

An Offering: Why do these things always have to happen to me?

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Day after day we live our lives encountering one mishap after another. Often we remark, "Why do these things always have to happen to me?" The truth of the matter is that they are happening to everyone. No one can escape the mishaps and the pains that accompany the joy of life. Why do these mishaps occur and is there any purpose to them? The Divine Principle offers the explanation for this. It is called the principle of restoration through the law of indemnity.

One and one half years ago this explanation was offered to me. Even though I accepted it as a part of the Divine Principle in which I had complete faith, I did not deeply understand it in my heart. Whenever a struggle arose or a mishap occurred my friends tried to comfort me by saying, "Oh, don't worry, it's just indemnity." The explanation to most of the struggles was inevitably offered in the one word "indemnity." I began to get very aggravated. Aggravation led me to question more deeply the significance and purpose of indemnity. "Why do I have to pay indemnity? Why does everybody have to pay indemnity?" Those were my questions.

Just recently I had some wonderful experiences that have helped me to understand the law of indemnity more intimately. I hope and pray that in the following pages I can share what I have discovered, in fairness to the depth of the experience this quest has been. In the search to understand the law of indemnity, the past two months have changed my life, offering me a deeper relationship with the Divine Principle, with God, and consequently with all of life.

I will concentrate on the question of why indemnity is necessary. The conclusions were arrived at through the reading of many of Reverend Sun Myung Moon's talks, the Divine Principle, Dr. Young Oon Kim's Divine Principle and Its Application, many of Mr. Ken Sudo's internal guidance lectures, the Bible, and several theological studies. This work, though, would not have been complete if it had not been supplemented by prayer, meditation and reflection. In the course of my search Heavenly Father revealed to me a message which is at the conclusion of the discussion. In deep gratitude to our Heavenly Father for offering me such a deep experience, I hope we all can share together in the discovery of the significance of the principle of restoration through the law of indemnity.

The core of the Divine Principle is the heart of God: in understanding the heart of God, we can understand all of life, its joys and its sorrows. The core of the Divine Principle is also the relationship between a perfect father and his perfect son. God is the model of the perfect father and man was meant to be the perfect son. It is impossible to understand the law of indemnity without first feeling and knowing these two key points. According to Mr. Ken Sudo, whenever we say we do not understand a point such as this what we really are saying is that we have not experienced the heart of God. I quickly discovered that my journey was not necessarily going to be merely a quest for the significance of the law of indemnity but that it was rather going to be a quest of discovering God's heart.

There are three key points in the Divine Principle that help our understanding of the principle of

restoration through the law of indemnity. The Divine Principle is what Dr. Herb Richardson calls a "radically theocentric theology." It is a theology that is also completely relational, with a co-creator doctrine asking the question "Why did God create the world?" at the heart of its theology. In the co-creator doctrine is the principle explaining all the elements of life as they exist in a relationship of give and take, with God originally at the center of each of these relationships. These three points, therefore, offer an understanding of the intimate relationship between creator and creation, Father and son, as one in which God and man are equal to each other in their need for each other.

The answer to the question "Why did God create the world?" is, I think, the essence of the Divine Principle and from it all the principles of life emanate. If we can understand the purpose of creation that is so intimately involved in the heart of God, we are ready to begin to understand the law of indemnity.

Man is the child of God. He was meant to be the perfect child of God, reflecting all of his Father's love and beauty. Man was meant to be more beautiful than the most beautiful rose blossoming in the dew of a spring morning. He was meant to know God intimately and, as His child, share with Him in ecstatic love and joy. They would embrace, as a wave embraces the shore, as a father embraces his son.

God, as man's Father, asked a few things of His child. His child was born imperfectly but with the full potential to become perfect, just like his father, in love and beauty. God asked His children to "not eat of the fruit" and to "be fruitful, to multiply and to subdue the earth." God's child had the responsibility to obey these commandments and, therefore, by his own free will, mature to reflect his father perfectly. Until then, God could react only to his child's behavior and not to the child himself.

The three-stage growth process of the child would involve the following: 1) achieving a spiritual maturity in which the child would perfectly reflect his father's essence and nature; 2) establishing a family directed by God's love and will; and 3) subduing creation with the love of God. This growth process was to be the avenue leading man to the fulfillment of God's purpose of creation. At its conclusion God and man would meet in intoxicated love and joy.

"Why, though, did God create man imperfectly so that he would have to grow to maturity? Would it not have been much easier for God to create man as a perfect reflection of Himself right from the beginning?" These were the questions I asked for one and a half years. The Divine Principle says, "The purpose of the universe's existence centered on man is to return joy to God, the Creator." I could understand this explanation intellectually, but my heart could not connect with it. I could not understand how God, the Almighty God, needed little of me to be happy. It seemed totally inane, yet I realized there was some truth to it. I realized also that I would never totally comprehend the Divine Principle (and, therefore, the law of indemnity) until I experienced in my heart the reality of this principle of creation.

Slowly but surely I am understanding the principle. I am understanding it because I am realizing God's heart as the perfect Father much more deeply. A perfect father is not a rock, standing strong and cold, without need of anything other than himself. A perfect father, on the contrary, needs his child the most for he is the one who recognizes most extensively that only in his child's response to his love will he find joy. The perfect father is the most pure and the most needing father; without his children he is desperate and lonely.

The greatest love is that which is discovered in freedom; a forced love is not love at all. God, because He is the perfect Father of mankind, realizes that the only way for both He and His children to experience joy in its fullest depth (God does nothing in a halfway style. All, even the joy, He creates is developed to its absolute fullest!) would be if His children voluntarily discovered His love for them and returned this love to Him. At this moment, Father and child share in absolute joy at this moment, two become one, transcending everything.

God's children, though, have never reciprocated His love. Genesis 6:6 says, "And the Lord was sorry that He had made man on the earth, and it grieved Him to His heart." Adam and Eve thought that they were miserable but the truth is that man will never be able to comprehend the depth of the misery that God felt when He lost His children. We must always keep in mind that God as the perfect Father knows the extent of the depth of the love and joy that He and His children were intended to share.

It is vital at this point to discuss what happened to God and to man as a result of man's disobedience to His Father. We experience the external manifestations of it every day as we witness the immorality of our societies, the breakdown of the family unit, the wars that betray worldwide brotherhood and all the conflicts which exist within our own personal lives. The questions I wish to investigate in reference to these manifestations of the disharmony in life are: "What happened to God when His children denied Him? What happened internally to man when he denied his Father? Where is God at now in relation to man?" It is also in understanding these key points that we can more clearly comprehend all that is entailed in the principle of restoration through the law of indemnity.

God has lost His children. He invested all that He had into His children and they responded by ignoring

His will and His love. God responded to their disobedience by throwing His son to the dust: "and to dust," He said, "you shall return." He cursed Eve with "pain in childbearing" and her husband's rule over her. His anger is also one that we cannot comprehend, for it was also stimulated by His perfect love for His children.

All that God had hoped for had vanished. His desire for joy could no longer be fulfilled as quickly as He had hoped. God was resentful. Unless we can understand the heart of the perfect Father and His hopes and expectations for joy we cannot understand how it is possible for God to be resentful. Fortunately, His love is greater than His resentment. God could overcome His resentment with His love, but His love, nevertheless, was now a scarred love; God's original love of joy was now a love of compassion, the former originating in tranquility and the latter originating in disappointment and conflict.

Man's love also became scarred. We know from the Bible that immediately after the fall, Adam and Eve covered themselves in great fear of God and in shame. They were no longer free to love. Man has inherited this imprisonment and multiplied its seriousness throughout the ages. His love is scarred with fears, guilts, resentments and other impurities that block the free flow of a relationship with God. Between God and man stands an ominous cloud that makes each blind to the other. God, in other words, cannot see true man because true man has never been known, and man cannot know God directly because his spirit is dead. Death cannot know life; only life can know life. Impurity cannot perceive impurity; only purity can have a relationship with purity. Both God and man, therefore, stand at opposite ends of a pole, desperate to know each other but unable to meet in the present condition, separated by the evil called sin.

In what ways is this manifested in the quality of love shared among men? It is manifested in the form of a scar. This scar is resentment. Resentment results when a desire and purpose are not fulfilled. Man's most basic desire is simply to be happy and he is the happiest when he is sharing in love. We all are living testimonies to this truth. Yet man has never known what absolute happiness and absolute joy are. Within himself, man resents this failure and the result of this is a love scarred with insecurities and impurities that do not allow it to flow richly and freely.

What we need for our love to flow richly, freely, and with God is to rediscover God. We can only rediscover God by annihilating within ourselves all those elements which keep us from God. Sin, it has been explained, is what separates us from God. We must restore sin in order to find God.

Indemnity is the process by which we restore sin and rediscover God. Indemnity, therefore, is the reversal of all the failures of the fall of man, for the fall of man is to blame for the sin that scars our love.

The principle of creation explains that because God wants to experience joy, He has asked man to come to Him by his own free will. Within this principle, then, also rests the reason why God cannot interfere with man's restoration course and why man must therefore pay indemnity. I would like to explain this point before going on to explain what indemnity is.

According to the principle of creation, man must voluntarily obey God and fulfill the purpose of creation. God cannot intervene in the restitution of man's mistake because such an intervention would be a violation of the absoluteness of the principle of creation and therefore of His own absoluteness. It would also be a denial of man's dignity and ability to become Lord over the creation. God also cannot work directly with anything that is not originally a part of His creation. If He were to do so, He would be recognizing that sin is a part of His creation.

In other words, even though God loves man unconditionally, He cannot forgive man unconditionally. In anguish, He listens to the cries of His children but He cannot respond to their pleas unconditionally. Until man denies Satan, Satan can always have a claim on him. As Paul said in Romans 7:22, "I myself serve the law of God with my mind, but with my flesh, I serve the law of sin;" man exists under the influence of two masters that are at war within him. Until we release ourselves from the bondage of Satan, we will always be accusable before Satan. Any process of restoration other than this violates the principle of creation.

John 3:3 says, "Truly, truly I say to you unless one is born anew, he cannot see the kingdom of God." The question that is now presented is, how is one born anew? The answer in the Divine Principle is that one is born anew through the Messiah. God, as has just been explained, must only work with sinlessness in order to stay within the bounds of the principle of creation. For this reason, He can only work through the sinless Messiah. Through him, God is able to forgive the original sin of all men.

The course which we go through in order to meet with the Messiah is called the indemnity course. It is the course through which we restore the failures of the fall and prepare ourselves spiritually to receive the Messiah, and with him grow to meet ultimately with God, having fulfilled our purpose of creation.

The failures of the fall of man involve two things: (1) man's lack of faith in God, and (2) the manifestation of this lack of faith that exists in man's misuse of God's love. Restoration, therefore, involves the

restoration of these two failures. The Divine Principle calls these the foundation of faith and the foundation of substance. The former restores our lack of faith and our relationship of love for God, and the latter restores our relationship of love for mankind. The point where love and joy, for God meet with the love and joy for mankind is the point at which we can receive the Messiah. Indemnity is the incarnation of the restoration of the love and joy shared between God and man that was lost at the time of the fall of man.

A leader of the Unification Church a few years ago received the following message: "Remember that I have loved you from the beginning of time and I have never stopped. I love you, and, Oh how I long for you to love Me." We must hear the wounded heart of God and the unfulfilled heart of man unable to love God that are crying to each other and that are expressed in this message.

As I prayed and reflected on all that has been discussed here, I felt deeply within myself that something was missing. I felt I had not yet reached the depth of what indemnity actually is. I understood at last that indemnity is absolutely necessary so that God and I may someday share in the ecstatic love and joy shared between a perfect father and perfect daughter. I still felt, though, that there was something that I was not grasping. I wanted to find an underlying theme that would explain indemnity to me.

One afternoon, the thought "Man does not know how to love" kept repeating itself within me. That, I recognized immediately, was the theme I had been searching for. It agreed with the principle of restoration: if the fall of man was man's misuse of God's love then it is obvious that man does not know how to love as God loves. The problem with Cain and Abel was also that they could not love each other. Still today we repeatedly tell ourselves tearfully, "I just cannot love. I try, but I just can't."

Trying to love as God loves is, in fact, the greatest indemnity we can offer God. It demands that the "me" that I am so used to, radically change. As Jesus says in the parable of the lost son, the lost must be found, and as the prayer of St. Francis of Assisi says, "... it is in dying that we are born to eternal life." This demands that I deny myself, overcome my selfishness and impurities, and live for others. It demands that I become a new person, releasing myself from the clutches I and all my ancestors have been living with for centuries. I am reminded of the message from Bob Dylan:

*"They say everythin' can be replaced
They say every distance is not near
Yet I remember every face
Of every man who put me here
I see my light come shining
From the West down to the East
Any day now
Any day now
I shall be released."*

It is the heritage of sin that has scarred our love that has to be released: the resentments, the arrogance, the guilt, the fears, the insecurities, and the impurities that pollute our love for one another are cleansed with the offering of indemnity to God. The death of sin within us is the result of the course of indemnity. As painful as it may be to die in this manner, it results in the birth of a new life found in the union with our perfect Father.

The law of indemnity encompasses the essence of the Divine Principle. This essay has discussed why indemnity is necessary and what it actually entails. The heart of God as the perfect Father, we have realized, is the key to discovering the inner depth of the law of indemnity. We must realize that indemnity is actually a gift from God. It is God's grace to man; without indemnity we could never have the hope of living a life of ecstasy and absolute love. I suggest that we coin a new phrase and rather than say "paying indemnity," say "offering indemnity." The next time we find ourselves reacting to a struggle and or mishap by complaining, "Why do these things always have to happen to me?" let us stop and reflect on the suffering of a perfect Father who has never known His true children and offer instead this suffering to our Heavenly Father. Let us remember God's great commandments to His children when He said in Mark 12:30-31,

*"and you shall love the Lord
your God with all your heart, and with
all your soul, and with all your mind,
and with all your strength.
... You shall love your neighbor as yourself."*

No matter how painful it may be to release ourselves from the bondage of sin and to love as God loves, it is the only way the perfect Father and His children will meet and embrace.