

## I

## The Principle of Creation

## 1. The First Principle

## (a). Two Characteristics of God's Essentiality

The first principle is, that there are two characteristics in God's essentiality. "So God created man in his own image, in the image of God he created him: male and female he created them." (Gen. 1:27) "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made." (John 1:1-2) By logical deduction we could say that two essentials of male and female are conjoined in God. In other words there is fatherhood and motherhood in God, although He appears in the Scriptures as a masculine character.

The whole universe God created is the symbo-

lic representation of the two characteristics of God's essentiality. We can perceive God clearly by the manifestation of His creation. St. Paul said, "For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have made. So they are without excuse." (Rom. 1:19)

It is true to say that nature is another Bible because every part of creation is a single truth that symbolizes these two essentials of God. In fact there are numerous scientists who have discovered God in the course of their scientific research.

Every thing which is created after the image of the two essentials of God is so made to have an object to form a correlative standard. Any thing which does not form a correlative standard with an object cannot maintain the basis of existence. Therefore everything comes in pairs, one opposite to the other. There are some examples. There are two worlds, invisible and visible. If we call the former the subject or cause the latter could be said to be the object or its effect, or we may call the former plus and the latter minus. There are male and female, spirit and body of an individual, positive charge and negative charge, proton and electron which constitute the atom, rarefaction and condensation of the sound-waves, heaven and earth, sun and moon, East and West, light and darkness, vowel and consonant, strong and weak, long and short, right and left, up and down, front and rear, and etc..

The world has recently discovered the value

of Oriental philosophy, because it is based on the theory of the positive and the negative. Oriental medicine also is becoming popular throughout the world because of its positive and negative theory.

(b). The Invisible and Visible Worlds  
Created for man

The visible world is made as an object of the invisible. The invisible world is a real and substantial world although it is not seen by our eyes or heard by our ears, and it is called the world of spirits because spiritual men live there. To help the reader understand this world let me explain the relation between spirit and body. Body is the object to the invisible spiritual man. Therefore the face, figure, manner, and skeleton are the representation of the internal man. One may judge the approximate tempers by the type of blood, because our blood represents our mind. As science progresses it tells that even a cell of one's body is unique to him. The skeleton of modern man is different from that of the ancient man, because their dispositions differ. The relation between the visible world and invisible is similar to the relation of mind and body. If something is wrong with one's mind he is useless, but if something is wrong with his body he can still be perfect in mind, as a person. Therefore it is the spirit, not the body which is the Subject of man. Likewise the invisible world is Subject and Cause while the visible world is Object and Effect and is its shadow; and God is Subject and Cause and man is Object and its

Effect. Man is created to be the Lord of two corresponding worlds.

God breathed into man's nostrils the breath of life and made a living being, namely a spiritual man in order that he may sense the invisible substantial world. Man is originally so created that he may have connection and conjunction with the invisible world of spirits and live in harmony and in accordance with God as well as with the creatures in the visible world. Man is made just like a radio or a television, for even today one may speak tongues fluently, recite beautiful poems, and sing songs as one is filled with the Holy Spirit. We had thought such things were seen only in the Early Church. Therefore man is so made to have connection and conjunction with God and communicate with the world of spirits. He is made to communicate affection with other persons, how much more would God have man to communicate love with Him. We call Him our Father. A father would never cause his son to be kept in ignorance of him. Before the fall Adam and Eve talked with God freely in the Garden of Eden. By the fall man became like a damaged machine. Therefore living according to faith is the repairing process of the damaged machine, the operation of which could be made better according to the degree of its repair. The repairer would like to restore the damaged machine to its original state, and the ideal of a Christian is to return to the original state of man before the fall. Therefore it is no wonder that as one's spiritual standard gets closer to the state of original man he talks with God easily and communicates with the invisible world. One who has no spiritual experience will deny or laugh

at this idea, because he does not know the principle of creation or the purpose of divine providence for salvation. There are many who have such an experience and the number of these people is rapidly increasing today. It is a grave mistake to disregard the invisible world, because one never sees it himself.

### (c). The Correlation of Spiritual Man and Physical Man

Physical man serves as a ground for the growth of the spiritual man. Let me explain the relation between the spiritual man which is subject and the physical body which is object. The physical body consists of fleshly mind and body. The fleshly mind leads the fleshly body toward an idealistic living, namely the perception of existence, breeding, and protection is the function of fleshly mind and the instincts of animal are the action of the fleshly mind. To grow the physical body needs air, light, and nutriment from the physical world. The spiritual man consists of spiritual mind and spiritual body, and the former is plus and the latter is minus. The spiritual mind is formed as the spiritual element grows which is a part of God's essential.

The spiritual man needs two kinds of elements like the physical body does, namely the Elements of Life from God (plus) and the Elements of Vitality from his physical body (minus), and the action of give-and-take must be performed well between the spiritual man and the physical body. The Elements of Life are the spiritual heat and light and atmosphere from God, namely, divine love, wisdom

and spiritual atmosphere. They are called 'Saing so' in Korean. The Element of Vitality is the vital influence from physical life. This is called 'Sainglyugyoso in Korean. One's spiritual man grows beautifully as he lives conscientiously, and a life against conscience makes the spiritual man defective. The spiritual man has to take good elements of vitality and the physical body responds quickly to the spiritual mind.

Thus the perfect correlative standard must be made between them and perfect action of give-and-take must be continued, and thus the spiritual man grows in beauty and freedom. If the spiritual mind is hindered by the physical body which follows the lust of the flesh, it does not grow well and the spiritual man becomes defective. Therefore the spiritual man must receive good Elements of Vitality from the physical body, so one must live on earth conscientiously in accordance with what the spiritual mind directs.

Conscience is the highest part of fleshly mind and the lowest part of spiritual mind, therefore conscience is influenced from both physical and spiritual life. An even and well-balanced conscience can be kept when the correlative standard between spiritual man and physical body is formed, and perfect relation of give-and-take is maintained. If the body runs against the direction of the spiritual mind the conscience loses its balance and becomes warped.

The spiritual man grows simultaneously with the living mind in the physical body and thus he is made perfect on earth living in the flesh.

Heaven is a place into which the Living Spirits go. In other words, the kingdom of God in heaven

is the world into which the spiritual men grown to the stage of Luminous Being in the earthly kingdom of God can enter. Since the fall no one has taken off original sin, namely, there has been no one who has been made perfect on earth. Therefore, it should be known that heaven is still empty. I used the word 'heaven' in a specific way and the idea is different from its ordinary usage. The fact that heaven - the third heaven - is empty is known by all who know about the world of spirits today.

Those who believed in Christ all remain now in Paradise. Neither Paradise nor Hell were made by God at the time of creation, but resulted from the fall of man. Paradise is the place where spiritual men, redeemed through Christ, wait until the time of the Second Advent comes. The things men bound on earth were also bound in heaven. In other words, putting off the original sin on earth even from flesh, one must return to the original world of creation and have heavenly life on earth. Then the gate of heaven in the world of spirits will be open and the living spirits who are made perfect in the flesh will go and live there forever. Therefore "whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." (Math. 16:19) Jesus did not take the key of heaven with him but left it to Peter on earth.

## 2. The Second Principle

### (a) The Action of Give-and-Take

The power of life, action, and multiplication comes into being wherever God works, and He works wherever a correlative standard is formed between two things which take after the two essentials of God. The correlative standard is set when the action of give-and-take is in full operation between a subject and an object. Consequently, the power of life, action, and multiplication is produced when the perfect relationship of give-and-take starts. All matters maintain their basis of existence because their objective positions to God are firmly fixed by forming their correlative standard with other things. Hence it is true to say that God is omnipresent.

The happiness and vitality in family life come from the mutual love of husband and wife. Love is reciprocal, and one-sided love does not last long since it is contrary to the principle of give-and-take. This principle is true in any relationship. The principle of give-and-take could also be seen in our human organism. The lungs play the roll of give-and-take of air; the heart performs the function of give-and-take of blood through the arteries and veins to maintain health. A certain nerve system tends to expand the blood vessel, whereas the other nerve system contracts it in order to keep balance.

Health is maintained when the controlling hormone and integrating hormone function properly. Animals and plants give and take oxygen and carbon-dioxide alternately. A nation is prosperous when the administration of its government is conveyed clearly to the people and the conditions of the people are fully known to the government. All creatures need their objects in order to make



the circuit of give-and-take and thus maintain the basis of existence. The ionization tendency of chemical elements is the difference of the coefficient of the function of give-and-take. For instance, that Kalium is stronger in the tendency of ionization than that of Natrium is because the coefficient of the function of give-and-take between Kalium and other elements is greater than that of Natrium. If there were only gravity as Newton asserted in his 'Theory of Universal Gravitation', the whole universe would have been destroyed. But there is in the universe the power of repulsion as well as the power of attraction and the basis of existence of mutual balance is maintained, causing life to continue forever. This is the so-called Universal Power of Give-and-Take. Today a new theory concerning the universal power of give-and-take is discovered. The movement of heavenly bodies is controlled by the Law of Wonlyug (The Universal Power of Give-and-Take), and the singularity of the forms of heavenly bodies and the generation of shooting stars, the construction of strata and mineral veins in the earth are caused by the differences of the varying degrees of Wonlyug.

#### (b) Love and its Purpose

As the Anion and Cation can be divided into the protons and electrons, the female essential is latent in the male and the male essential in the female. Physiologically it is true that both sex hormones are secreted in each individual body. God made male and female as the separate objects of two characteristics of God's essentialities.

Love is the power that tends to conjoin the two separate essentialities. Therefore the purpose of love is to take the position of an object to God by forming a correlative standard between two separate beings. "Therefore a man leaves his father and his mother, and cleaves to his wife, and they become one flesh." (Gen. 2:24) God's image is reproduced when two sexes are conjoined. So the connection and conjunction of life between God and man is made by the complete relation of give-and-take between them. The love between brothers and among fellow country men is the power that tends to unite them into one. In a word, the purpose of love is to maintain the basis on which God works.

### 3. The Third Principle

The third principle is the three Stages of Creation. "God called the light day, and the darkness he called night; and there was evening and there was morning, one day." (Gen. 1:5) There were three periods in the process of the creation of heaven and earth. The first period was evening in which the work of creation was completed. The second period was night in which the creatures gradually grew to their perfection. The third period was morning in which the perfected creatures started to realize the divine ideal of creation. There was evening and there was morning, and it was one day not two days. For the completed creatures start in the evening, pass through a certain length of period, called night in which they grow, and reach perfection.

Every creature has to pass through the three

stages of Regeneration, Growth, and Perfection. These are again subdivided respectively into three degrees by Divine Order. There is no creature that is not made perfect through these three stages. For the salvation of mankind God works in Trinity. There are three orders of Archangels. There are three periods in man's life, gestation, life on earth, and eternal life in the next world. The paradise that St. Paul saw had three heavens. The ark of Noah had three stories representing the creation of a New World. Abraham offered three kinds of sacrifices. The wise men from the East worshipped the Christ Child with three offerings, gold, frankincense, and myrrh. Jesus overcame satan through three kinds of temptations in the wilderness. He spent thirty years of preparation, three years of public ministry, three hours of darkness when he died on the cross, and three days in the tomb. These are derived from the third principle, the three stages of Regeneration, Growth, and Perfection.

#### 4. The Fourth Principle

The fourth principle is making the foundation of the 'Four Heavenly Positions'. This is God's purpose of creation.

##### (a). The Purpose of the Creation of the Universe

The universe is the symbolic representation of God's essentials and man is made in God's image. Therefore man is the substantial image or form

of the whole universe. By creating the invisible world in the image of a spiritual man and the visible world in the image of a physical man, God made him a medium of conjunction of the two worlds. In other words, in man are both spiritual and natural world. Therefore man is a universe in the smallest form revealing the greatest. Man is the means by which the natural world is conjoined with the spiritual world, he is the Medium of conjunction. All things that exist in nature, namely, the animal, the vegetable, and the mineral kingdom correspond to the human structure. For instance, the leaves correspond to the lungs, the trunk, to the heart, and the root, to the stomach. The structure of the globe could also be compared to that of the human body. The earth's crust, strata, underground fountains, rocks, and molten rock correspond respectively to the skin, muscle, blood-vessels, skeleton, and marrow of the human body. Hence man is called the Lord of all creation, the Central Being that lives harmoniously with them in the two worlds. The universe is made as an object with which man takes the action of give-and-take. The purpose of creation is to make man feel joy and happiness, by the stimulation from the elements that constitute the universe. Namely, the universe is an object made for man to perform the action of give-and-take. For instance, the joy and satisfaction of an artist begins when his idea is perfectly expressed in a picture or music, and the relation of give-and-take is made with it. Man does not find joy in his own essentials by himself, but when the things in the world appear as objects to his inward essentials. One finds beauty in a flower, because he has the essential of it in himself, and feels

it objectively. But we now do not feel perfect joy in observing nature. Why? Because man due to his depraved nature cannot stand as the intrinsic substantial object before nature and have the perfect relation of give-and-take with it. This is why the whole creation is still groaning in travail together. (Rom. 8:22) Man alone can become the perfect object to man for the action of give-and-take. However, man is depraved and has lost the way of it by the fall. "The heart is deceitful above all things, and desperately corrupt, who can understand it." (Jer. 17:9)

#### (b). The Purpose of the Creation of Man

God created man in His image and likeness that man may take the objective position and be the substantial object to God, and receive His love, joy, and comfort.

The power of the human will is produced by the degree of correlation of mind and body, and the action of give-and-take between them. The will to do good becomes weak when the body is not in accord with the mind, but on the contrary, it becomes strong when mind and body are united and become one. The will of a martyr gets stronger as his mind and body become one, and takes the correlative standard with God; the will of the wicked is formed as his mind and body become one with Satan. The original man of creation had formed a perfect correlative standard between mind and body, a perfect object to God. Hence he had the perfect beauty to return to God. Therefore the man who has the original nature of crea-

tion receives perfect love from God and returns perfect beauty to Him. This is the action of give-and-take between God and man. However, owing to the fall, man formed a correlative standard with satan and the way to return man's beauty to God was shut up, and the way to receive God's love was cut off. "God said you shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die." (Gen.3:3) To die means to be driven out of the realm of God's love. The element of man's life is the love of God. Therefore faith is returning man's beauty to God and receiving God's love. The action of give-and-take must be restored and continue between God and man, and man receives God's love as much as he returns beauty to Him. When man returns beauty and receives love, goodness results. Righteousness leads man's life to good, namely, the life to return beauty and receive love. Righteousness became necessary due to the fall.

### (c). God's Ideal of Creation

"God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, "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: 27,28) God's ideal of creation was to see man and woman dominating the whole creation when they were made perfect to the stage of Living Spirit, and bearing sinless children through the blessing

of God. When sinless mankind multiply on earth the whole creations will return beauty and glory to God and receive God's love and have the happiest and the most blessed people as their lords. And then God, Adam, Eve, and their children would have established the foundation of the four positions. This could have been the eternal foundation of the four positions and once that was established man could be in the position that he could never fall. 'Four' is the number of the foundation of existence. The position in which any one stands is decided by the four directions, east and west, south and north. However due to the fall the foundation of the four positions was laid with satan. This became a great grief to God and the cause of all sin and misery of the creations including mankind. Thus God lost the heavenly number 'Four'. God's providence is now to restore the number Four, the foundation of the four positions with God.

Hence number four or any multiple of four have a significant sense. For instance, forty days' flood judgment in Noah's time, 1600 years' period from Adam to Noah, 400 years' period from Noah to Abraham, 400 years slavery in Egypt, Moses' 40 years in Pharaoh's house, 40 years in Midian, 40 years in the wilderness, 40 days' fasting and prayer on Mount Horeb, 40 days' spying out Canaan, Israel's 40 years in the wilderness, 400 years of Judges' era, 40 days' prayer of Elijah, 40 years' reigns of Kings Saul, David, and Solomon, Jesus' 40 days' fasting and prayer in the wilderness, 40 days after His resurrection, and so forth, are all derived from the principle of the foundation of the four positions.