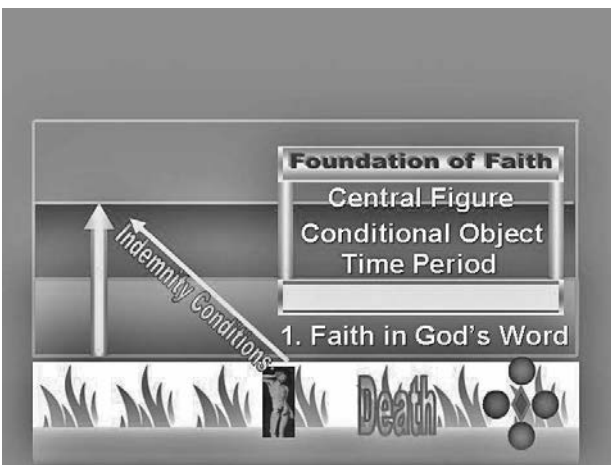
As a result, the recovery of the lost Foundation of Substance will require the central figure to engage in a condition of reversal that will be set-up by God.

For this reason, we see the reoccurrence of the circumstance of the reversal of order between the elder brother and the younger. God places the younger over the elder.

(special note: Perez and Zerah are Tamar's sons who changed order inside the womb {Genesis 38}. Moses and the Israelites: God refers to the Israelites as "my firstborn son" Exodus 4:22. Judah and Israel refers to the period of divided kingdom after Solomon. John and Herod, an interesting historical note: Herod was a Edomite, that is, a descendant of Esau.

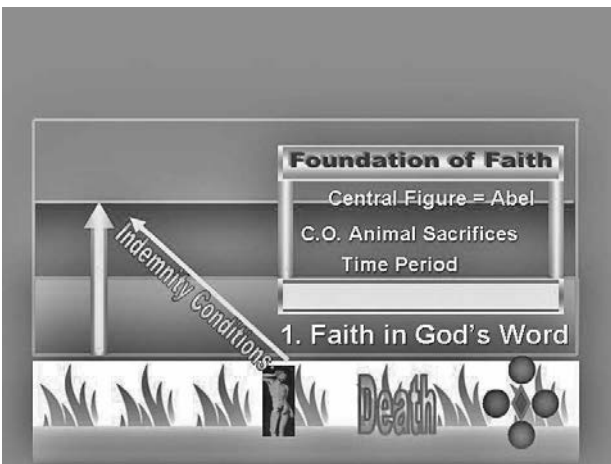


Let us now examine that real operation of the Principle of Restoration that ensued being in Adam's family immediately after the fallen action.



The providence in Adam's family begins with establishing a new central figure to replace Adam who committed the Original sin.

God has both Cain and Abel make offerings of faith. God accepts Abel's offering of faith, rejecting Cain's.



Thus Abel is the central figure. His conditional object was the animal sacrifice of the best of his flock. The time period prescribed is not clear in the story, but we can assume that it was a general time frame required to successfully carry out the offering.

**Foundation of Faith**

1. Faith in God's Word

2<sup>nd</sup> Born  
Abel

1<sup>st</sup> Born  
Cain

Also, by receiving Abel, the younger, and rejecting Cain, the elder, God sets up the circumstances to indemnify the next phase of restoration, The Foundation of Substance.

Just as the archangel was suddenly compelled to come to God through Adam and could not, God recreates the circumstance with the hope that Cain and Abel can reverse the fallen pattern.

**Foundation of Substance**

Archangel Figure  
Adam Figure  
Reverse order

2. Restore Proper Order

Indemnity Conditions

Death

The necessary components to restore the Foundation of Substance are the presence of an archangel figure and an Adamic figure. The must struggle with and, finally, unbind the bad condition that was set up by the archangel and Adam.

**Foundation of Substance**

AA Figure = Cain  
Adam Figure = Abel  
Reverse order

2. Restore Proper Order

Indemnity Conditions

Death

The archangel figure in Adam's family is Cain. Just as had Lucifer, he enjoyed a time period to be "number one." Also, just as Lucifer experienced a sudden change of order, Cain, likewise, is stunned to discover that his younger brother has become his channel to God's blessing. The same suddenness and shock that had overtaken Lucifer as he was being confronted with Adam's new position, was now being wrought upon Cain.

**Foundation of Substance**

2. Elder Son's Dominion

Archangel = 1<sup>st</sup> Born  
Cain

Adam = 2<sup>nd</sup> Born  
Abel

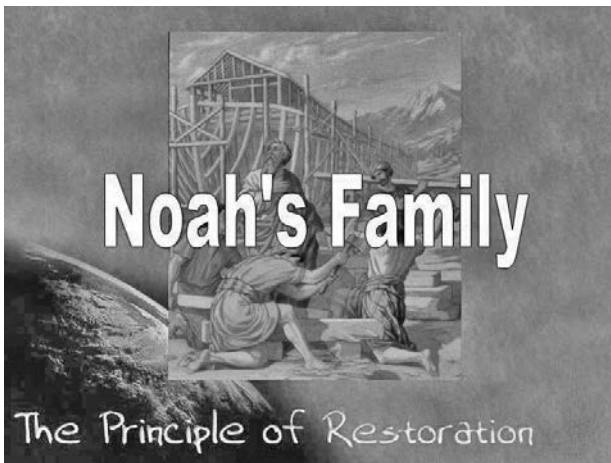
The Principle of Restoration

Another reason Cain, the first born, represents the archangel is because Cain was born closer, timewise and in order, to the spiritual fall. Because the spiritual fall between Eve and the archangel was most unprincipled compared to the physical fall between Adam and Eve, then Cain goes to the side of the archangel. The second born, Abel, born more distant from the more evil spiritual fall, represents Adam's side.

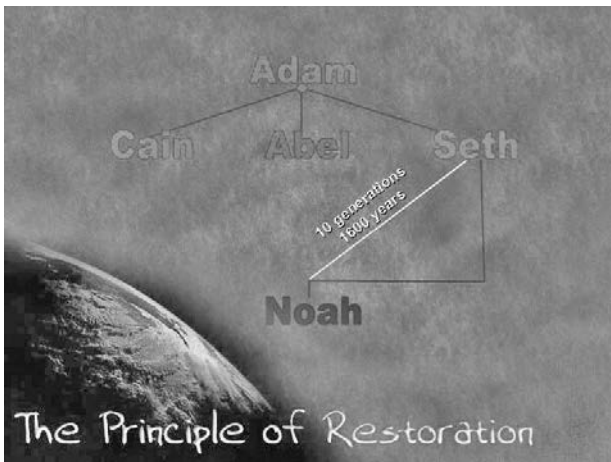
In another sense, Cain and Abel represent the division of Adam into relative good and evil. Satan claims first and claims Cain, God then claims Abel.



Thus, satan highly identifies with Cain. It is at this time that God speaks to Cain (Genesis 4:8-7). Here we see that God encourages Cain to reverse the satanic pattern. If Cain can go the reverse course of the archangel, then satan will be compelled to relinquish his sovereignty in this case. If Cain can “do what is right” and come to God through Abel, satan will not be able to follow that course. It is antithetical to the satanic nature, i.e. failure to see from God’s viewpoint, leave the proper position, reversal of dominion and multiplication of sin. Satan is effectively purged via this course. This is why the pattern of salvation eventually requires that “no one comes to the Father but through me.” Sadly, Cain merely repeats the fallen pattern and the providence in Adam’s family comes to a sudden end.



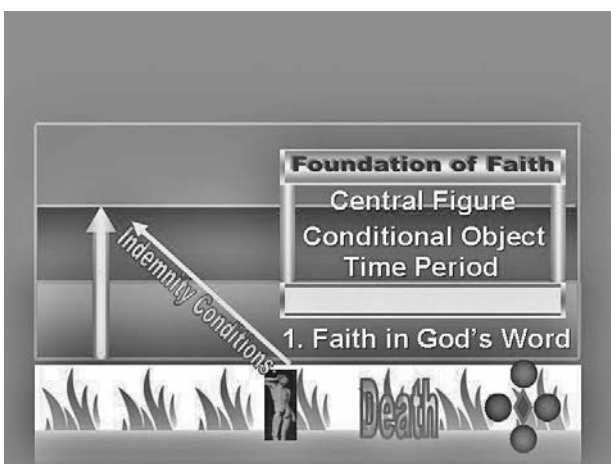
In calling the next family of providence, Noah’s family, God demonstrates that he is seeking to resolve the issue of sin while it is still on the family level. Sin, and with it, satan’s sovereignty, is expanding through the lineage of the dead Adam. When the original sin was committed, it was a personal sin. It was existing as a problem of one family. When Cain killed Abel, however, it meant that God’s providence to resolve human sin would be prolonged. The story of Noah, is the record of God’s effort to maintain restoration on the family level.



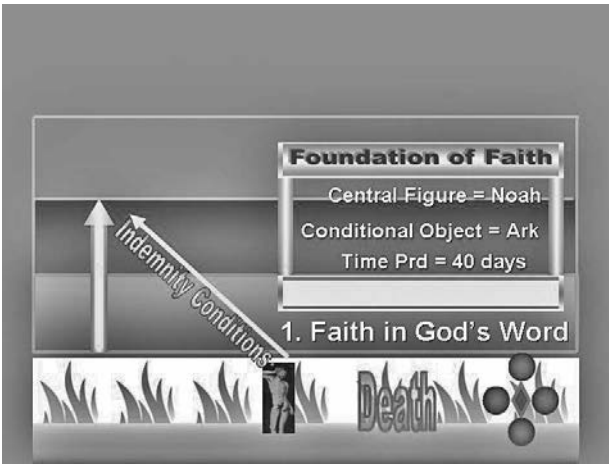
We could say, in a providential sense, Noah’s family is the recreation of Adam’s family. Noah’s family is taking up the same mission that had been Adam’s family’s mission after the fall. That is the mission to establish the Foundation of the Messiah, the return of a new living Adam.

As Adam’s family had eight members, likewise Noah’s family will have 8 members.

It was 10 generations and 1600 years from Seth, Adam’s youngest son, and Noah.



Just as we saw in Adam’s family, in order to establish the Foundation for the Messiah, a central figure must first be called to engage a conditional object of faith for a prescribed time period. This will establish the Foundation of Faith.



Our Central Figure this time is Noah. His “conditional object” of faith is the building of the Ark. God called Noah to build an Ark when, for all intents and purposes, the need for an Ark was not readily apparent.

The period of time is described as the 40 days/nights of the flood judgement.



The Ark constructed by Noah represents a New Cosmos. It was composed of three decks with plant life on the bottom, animals on the second deck and humans on the top deck representing the three kingdoms of the natural world.

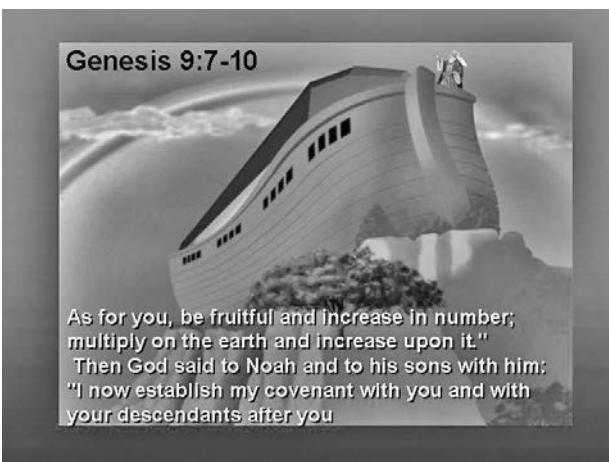
The 40 day flood “judgment” was a condition of separation from evil. “Judgment” is not “punishment.” The New Cosmos was “judged” and separated from the old cosmos for 40 days.

In IPeter 3:21, Peter compares the waters of the flood judgment as the waters of baptism. They both represent the same process of separation from satan and purification.



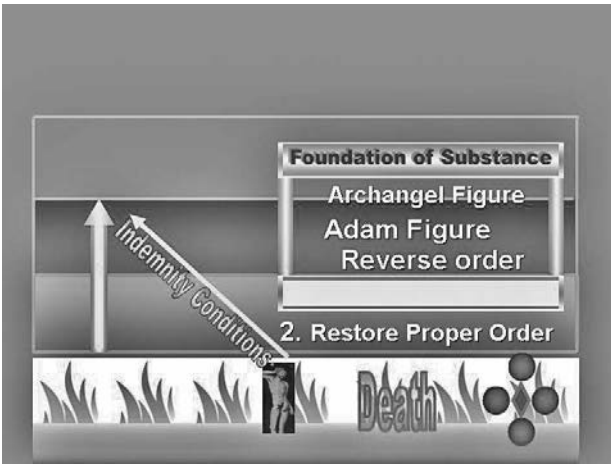
During the period of purification, Noah performed many symbolic acts pertaining to that effect. The first was the release of the raven that proceed to fly in a circle around the Ark. The raven represented that satan had been separated, purged from the Ark, however, that the raven was still circling indicated that satan was looking for an opening and a way back into the “new cosmos.”

The second symbolic act was the release of the three doves. The first is release and doesn't return. This represents the first Adam who fell. The next dove was released and returns with an olive branch. This indicates that the waters were beginning to subside. It represented the secondary course of the cross and the need for a third Adam to complete salvation. The third dove is released and doesn't return, indicating the waters had fully subsided. It also represents the completion of God's providence centering on the Third Adam.

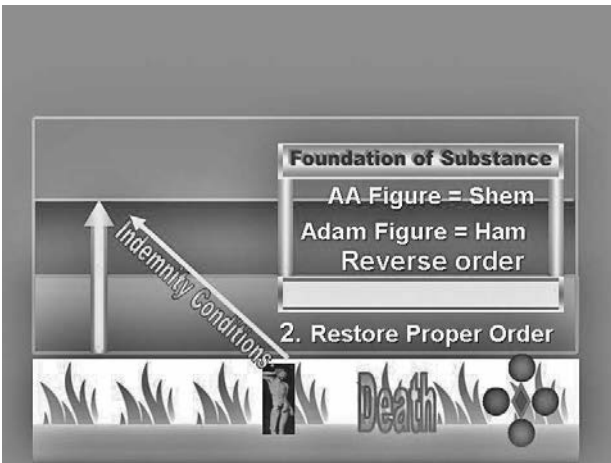


Noah and his family come out of the Ark. God places the rainbow in the sky as a sign of a new covenant. God also restores the vision of the Three Blessings to Noah's family in Genesis 9:7-10

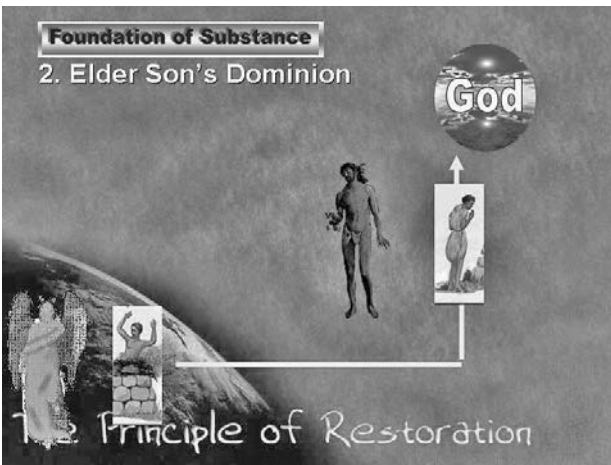




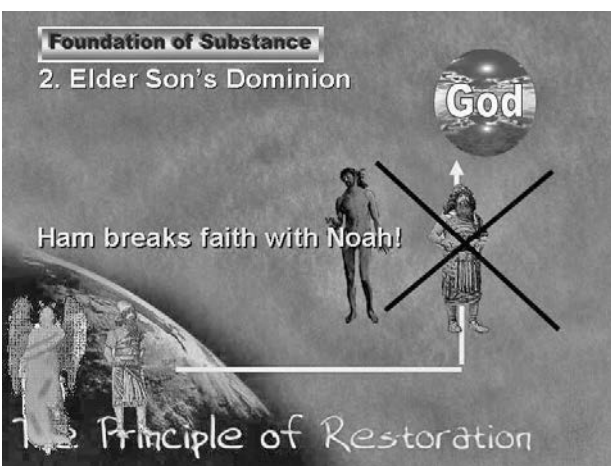
Now the providence to make the Foundation for the Messiah can commence. That brings us to the accomplishment of the Foundation of Substance. As is the providential requirement, an Archangel Figure representing Lucifer and an Adamic Figure representing Adam must carry out the mission to reverse the lost natural order.



This will be carried out in Noah's family by the younger brother Ham and the elder brother Shem. Shem and Ham are the recreation of Cain and Abel.



But there is a new development in the pattern of restoration. It is the appearance of "the Father of Faith" position. Whereas, in Adam's family, Adam was not available for providential recovery work. His role had to be handled by Abel. In Noah's family, we see that the "Father of Faith," Noah, is the one who establishes the Foundation of Faith. The role to reverse the blood order and establish the Foundation of Substance, will be taken up by the two sons of the Father of Faith, Shem and Ham.



So we would expect to see this same arrangement and struggle develop between Shem and Ham as had taken place between Cain and Abel. But, in fact, we never see a re-occurrence. Instead the story focuses on the relationship between Noah and Ham. This reminds us that, as the Father of Faith, Noah must bequeath his role to the anointed younger son. It was very important, therefore, that Ham display a deep faith in Noah as a condition to receive the blessing from the Father of Faith. Instead, we see that Ham makes an egregious break in faith with his father, Noah. It was an error that would ultimately disqualify him from the Adamic role in setting up the Foundation of Substance.

When Noah awoke from his wine and found out what his youngest son had done to him, he said, "Cursed be Canaan! The lowest of slaves will he be to his brothers."

Genesis 9:24-25



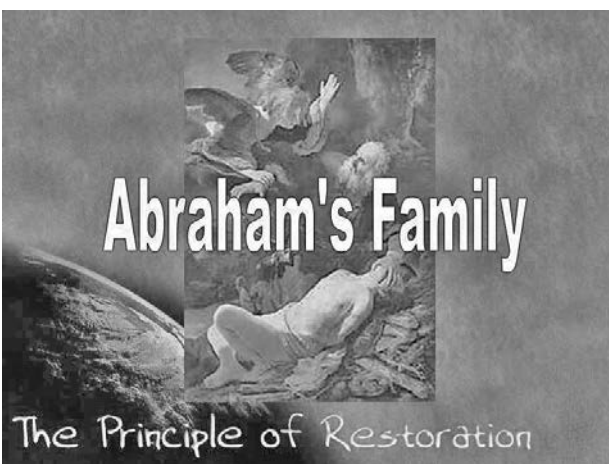
The 9th chapter of Genesis reports of an incident where Noah, after receiving the blessing and covenant promise of God, decided to plant a vineyard. Apparently, Noah enjoyed the fruit of the vine and became drunk, falling asleep naked in his tent.

Ham is the first to “see his father’s nakedness” and then he proceeded to inform his two other brothers. This was similar to the moment Adam discovered his nakedness. Ham was reenacting the shame brought by the fall and multiplying this shame with his brothers.

Finally, Ham’s two brothers Shem and Japheth, take a blanket and, walking backwards so as not to see their father’s nakedness, covered Noah.

Noah awakes and, in anger, pronounces a curse to Ham’s son Canaan. The story of this curse has been misused in order to justify the slavery of the African people. Noah’s curse was falsely represented as a curse to Ham and, because Ham was the ancestor of the African people, slavery befell them. But this has never been the truth. Noah’s curse came to Canaan, not to Ham. Canaan was the ancestor of the Canaanite tribes who were to be driven out of the Promised Land by Joshua (Joshua 3:10). This is the full extent of the curse. The history of slavery in America has been an abomination to God. It is especially shameful that people would attempt to use God’s Word to justify it.

Sadly, the hope and promise of Noah’s family comes to a sudden and inauspicious end.



God’s providence moves on from Noah’s family over a course of 10 generations and 400 years. At the end of this prolongation period, God chooses the next central family. This is the family of Abram, later to be named Abraham. Abram’s Father Terah had moved the family from Ur (in Iraq, on the Euphrates near the Persian Gulf) to Haran (thought to be the Harran today in Southern Turkey near Syria). From there, God calls Abram to take his family and go to Canaan.





As in the case of all our previous central families, we must have a Central Figure, a Conditional Object and a Time Period to establish the Foundation of Faith.



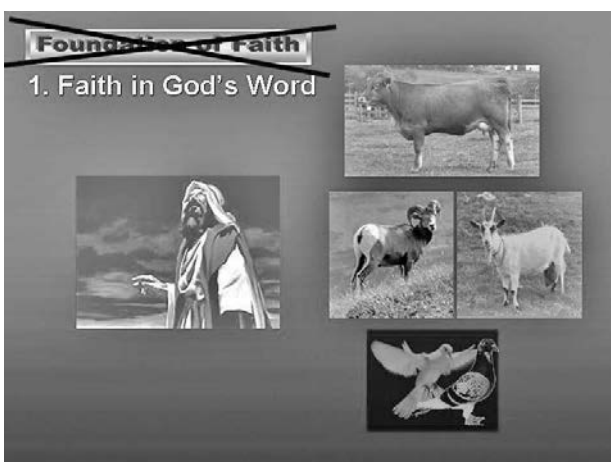
Abram will be our “Father of Faith,” and Central Figure. God calls Abram to make an offering of Animal Sacrifices: a heifer, a ram and shegoat, and a dove and pigeon. The time period to accomplish the offering is not recorded or not specified.



The three levels of offering have several dimensions of meaning.

They represent the three providential families as well as the three providential ages of the Old Testament Era, New Testament Era and the Completed Testament Era

*See further explanation in Exposition of DP (Foundation 3.1.2.1 pp 208)*



Abram makes a significant providential mistake when he fails to properly offer the dove and pigeon.

The symbolic meaning of dividing the offering signifies the separation of good and evil. The shed blood of the offering represents the purging of the satanic claim over the blood lineage of Adam. By not dividing the offering, Abram, instead, created a condition for satan to invade. Thus the “birds of prey” descended upon the offering. (See next slide: Genesis 15:10-13.

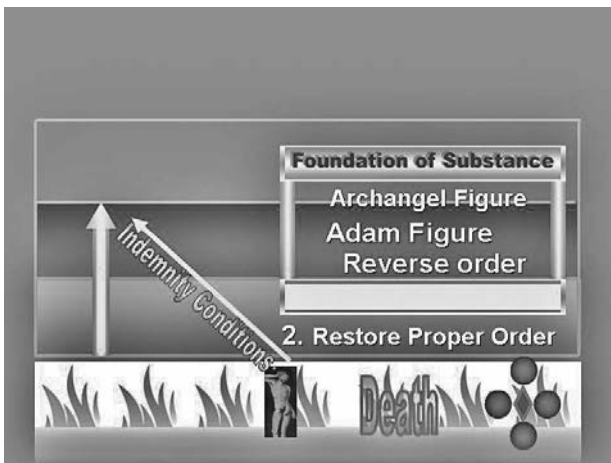
# Genesis 15:10-13

Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half. 11 Then birds of prey came down on the carcasses, but Abram drove them away.

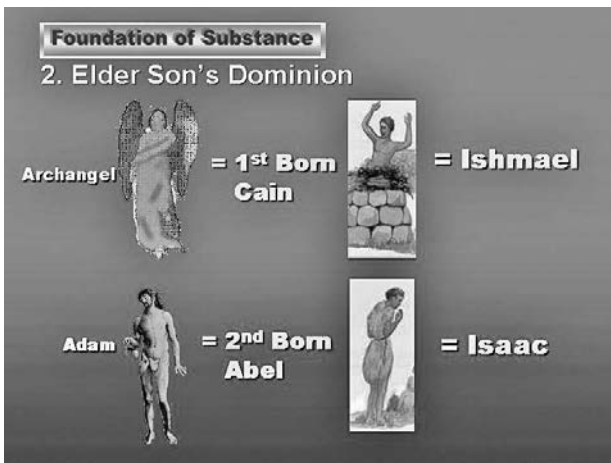
12 As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him. 13 Then the LORD said to him, "Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years."

Most significant is that as Abram was sleeping, a "thick and dreadful darkness came over him." At that time God announced to Abram that his descendants would suffer the consequences of this breach of faith and failure to establish the Foundation of Faith.

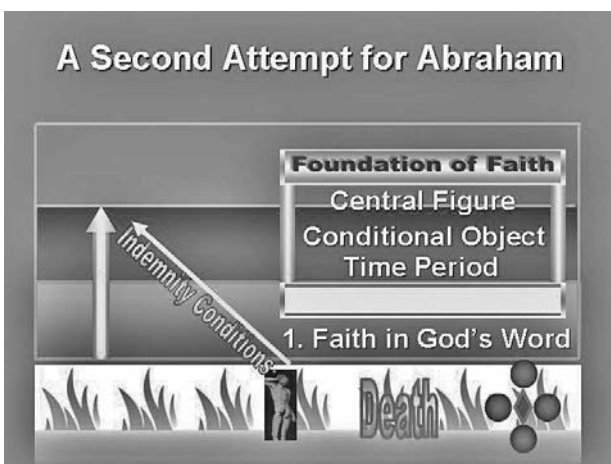
"They will be strangers in a country not their own and will be enslaved and mistreated for 400 years." This will also effect the providence when finally the Foundation for the Messiah is accomplished on the family and tribal level. Christ will not come. Instead the period of exile and slavery in Egypt will begin for the tribes of Israel.



Another consequence of this failure is that the Foundation of Substance that was to be established involving the two sons of Abram, Ishmael and Isaac, could not be carried out. Ishmael, the elder, would have been in the archangel position, while Isaac, the younger, would be in the position of Adam.



As a result, a great schism was established between the ensuing tribes of Ishmael and those of Isaac. Today the descendants of both are at war in the Middle East as the Arab peoples look to Ishmael as their ancestor and the Jews look to Isaac. They are BOTH the children of Abraham.



But this time, the third providential attempt, it seems that special circumstances arise that provide an opportunity for God to move the providence forward without a prolongation as before. Abram (now Abraham) is given as second attempt to achieve the Foundation for the Messiah.

However, the only way an agreement could be reached to permit this is if satan could be conjouled to go "all in" on what he thought was a sure hand.

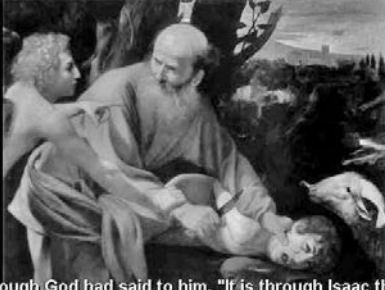
## A Second Attempt for Abraham



The central figure again is Abraham. However, apparently, the only way Abraham can stand in this position again is if he would be willing to perform an indemnity condition of greater amount. This time, instead of offering a dove and pigeon, Abraham must find the diligent faith to offer his “only” son, Isaac.

What would Satan’s possible motive be to accept such an arrangement without protest? It was a good bet. This was the man who faltered with a dove and pigeon. . . what are the odds he will succeed with his own son? In fact, we see Abraham grappling with the decision in that it took him three days to arrive at Moriah for the offering, when it was a mere half a day journey.

## Foundation of Faith (Restored)

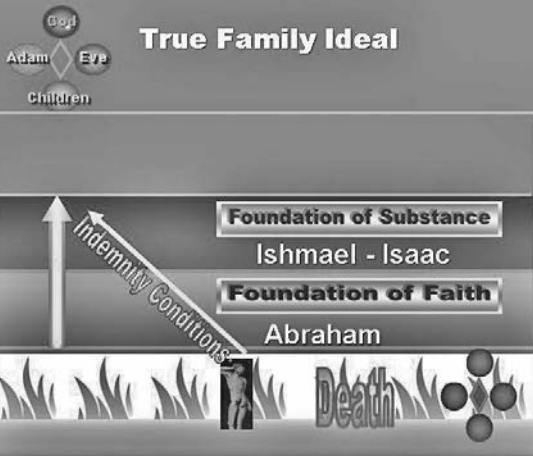


... even though God had said to him, "It is through Isaac that your offspring will be reckoned." Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death. Hebrews 11:17-19

Not only does Abraham achieve an astounding victory, but Isaac as well. . . in fact, Isaac’s faith is more noteworthy for many reasons, not the least of which is that he was positioned on the business side of the knife.

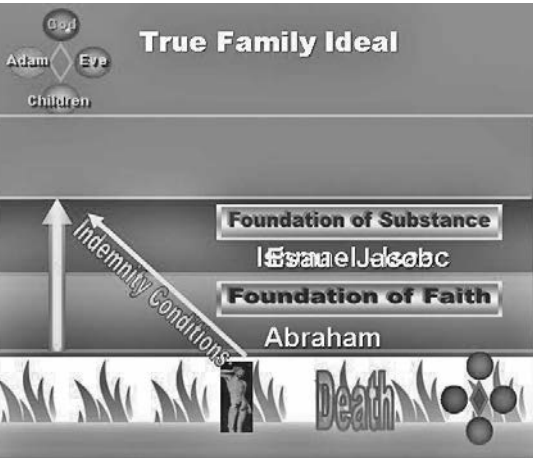
In this offering, Abraham and Isaac became one in faith. Hebrews 11:17-19 reports that Isaac was symbolically “raise from the dead” He was. . . and Abraham’s Central Figure mission and authority was resurrected with him.

## True Family Ideal

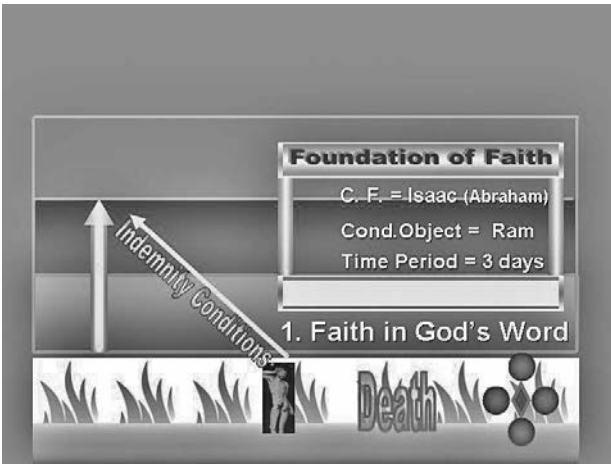


In this victory, the mission of Abraham, as “Father of Faith” with two sons, Ishmael and Isaac, who will accomplish the Foundation of Substance, is passed on to Isaac. Isaac, in this sense, is “resurrected” as the new Abraham.

## True Family Ideal



Therefore, Isaac will stand in the position of Central Figure in the Foundation of Faith. It will then be Isaac’s two sons, Jacob and Esau, they will carry out the dispensation to establish the Foundation of Substance.

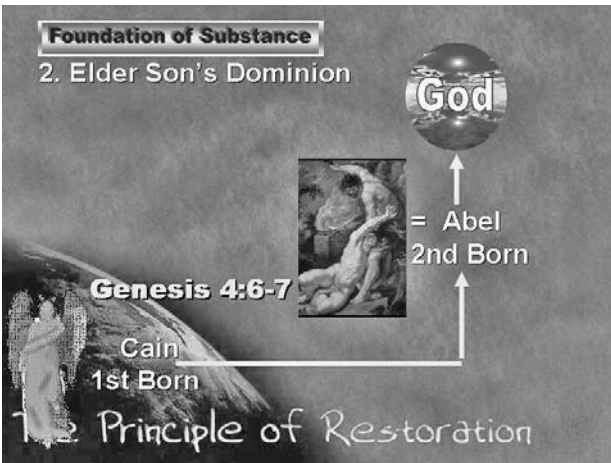


We see that after the angel stops the offering of Isaac, God then calls them to offer the animal sacrifice of a ram who they found caught in thicket. This emphasizes that in God's eyes, Abraham and Isaac are now "one." It becomes the foundation for the description of God as the "God of Abraham, Isaac and Jacob."

Isaac will now go on as the Father of Faith, the father of two sons that must carry out the providence to achieve the Foundation of Substance and to complete the Foundation for the Messiah.

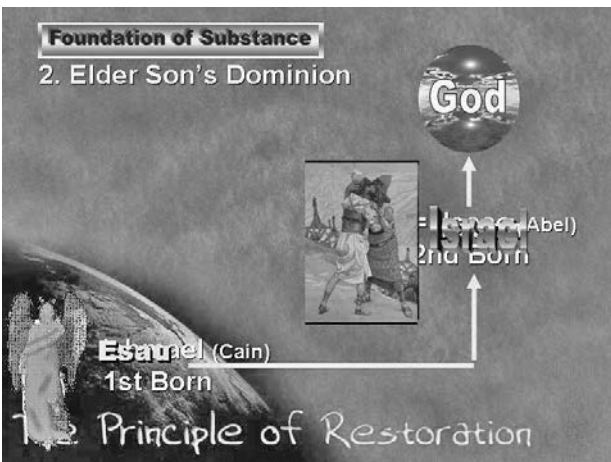


An interesting sidenote. . . the Bible affirms that it was Isaac who was offered. The Koran only mentions that Abraham offered "his son." Thus all of Islam has assumed that the son that Abraham offered was, in fact, Ishmael.



From one perspective God is recreating the circumstances of Cain and Abel. This is the essential component of our later study of historical parallels. History repeats because a predecessor was unable to fulfill a providential responsibility in the Principle of Restoration. Thus, God recreates for the successor, all the major players, the circumstances and responsibilities faced by the predecessor. The successor must then carry out the unfulfilled responsibility of his predecessor.

This is the perspective by which we can understand the providence of Jacob and Esau.

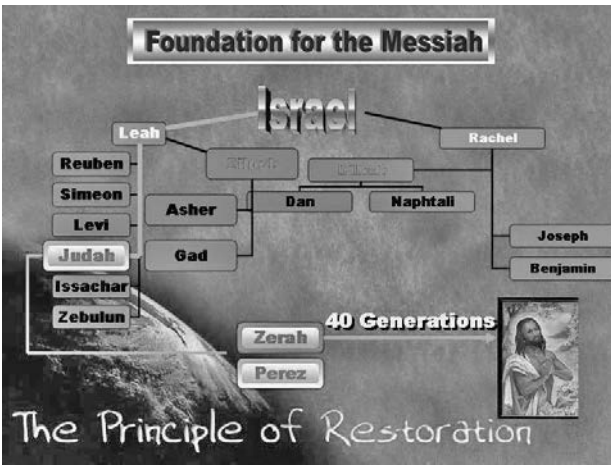


Key moments of "Jacob's Course"

- Rebekah is told by God the "elder must serve the younger" (Genesis 25:21-23)
- Jacob "steals" the birthright (Gen 25:29-34)
- Jacob wins Isaac's blessing (with help from Mom) and Esau plots to kill him (Gen 27 [whole chapter])
- Jacob with Laban (Gen 28-31)
- God calls Jacob to go back to Esau (Gen 31:3)
- Jacob "softens" Esau's heart (Genesis 32:1-19)
- Jacob wrestles the angel and receives name Israel (Gen 32:22-31)
- Jacob and Esau reconcile (Gen 33:1-4)



It is the man Israel that successfully completes the Foundation for the Messiah. Thus, the conditions that transformed a living Adam into a dead Adam had been reversed through indemnity. On this "Foundation" God could bring the Christ. This foundation had reversed the fallen nature and had reversed the conditions upon which Satan was able to exert his claim as God and ruler. Because of Jacob's victory, his family and tribe could be sacrificed and set apart. As such, God could directly intervene upon the tribe of Israel.



God was also able to intervene "within" the Tribe of Israel as we see the man Israel expanded to 12 sons who become the head of the twelve tribes, the foundation of the nation.

Also, God works through the line of Leah, via the fourth son, Judah. Then, in an important providence within the womb of Tamar, the positions of younger and elder, Perez and Zerah, are reversed. (see Gen 38) Now the Foundation for the Messiah is planted within the womb and is carried forth through the blood line of Israel reaching final fruition in the birth of Christ. The birth of Christ is accomplished within a nation desparately waiting for the appearance of her King.