

# المقدمة للمبدأ

## Introduction to The Principle

**An Islamic Perspective**

1980

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Printed in the United States of America

HSA-UWC  
4 West 43rd Street  
New York, New York 10036

Library of Congress  
Card Catalogue No. 80-84970

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## **GENERAL INTRODUCTION**

Man has learned much in his long history. Many of the challenges of our environment have been met and overcome. Yet, in spite of all the developments and achievements, our increased knowledge and improved vision of all aspects of human life reveal that the family of man is still far from where it should be.

Modern man, having conquered so many of his adversaries, is once again forced by his own loneliness to confront himself and to ask the age-old questions: "Where did I come from and where am I going? How and why did I come to be, and what is my purpose in life?"

Surely with our scientific technology and our knowledge of man and history we are better equipped than ever before to understand the phenomena of our life and the universe.

The scientific method has been used by scientists to discover the answers to the questions concerning life in the physical world. However, with it we are also better able to confirm truths received through revelation and intuition.

In the scientific method, a tentative theory or hypothesis is presented and is logically developed to explain particular phenomena. The scientist uses the theory to conduct tests. If the experiments support the hypothesis, he will accept it as valid, unless some contradictory evidence appears.

Attempts to prove or disprove the existence of God have usually resulted in misunderstanding between believers and non-believers. In the teaching presented here, however, the existence of God is an assumed hypothesis around which a world-view is revealed to explain the phenomena of life and the universe. The fundamental laws governing the existence of the universe are called here "The Principles of the Creation." You, the reader, are the "scientist" who must judge the evidence and hence come to your own conclusions regarding the belief.

As time has shown, science alone cannot solve the problems of man, because these problems extend beyond the bounds of the physical world into the realm of

mind and spirit. At the same time, religion is helpless to guide man in this technological age as long as its concepts remain apparently distant from the realities and priorities of everyday life. As Einstein once said: "Science without religion is lame, religion without science is blind."

To grasp the essence of reality we must use the whole of our own human essence, both heart and mind, in our pursuit of truth. The holy books of the past are sources of the truth, but as a student develops he needs to have essential truths re-stated according to the appropriate level of his questioning and his capacity to understand. The wise teacher delivers this knowledge according to the ability and knowledge of his students.

God, as man's teacher in history, has done this also. He has guided us step by step to ever deeper awareness of Himself and of His truth. In the twentieth century we are in great need of a new understanding of God's truth that can enable us to match human discoveries with eternal principles, and to confront our present-day problems with ultimate solutions.

A book on calculus does not contradict a simple maths primer, but certainly the contents are different; the maths primer is not intended to deal with the principles of calculus. In the same way, we must recognize the limitations of what was revealed to our ancestors. God could not give them all He wanted because of their lack of preparation. On the foundation of what has already been revealed to us we are now in great need of new understanding to resolve the many problems of life.

No book in itself can ever contain everything God wants us to know:

Though all the trees in the earth were  
pens, and the sea — seven seas after it  
to replenish it,  
yet would the Words of God not be spent.

(XXXI 26)

The Koran was revealed to the Prophet Muhammad over fourteen centuries ago. Its value can only be rightly appreciated if we can discover its true context in contributing to God's overall providence for man.

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<sup>1</sup> Einstein, Albert, The World As I See It. (Philosophical Library)

Even so we have sent it down as an  
Arabic judgment. . . . Every term has a Book.  
God blots out, and He establishes  
whatsoever He will; and with Him is the  
Essence of the Book.

(XIII 37-39)

This work tries to show the roots and preparation in the Koran for the twentieth century revelation of God, given to a contemporary man of God. The revelation is called The Principle. It was revealed by God to Sun Myung Moon. Like the Prophet Muhammad, Reverend Moon never studied philosophy or theology, but was chosen by God to express His will. At the age of sixteen, he first received God's calling and began his search through the invisible (spirit) world for the solution to man's fundamental problems. As he communicated with prophets and saints in the other world, and walked a path of suffering and struggle against the forces of Satan, God's revelation unfolded for him.

Many concepts presented here may not coincide with traditional views of Islam, but neither do they contradict them. The reader is asked to try and keep an open mind in studying these pages, remembering how Islam itself was born in the midst of great misunderstanding and blind opposition. Let the following words be your guide:

"O, my Lord, increase me in knowledge."

(XX 114)

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Note: The quotations from the Koran which appear throughout this book were selected from A. J. Arberry's interpretation of the Koran, The Koran Interpreted. This particular version is widely accepted as one of the best English interpretations of the Koran.

# CHAPTER ONE

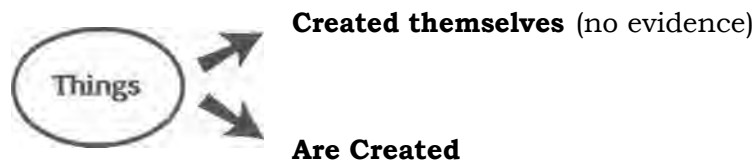
## THE PRINCIPLES OF THE CREATION

### INTRODUCTION

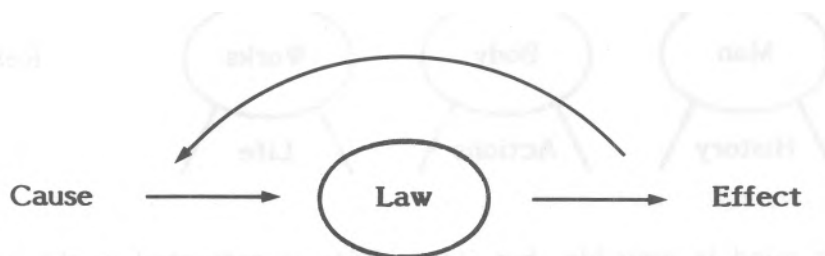
He created the heavens and the earth  
with truth.

(LXIV 3)

Theoretically, things come into existence in two ways: by themselves or as the result of another cause. There is no record or knowledge of anything ever creating itself, therefore it can be assumed that everything is in some way resultant of other things and other forces.



This rationale is basic to human thinking. Our cosmos is composed of things that exist in cause and effect relationships with each other, governed by laws or principles.



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<sup>1</sup> The effect is derived from the cause but is also part of the whole cause-effect system and therefore it affects or modifies the cause. (Each can have a positive, negative, or nil effect on the other, at any point in time.)

God is invisible, but is manifest in the visible creation. Since the effect derives from the cause, it cannot have characteristics other than those intrinsic to the cause. Perfect man mirrors his Perfect Creator, while fallen man, like an imperfect mirror, distorts the reflection of the nature of God.

How can we proceed to understand God from our knowledge that we are created to reflect Him? We investigate the invisible character of an author by examining his works and the record of his life (his biography). In a similar manner, we seek to understand invisible God by looking closely at His works: the creation, especially man, and the history of His relationship and work with man. This first chapter deals with the topic: how we can know God through His creation.

He is God,  
the Creator, the Maker, the Shaper.  
To Him belong the Names Most Beautiful.  
All that is in the heavens and the earth magnified Him;  
He is the All-mighty, the All-wise.

(LIX 24)

## **I. THE NATURE OF GOD AND HIS CREATION**

### **A. The Nature of Things**

Although an author may use a variety of styles and literary forms, his character is revealed in all his works. It is the common factor to them all.

The creation is most diverse. Consider the difference between an amoeba and an elephant, a rock and a man, a star and a grain of sand! Yet, since the Creator made all of these, there must be something essentially common to all of them.

We find this common element to be the character of dual characteristics — everything is made up of pairs.

And We created you in pairs.

(L X XVIII 8)

	<b>Positivity</b>	<b>Negativity</b>
<b>Man:</b>	<b>Man</b>	<b>Woman</b>
<b>Animals:</b>	<b>Male</b>	<b>Female</b>
<b>Plants:</b>	<b>Male</b>	<b>Female</b>
<b>Molecules:</b>	<b>positive</b>	<b>negative</b>
<b>Atoms:</b>	<b>positive</b>	<b>negative</b>
<b>Particles:</b>	<b>positive</b>	<b>negative</b>
<b>Creator: (God)</b>	<b>Masculinity</b>	<b>Femininity</b>

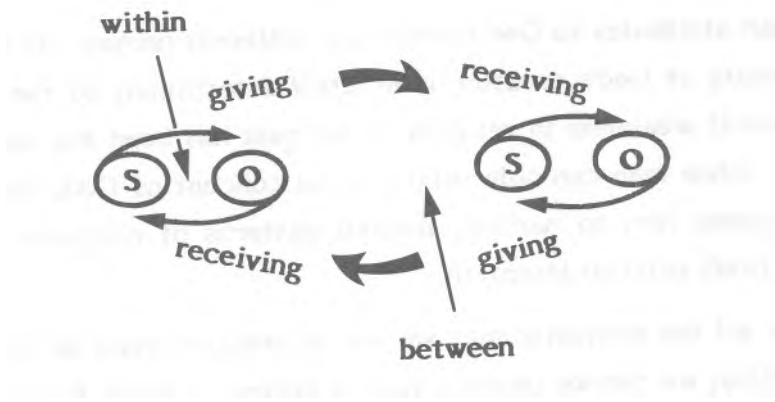
In every case the Internal Character of a creation is least known because of the difficulty in studying it. However, the influence of the Internal Character is manifest in tangible ways through the activity of the External Form.

Since the whole **creation** (effect) is organized with dual characteristics of Internal Character and External Form, and Positivity and Negativity, we can say that God (the First Cause) has these essential characteristics as well, since the effect is derived from the cause. God is the perfect union of all original Internal and External Characteristics, and all original Positivity and Negativity.

In man, the relationship of Internal Character (mind) to External Form (body-action) is called personality. God can be said to have perfect personality because He is a whole being with no divisions within Himself. Man achieves perfect personality when he achieves perfect union of mind and body, thought and action.

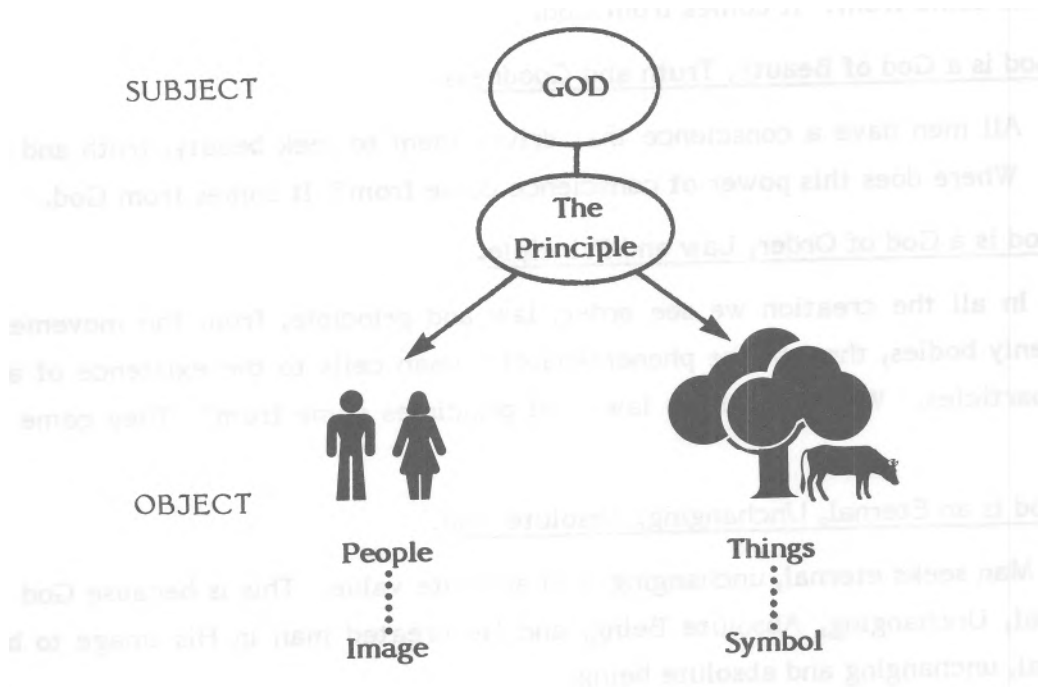
Very hateful is it to God, that you say  
what you do not.

(LXI 2)



The nature of man will be discussed in some detail in a later section of this chapter, but at this point it is necessary to indicate that man's unique character, being both spiritual and physical, places him in the position of mediator between God (spiritual) and the rest of creation (physical). Man is the image of God, while creation is the symbol of God.

We can diagram the relationship of God, Man, and the rest of creation as follows:

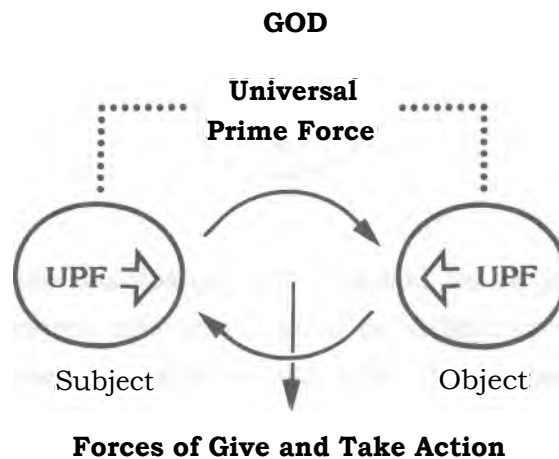




## II. GIVE AND TAKE ACTION AND THE FOUR POSITION FOUNDATION

It is now necessary to examine the dynamic of the relationships between subjects and objects: how do they interact together?

Nothing can exist without some force for existence. The force that enables all things to exist is called the Universal Prime Force (U.P.F.). When two things have common characteristics, the basis exists for them to have give and take action together through the operation of Universal Prime Force in each. Subject and object cannot exist in dynamic relationship without the Universal Prime Force, and the Universal Prime Force cannot act without subject and object. For man and the creation, the Universal Prime Force is received from God.



The forces produced by the Give and Take Action of subject and object are the basis of life, existence, development, and reproduction. For example, protons (nucleus) and electrons maintain a dynamic relationship as subject and object for the maintenance of the "life" of an atom. The same principle operates on all levels of the hierarchy of creation as shown in the diagram on page 8.

In the creative process, God projects His nature (the perfect union of subject and object) into the formation of the parts of creation such that, in themselves, they tend to reflect either His subjectivity or His objectivity. Since subject and

Each element of the Four Position Foundation has, from its point of view, three objects. Through its relationship with them it develops and is fulfilled.

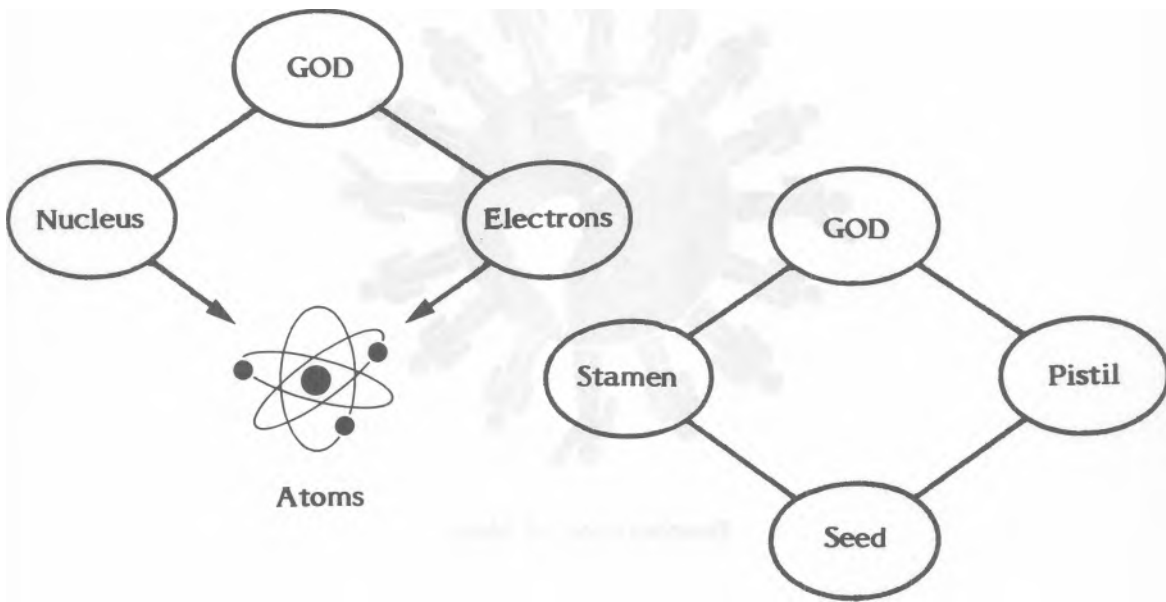
Take for example this model of the family unit (see previous page). Each member relates to the other three, expressing different love relationships. Since the experience of perfect love in the true family is the key to fulfillment for man, the family unit is fundamentally important to every individual.

In the family we see three levels of love which together comprise the totality of love:

1. Passive love is the child's response to parental love.
2. Mutual love is developed by growing children in their relationships with each other and perfected in the perfect balance of Give and Take between the husband and wife.
3. Unconditional love of parents is love given totally and unselfishly for the sake of their children.

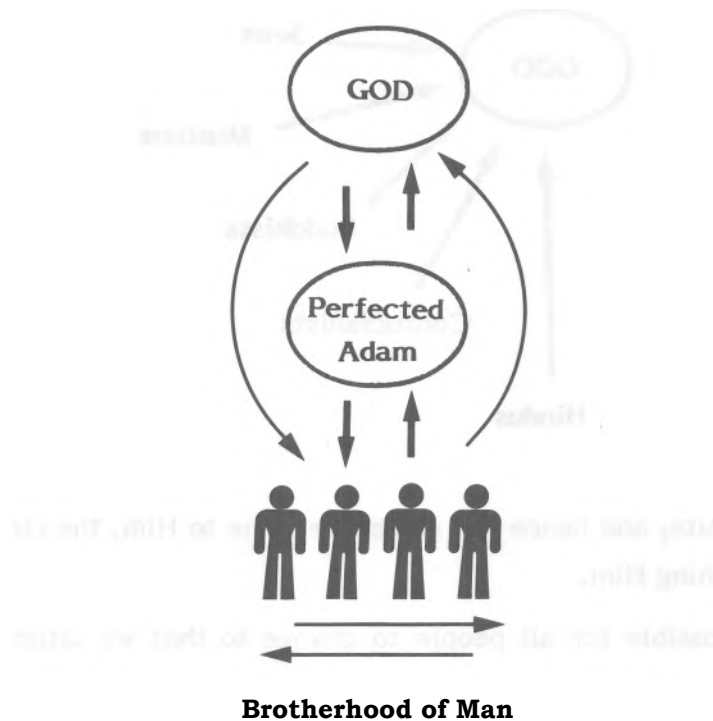
Human love must develop through these three stages in order to bring man into harmony with the unconditional love of God.

This application of the Four Position Foundation to the analysis of the family is taken from the highest level of the hierarchy of Creation, but the model applies on all other levels as well.

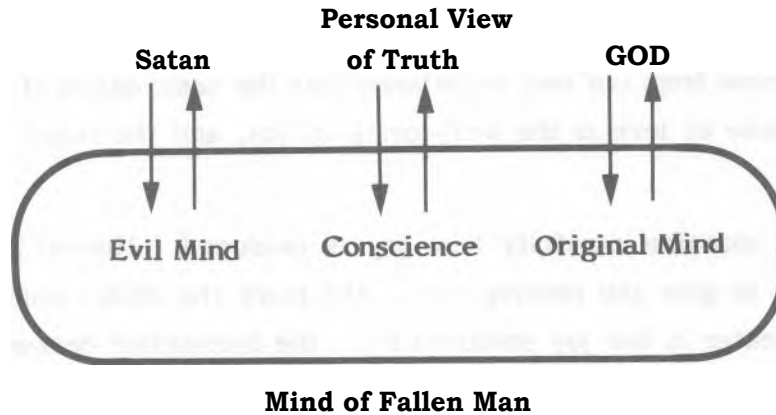


The Fall of the first man Adam marked the separation of as yet imperfect man and God, and thus resulted in distorted relationships among mankind. The reunion of mankind cannot be effected except through the reunion of man with God.

How does sinful, fallen man unite with sinless, pure God? Because of his impurity it is impossible for him to become completely one with God. He cannot clearly perceive or comprehend God. Therefore, there must be a mediator between fallen man and God, someone who is sinless and can manifest the invisible God in the substance of his words and deeds. In history this person is called the perfected Adam. The perfected Adam establishes the universal pattern with which people must unite in order to achieve brotherhood: to become one with him leads to unity with God, since he is one with God. The perfected Adam solves the problem of God's invisibility by incarnating His Logos or Ideal. Through him the world can become a true family.



The Truth of God is absolute. The original mind of man responds to this absolute Truth through intuition. The conscience can be re-educated since it is object to the original mind. In perfect man, conscience and original mind are one, such that man's view of truth is not in conflict with God's. The role of the prophets, and particularly perfected Adam, is to lead man to an understanding and acceptance of the absolute Truth of God.



Through repentance and humility, combined with a sincere desire for truth, we can educate our conscience in accordance with our original mind, so that it becomes harmonious with absolute truth . This is the common point for uniting all men since the original mind is universal and non-contradictory.

### **Perfect Marriage**

Man and woman each have male and female characteristics in their internal characters and external forms. In a man, the masculine characteristics pre-dominate; in a woman, the feminine. Each is completed through the relationship with the other. This union is called perfect marriage.

The marriage unit is the most perfect reflection of the nature of God since God Himself is the perfect union of Internal Character and External Form, Masculinity and Femininity. God and man both receive the greatest joy from perfected marriage. Because the Fall of man prevented realization of this ideal, a central purpose of the perfected Adam in history is to find a bride with whom to form a perfect marriage as a model for all men.

When man is perfected he resembles God and hence can give great joy to God. Since God made us so that He could experience joy, our purpose is to give joy to God.

I have not created jinn and mankind  
except to serve Me.

(L1 56)

It is from this understanding of God's purpose in creating man that we can realize that God is spiritually like our parent. Our purpose in giving joy to God can best be understood as the loving response of a child to his parent. When we mature spiritually, we become the substantial objects God intended us to be. We must love God with all the passion of our spiritual being.

... remember God, as you remember your fathers  
or yet more devoutly.

(II 195)

We indeed created man; and We know  
what his soul whispers within him,  
and We are nearer to him than the  
jugular vein.

(L 15, 16)

The creation was made for the enjoyment of man. As man is stimulated by his give and take with the rest of Creation, God is also stimulated through man's spirit. Man should be the loving lord and caretaker of what God has given him. The Creation, in turn, will offer itself completely to man.

"And God has laid the earth for you  
as a carpet,"

(L XXI 18)

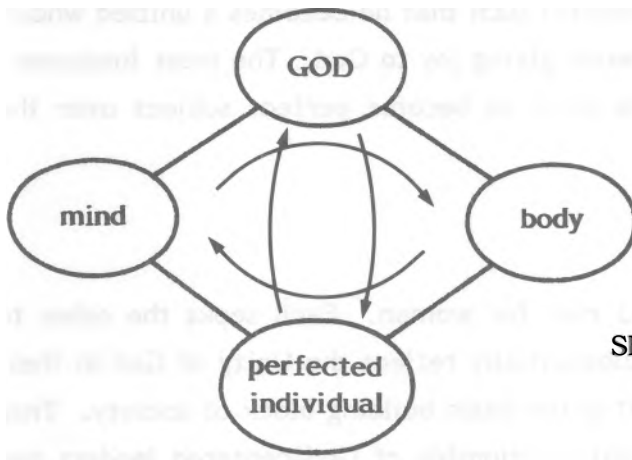
3 Islam attacks those who believe that God can have literal children:

"What, has your Lord favoured you with sons and taken  
to Himself from the angels females? Surely it is a  
monstrous thing you are saying."

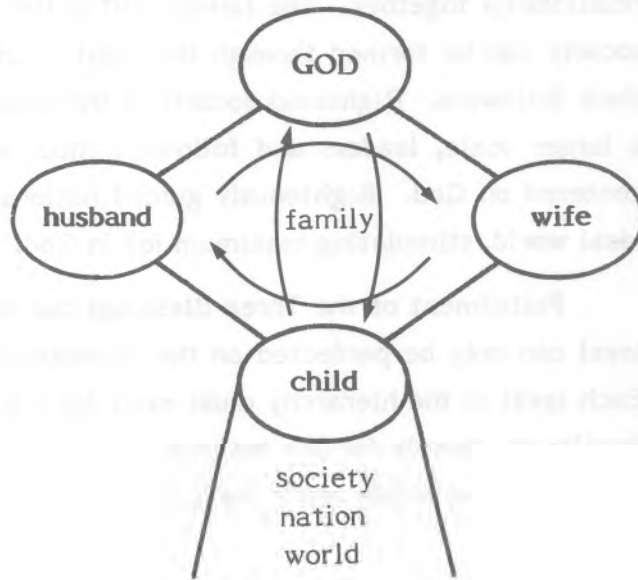
(XVII 42)

This attack is against those (such as many pre-Islamic Arabs) who believe that gods or God can literally have children. This pagan belief is completely different from the one being presented in this book. We are saying that God created man with the heart of a Father such that spiritually we can be His children.

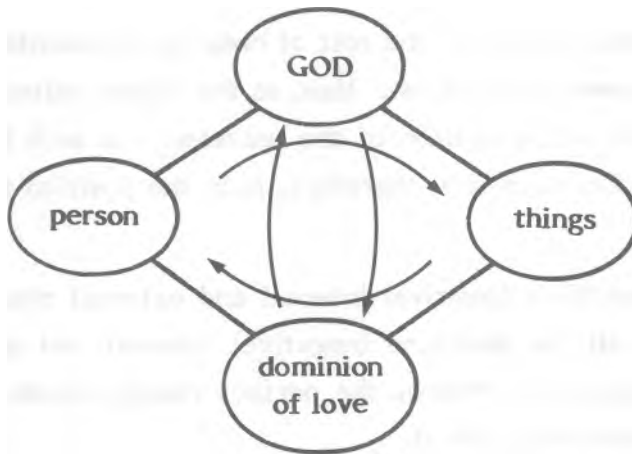
FIRST BLESSING



SECOND BLESSING



THIRD BLESSING



By looking at the world around us, it is quite clear that nowhere is there evidence of the fulfillment of the Three Blessings. Man has never fulfilled his true purpose, and therefore he has never been truly happy. He has set external purpose above internal purpose — he has been selfish instead of living for the sake of others.

The origin of this selfishness and separation from God will be explained in the next chapter. However, at this point, it is important to recognize the pattern or method by which God can work to save mankind. We can see that all problems are ultimately rooted in the problem of imperfect man. Therefore, to attempt to solve problems and conflicts on any particular level is ultimately futile if the basic problem is not simultaneously being solved.

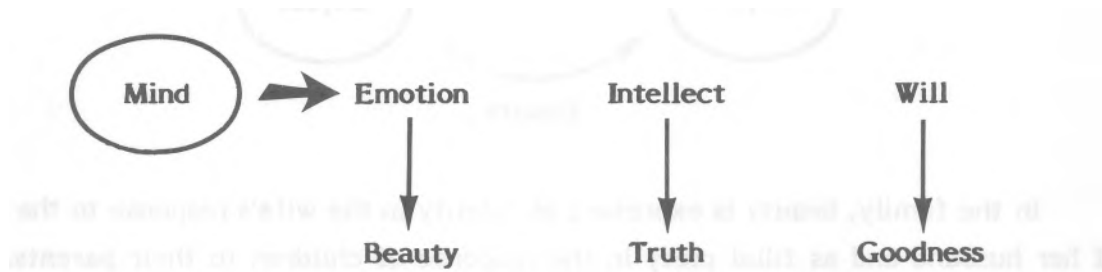
God's work of restoration, or the re-creation of man, is focused on creating a foundation of one true, sinless man who can step by step fulfill the Three Blessings. We call this man perfected Adam. Adam is the name given to the man originally created by God to fulfill the position of a perfect man. According to the Koran and the New Testament, Jesus was a second Adam:

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

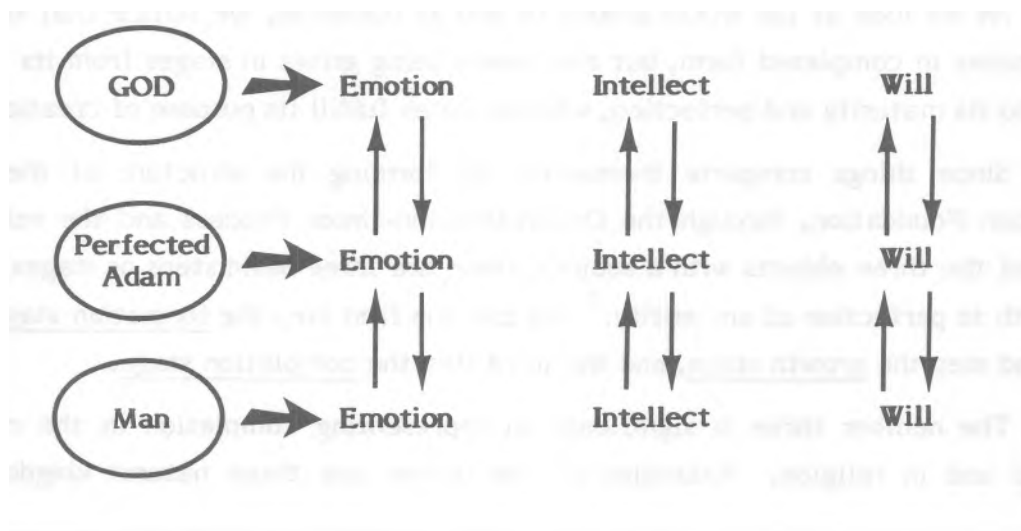
A second Adam was necessary because the first Adam failed to fulfill the Three Blessings. It is obvious, however, that the world is still not right, and that man is now awaiting a third Adam. Muhammad was sent by God to prepare for this third Adam and the fulfillment of the Three Blessings.

In a world of greatly confused and conflicting values and standards, how does one find true or absolute value? God, as a Perfect Being, is absolutely good. To discover absolute value, we must discover God; but how do we find God? Let us look at the elements of the human mind.

Emotion, intellect and will are the central elements of mind. They seek respectively beauty, truth and goodness:



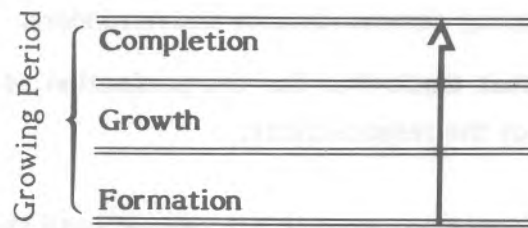
The standard of beauty, truth, and goodness is determined by the orientation of the mind. If the mind simply takes in the stimuli of society uncritically, confusion will result in its concepts of beauty, truth and goodness. Because God is invisible, it is very difficult for fallen man to perceive Him through the "clouds" of this world. A mediator, perfected Adam, is needed to substantiate God's standard of value for man. Perfected Adam is visible and tangible, whereas God is invisible and intangible. Perfected Adam gives to man God's standard of beauty, truth and goodness.





animal, vegetable, mineral; three states of matter — solid, liquid, gas; three primary colors; three main nutriments; and so on. Examples of the latter include three stages in the life of Muhammad — forty years preparation, twelve years in Mecca, ten years in Medina; three main caliphates — Orthodox, Umayyad, Abbasid; three main followers of Muhammad — Abu-Bakr, Ali, Umar. We may also add to the illustration of this principle by pointing out that we exist in a three dimensional world where stability requires three points of support, and that in conceiving eternity beyond this world we use the symbol of a circle, defined by three points.

We represent the three stages of growth as follows:

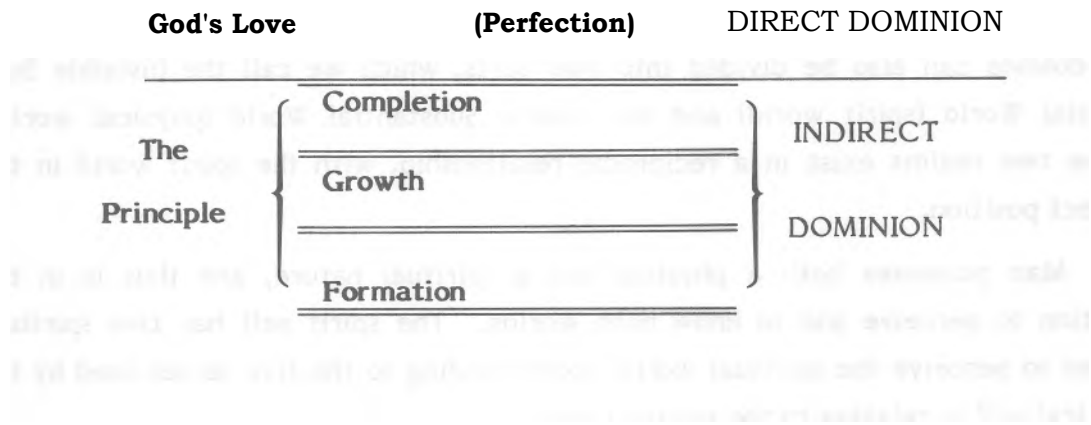


In the natural world, growth takes place automatically if the necessary nutrients are provided. For example, plants begin as seeds (formation stage) which send out shoots (growth stage) and bear seed producing fruits or flowers (completion stage). Likewise, the human body passes naturally from childhood (formation stage) to adolescence (growth stage) to adulthood (completion stage) if properly nourished. There is no conscious effort required to realize physical maturity because this growth is governed by the autonomous power of The Principle. But what of the human mind or spirit? We are all aware that our character does not grow naturally unless the proper spiritual nourishment is provided. Those who wish to grow must always confront a certain resistance to growth in themselves. What then is the principle governing spiritual growth?

We have seen that God created man to reflect the love which He invested in creation. One of the chief qualities of God given to man is creativity . Man's creative ability is clearly shown in what he has been able to make. However, the important responsibility of human creativity is human character itself. Man has a portion of responsibility to fulfill in developing himself in the image of God. Fulfilling this responsibility is also a prerequisite to assuming the role of lord over creation. By overcoming difficulties that no other creature faces, man qualifies to represent God as lord of the creation (or vicegerent).

Since God is Perfect He always fulfills His portion. The key to man's happiness and fulfillment, therefore, lies in his own hands. History shows us clearly that only those who have been willing to work and sacrifice in the way of God have become great men of God, and hence contributed to their fellow men. For our own perfection we must fulfill our own portion of responsibility.

While we are in the process of growth we cannot fully reflect the unity of God, and therefore God is unable to have complete dominion over us. We call this period of growth the indirect dominion. Once this is completed and man has become in his maturity a true image of God, he no longer relates to God through obedience to law, but rather through obedience to love. Divine Law is simply the external structure that allows pure love to flow between subject and object. Once we are one with God, the bond of love is so great that there is no desire in man to break it. God then has a direct dominion of love over man. God's purpose and man's purpose are both fulfilled.



Because of the Fall, our knowledge of the spirit world has remained small and confused. While everyone has had some experience with it through dreams, telepathic experiences or some other means, most of us are simply perplexed or awed by what we experience.

It is impossible to deny the existence of the Invisible Substantial World on the basis of its invisibility alone since science itself has discovered many invisible things previously unknown to us (such as X-rays, infra-red light, electricity, force and gravity). In the future we are bound to establish a fully scientific knowledge of the spirit world, which till now has only been known to a few people with developed spiritual senses.

So far we have spoken of man as having mind and body. At this point it is necessary to take a closer look at human nature.

Man is composed of a spirit self and a physical self, each having its own mind and body.

'When I have shaped him, and breathed  
My spirit in him. ..'

(XXXVIII 73)

The spirit self encapsulates all the elements of the spirit world, while the physical self encapsulates all the elements of the physical world. Thus, when man unites his spiritual self and physical self he becomes the harmonious center of the two worlds, of the whole cosmos. The spiritual self is not limited by time or space, and therefore we call it eternal. Death is the point in time when the physical self ceases to exist, and the spiritual self begins its eternal existence in the spirit world. Discarnate spirits make themselves known through dreams, mediums or other psychic contacts.

For the sake of clarity, let us now diagram and examine the relationship between the spiritual self and the physical self, and the elements which each one contributes to the development of the whole being.

To grow, the physical self must take in the (positive) elements of sunlight and air and the complementary (negative) elements of food and water. The spirit self needs the Life Elements from God which are His Love and Truth. The complement of these spirit elements, derived from the physical body, is the Vitality Element. The Give and Take Action of these two elements produces the force of the spirit

It is now clear that man was created to reach perfection while on earth. The Vitality Element is essential for spiritual growth. It follows that the Ideal World or Kingdom of Heaven must be established on earth before it can be established in the spiritual world.

It can also be seen that after death man is not destined to go to Heaven or Hell by belonging to a particular faith or by maintaining particular ideas. The degree of spiritual growth on earth (essentially the capacity to give and receive God's Love) determines the level in the spiritual world at which an individual will begin his spiritual life. A spirit can continue to grow in the spirit world by serving people on earth and thus be receiving Vitality Elements. However, it must exert much greater effort because it now lacks its own physical body. Our physical life on earth is for the single purpose of enabling our spirit to grow to perfection.

Levels of spiritual growth can be understood clearly when defined according to the three stages of growth: formation, growth, and completion. Hell is the spiritual level below formation stage. Spirits in this realm are called Evil Spirits. The next stage is the formation stage of spirit world where spirits are called Form Spirits. Paradise is the next stage (growth stage) in which spirits are called Life Spirits. The final stage is Heaven, the realm of Divine Spirits. Spiritual growth is reflected in the "brightness" of the spiritual being.



If man had not fallen he would have reached perfection in his lifetime, not just physically but spiritually also. Man would also have retained the ability to perceive the spirit world clearly and to understand spiritual truth directly. In our ignorance we have lost our ability to comprehend the cosmos in its basic nature,

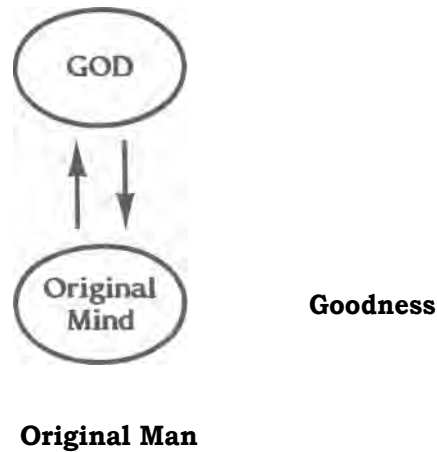
## CHAPTER TWO

### THE FALL OF MAN

#### INTRODUCTION

All of us experience conflict in our lives. We have the desire to do good but also a tendency to do evil — that which separates us from God and our fellow men. The real nature and origin of that which makes us do evil has never been clearly identified or understood. Until it is, it cannot be effectively overcome and eliminated from **our** nature or from the world.

God is a being of absolute goodness whose only desire in creating man must have been good. Therefore, the original mind of man must have the same purpose of goodness.



The fact that we experience a purpose contrary to this original purpose indicates that at some point in time after man's creation an element was introduced into his nature which compelled him to do evil. We call this element "evil mind".



The internal conflict between these two opposed forces within us is the source of our personal imperfection and suffering, and multiplies outward as the conflict is experienced in families, societies, nations, and the world.

The key to solving the problems of man and the world can be found in discovering the root cause of "evil mind", and in applying this knowledge to our lives.

Clues pointing to the origin of evil are to be found in all religions. While these clues are usually vague, they are most clear in the holy books of Judaism, Christianity and Islam. For the man who cannot believe these explanations literally, there is yet to be found in their interpretation an important truth of universal significance. In this chapter, we will show how the Koran reveals an understanding of the Fall of man and the origin of evil.

**I. THE STORY**

Adam and Eve were created by God to live in Eden, the garden of His creation prepared for them. Once man was created, God ordered all the angels to bow down before him.

We created you, then We shaped you,  
 then We said to the angels: 'Bow yourselves  
 to Adam,' so they bowed themselves,  
 save Iblis — he was not of those  
     that bowed themselves.  
 Said He, 'What prevented thee to  
 bow thyself, when I commanded thee?'  
 Said he, 'I am better than he; Thou  
 createdst me of fire, and him Thou  
     createdst of clay.'

(VII 10-11)

They all obeyed except one called Iblis, who complained that Adam had only been created of clay while he had been made of fire. God, in anger, ordered Iblis out of heaven and foretold that all who would follow him would be inhabitants of hell.

Said He, 'Go thou forth from it, despised  
 and banished. Those of them that follow  
 thee — I shall assuredly fill Gehenna  
     with all of you.'

(VII 17)

God gave Adam and Eve full freedom in the garden, but commanded them not to eat of the fruit of one tree, the Tree of Eternity (XX 117). He warned them not to listen to Satan who would tempt them to eat, but they disobeyed His command, and ate the "forbidden fruit". They became aware of their sexual parts and covered them with leaves, and God ordered them out of the garden.

'Get you down, each of you an enemy to each.'

(VII 23)

There must be more at the root of all human evil than merely the eating of a fruit. Who and what was really involved in the Fall of man?

## II. SYMBOLS, SATAN, AND ANGELS

### A. The Fruit

Man fell when he ate the "forbidden fruit" of the Tree of Eternity. No botany book can help us understand this. For several reasons we must interpret "the fruit" as symbolic, not literal:

1. God loves mankind as children of His own creation and could not possibly want to poison them.
2. Man himself always avoids poisons, because he desires life above all else. Even animals avoid those things harmful to them.
3. No fruit is mentioned in the Koran as being forbidden.
4. No poison is inherited from generation to generation, yet we all have inherited evil elements from our ancestors.
5. Man always seeks happiness. It is impossible to imagine the desire for a fruit (especially when there is no hunger) to be greater than the desire for happiness. (Adam and Eve were warned of their destruction and spiritual death if they tasted the fruit.)
6. It is a popular theory that God wanted to test Adam and Eve, and allow them to overcome evil and to choose the straight path to Him. Three points in particular should be considered in response to this: (i) God is Omnipotent and Omniscient, and therefore has no need to test or prove anything. (ii) God would not destroy His beloved creation for having failed a test. (iii) If Adam and Eve were innocent before their fall and yet failed the test, what chance is there for the rest of us ever passing such a test, considering that none of us is free of the desire to do evil? Yet throughout history God has repeated His promise of perfection to us.

We conclude that the fruit was not literal, but symbolic of something else.



**B. The Tree**

Then Satan whispered to him  
saying, 'Adam, shall I point thee to  
the Tree of Eternity, and a Kingdom  
that decays not?'

(XX 117)

Since the fruit is symbolic, certainly the tree from which it comes must also be symbolic. The tree represents the fulfillment and the perfection of man, and the full enjoyment of God's gifts of life in a state of perfect joy and harmony with God and with his fellow man. The tree symbolizes what Adam was intended to be — a perfect man. He was only to "taste of its fruit" with God's permission, and on the foundation of his own growth and maturity.

The fruit of fulfillment and perfection is true and perfect love. Adam and Eve were to enjoy this once they had received God's blessing.

Since God certainly wants His children to enter the Kingdom of Heaven, Adam and Eve must not have been ready to receive His blessing.

So the two of them ate of it and  
their shameful parts revealed to them,  
and they took to stitching upon  
themselves leaves of the Garden.

(XX 119)

It is human nature to hide that which causes us shame. By covering their sexual parts they revealed the source of their guilt.

**C. Satan**

Different theories exist as to the origin of Satan. There are three main points of view:

- (1) God created Satan to test man.
- (2) Satan has always co-existed with God.
- (3) One of God's good creations became evil.

Let us now briefly examine the validity of these main views.

The first view contradicts the fact that God is only good, and therefore has nothing within Him that could produce something evil.

The second view is not tenable, because God has promised to forgive man and has shown this throughout history. If Satan were co-creator with God, evil would be an intrinsic part of all men, thus eliminating any possibility of perfection or ultimate freedom from sin.

The third view is possible, because we know that all things must grow to perfection in stages, and therefore have the potential to deviate from the will of God before reaching a state of oneness with God.

The Koran points to the third view as the correct one:

And when We said to the angels 'Bow yourselves to Adam'; so they bowed themselves, save Iblis; he refused. Then We said, 'Adam surely this is an enemy to thee and thy wife. So let him not expel you both from the Garden, so that thou art unprosperous.'

(XX 115, 116)

One of God's angels, Iblis, is here identified as the spiritual being who disobeyed God, and as a result became the originator of evil. It was he who led Adam and Eve to sin as well.

#### **D. Angels**

What then are angels? From the picture of the spirit world given in the first chapter, we can understand angels to be spiritual beings that differ from man in two essential ways:

Firstly, they are spiritual beings without a physical existence.

Secondly, their relationship to God is different than that of man's to God, since God ordered the angels to bow down to man. We can see that angels relate to God as servants relate to their master, while men relate to God as children to their father.

Angels have a spiritual shape which is similar to a man's and have appeared as men throughout history.

We can see then that the misuse of love by Adam and Eve, that caused the Fall, was instigated by the disobedient angel Iblis.

With this knowledge, we can discover a new depth of meaning and significance in the story of the Fall.

### III. THE REAL CAUSE AND MOTIVATION OF THE FALL

Adam and Eve had to pass through three stages of growth before they could fulfill the Three Blessings and enter the Kingdom of Heaven. As they grew, their spiritual beauty increased.

Before the creation of Adam and Eve, the angels, as the only spiritual beings, had been the chief recipients of God's love and attention. Man, however, was created as the fulfillment of God's creative work, and therefore was intended to be the object of God's deepest love.

We have honoured the children of Adam. ..  
And preferred them greatly over many of  
those We created.

(XVII 72)

God's command for the angels to bow down to Adam represents His desire for them to accept man's position as vicegerent of His Creation.

The basis of all spiritual life is love; therefore, no one desires to lose love. The refusal of Iblis to bow down to Adam shows his jealousy of the position of Adam and Eve and his fear of losing God's love.

The fear of loss of love compels us to seek love from other sources. The only source of love for Iblis, other than God, was Adam and Eve. Iblis did not trust the sufficiency of God's love and sought to replace it with love from Adam and Eve.

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<sup>1</sup> For example, angels appeared to Abraham as men to inform him that his wife, Sarah, would have a son (XI 72-78).

Because of the masculine nature of Iblis, Eve was particularly attractive to him. It must have been through her that Iblis tempted them to immorality. His love for Eve was not restrained, and he finally seduced her.<sup>2</sup>

This union was contrary to God's Will, and therefore God could not bless it at all. Iblis and Eve cut themselves off from the source of true love and experienced spiritual death. We call this the spiritual fall. It was the point of the origin of evil.

Eve, in her shame, only wanted to return to her former position of innocence. Since Adam had not fallen, he had the purity of nature to be able to guide Eve back to God. However, Eve sought to share her situation and her shame by drawing Adam into a relationship which was meant to be consummated on the foundation of the First Blessing — their individual maturity. Adam ignored God's warning and responded to Eve as though he were already her husband.

As they were not qualified to fulfill the Second Blessing, God could not recognize their union, and Adam fell from his position of purity instead of Eve regaining that position. This second stage of the Fall is called the physical fall. In their shame, Adam and Eve confessed:

"Lord we have wronged ourselves."

(VII 22)

By disobeying God, Iblis, Adam and Eve had cut themselves off from the source of love and life, and created hell on earth instead of Heaven. Rather than their children multiplying as reflections of the goodness of God, they came to reflect the rebellious nature of Satan. (See diagram opposite.)

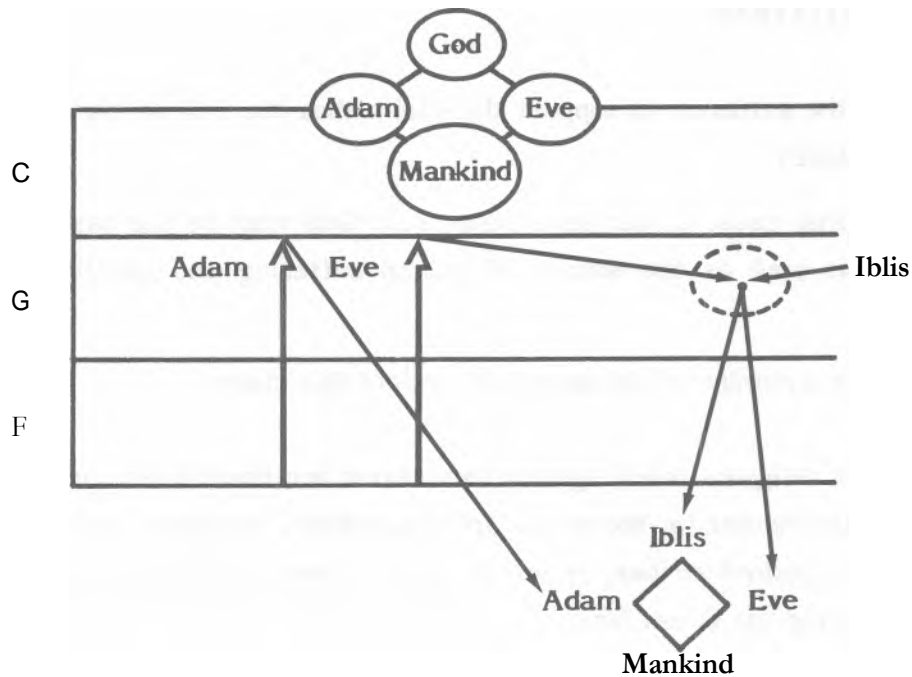
What then could have motivated Iblis, Adam and Eve to disobey God's instructions and consequently lose what was most precious to them?

The only force more powerful than that of the law or The Principle is the force of love. It must be so since God created man with the ability to fully express

<sup>2</sup> It is possible for a discarnate spiritual being to have a sexual relationship with someone on earth. Eve's spiritual senses would have been quite open such that Iblis would have been completely real and tangible to her. The following passage shows the possibility of sexual intercourse with spiritual beings:

... therein maidens restraining their glances,  
untouched before them by any man or Jinn.

(LV 56)



and experience love through relationship with Him. If love were limited by law, it could never be the ultimate force in the cosmos, and God's Purpose in creating man could never be fulfilled. How angry and grieved God must have been when He witnessed His greatest gift of love being misused!

God had given the command not to taste of the fruit so that obedience to His command, along with the force of The Principle, would be greater than any temptation to misdirect the force of love. At the moment the command was set aside, however, the force of love became too great to control.

Before the Fall, man had a pure mind and could have grown to completion in a short time, guided by the one command of God. After disobeying that command, man lost the purity of his nature and hence his ability to perceive God's Truth clearly. Therefore, God has had to give man numerous rules to guide him in his growth to maturity, where eventually he will be ruled by love, and not by the law.

#### IV. SUBSTANTIATION

What is the evidence to support this claim that the Fall of man was rooted in the misuse of love?

The original cause of our separation from God must be the basis for our own state of sin as well as the source of human suffering and conflict throughout history.

There are a number of things which support this claim:

1. All major religions teach against fornication and usually recommend the most severe punishment for those who are disobedient. In Islam, stoning, scourging with one hundred stripes, or drowning have been traditional punishments. It is also called the Great Sin:

The Companions of the Left (O Companions of the Left!)  
 mid burning winds and boiling waters  
 and the shadow of a smoking blaze  
     neither cool, neither goodly;  
 and before that they lived at ease,  
 and persisted in the Great Sin, . . .

(L VI 40-45)

and the offenders are warned of a double punishment:

... neither fornicate  
 for whosoever does that shall meet  
 the price of sin —  
 doubled shall be the chastisement for him  
 on the Resurrection Day, ...

(XXV 68,69)

2. We obviously inherit characteristics of our parents both physically and spiritually. We are the product of their love first, and of our environment second. Only a sin in the union of a man and a woman can be inherited by blood. Therefore, only a sexual sin committed by Adam and Eve could be transmitted through their descendants to us.

3. A sure sign of spiritual decay in society is the rise of sexual immorality. It has been the downfall of many great men and civilizations.
4. Where man is spiritually weakest, Satan's greatest strength is manifest. In weak and decadent societies one of the most striking features of deterioration is pornography. Pornography represents the fulfillment of Satan's desire for man. It mocks and debases the most beautiful aspect of human relationships — the love between husband and wife.
5. The love between man and woman is focused in the relationship between husband and wife. The offspring of their love relationship form society, indicating that the family is the source of either good or evil in society. The quality of love shared between man and wife is actually the basis for determining the nature of society.
6. Public crimes in society can be controlled because of their visibility. Crimes of morality cannot, because they are committed in private. Immorality is the most difficult evil to eliminate from society and, as the first evil, will be the last to be destroyed.

From these points we can see that the misuse of love is really the root of all evil. Fallen man, because of his impurity, cannot solve the problem of his own sin, but needs the guidance of a completely pure man, a perfected Adam.

**V. RESULTS OF THE FALL**

Mankind, fear your Lord, who created  
you of a single soul, and from it  
created its mate, and from the pair  
of them scattered abroad many men  
and women;

(IV 1)

If Adam and Eve had not fallen they would have multiplied children of goodness and realized an ideal world, and fulfilled God's intention and hope in creating them. Looking at the world around us, we see that it is filled with problems and suffering. But nowhere is there the manifestation of the beauty and pure life endowed in man at the creation.

In spite of great human endeavor at various places and times in history, not one point in time has been an era of true fulfillment. Mankind is like a tree distorted by a disease originating in its roots.

We have been examining the cause of this disease, now we must look at its results.

**A. Satan's Dominion of the World**

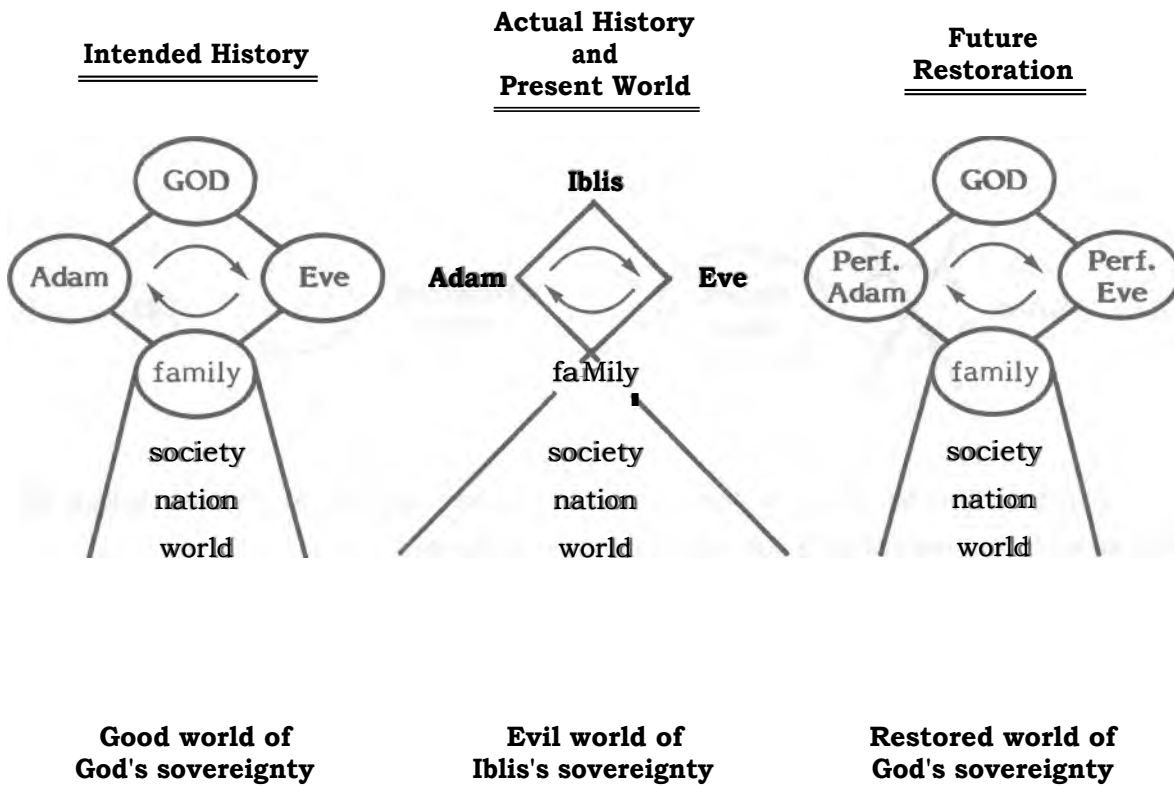
Said he (Iblis), 'My Lord, for Thy perverting me,  
I shall deck out all fair to them  
in the earth, and I shall pervert  
them. . .'

(XV 38)

Because the original human ancestors turned from God and let themselves be dominated by Satan, he has controlled man's life on earth. Although many fallen men have tried to free themselves from the influence of Satan, none have been able to succeed completely because of their fallen nature. All prophets and messengers of God were ultimately working to prepare for a man, born free of sin, who could restore fallen Adam, who would in turn restore fallen Eve. Through them, mankind could be spiritually reborn and freed from Satan's influence



completely. This restored couple would fulfill the Three Blessings and establish a true world of God's dominion.



**B. Satan's activity in Human Society**

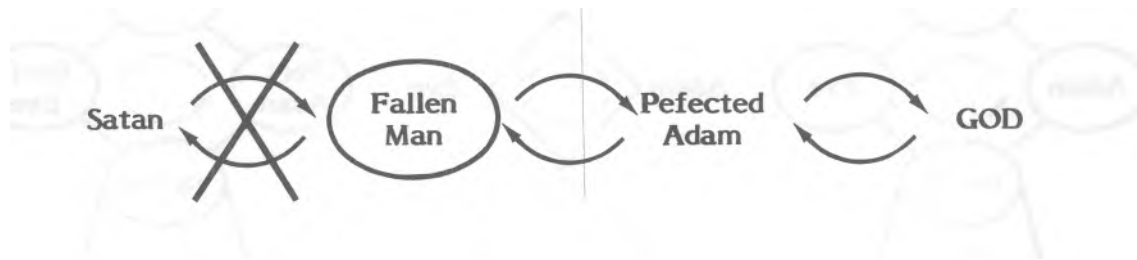
How does Satan actually have dominion over man?

To have power as a subject one must have responding objects. Satan has power because man gives him power by responding to him. His objects, in particular, are evil spirits and evil men on earth.



To eliminate the power of Satan Give and Take with him must be cut off completely. Because, as fallen men, we are receptive to Satan, the perfected Adam is needed to establish true oneness with God and pioneer the way of sinless, unselfish life.

Simplifying the diagram on bottom of the previous page we can add to it to show the importance of perfected Adam:



Since perfected Adam is one with God and has nothing to do with Satan, by uniting with him we can end our relationship with Satan.

God used Muhammad as His messenger to show pagan Arabia the evils of their way of life and to give them a means for approaching God by cutting off their ties with Satan.

### **C. Good and Evil**

In history and in the world today, there are many confusing concepts and standards of good and evil. To overcome the problem of evil we must come to understand good and evil from God's point of view.

We must first recognize that man is not intrinsically bad, but that he produces evil when he acts in contradiction to God's Will as expressed through His Word. Desire is not evil in itself. It is inherited from the Creator who created desire to be fulfilled. The fulfillment of desire produces good or evil depending on its direction. The starting point for both is the same.

Man must exercise his free will in accordance with God's Will in order to create goodness.

Then what is the standard of good and evil?

The standard of the fallen world is not the same as that of the perfect world. The first is a relative standard, and the second is an absolute standard.



In the fallen world, when man acts according to his imperfect knowledge of God's Will and moves in the direction of God, the result of his action is good. If, from the same starting point, he moves in the direction of Satan through disobedience to God's Word, the result is evil. Because of our impurity, even our sincerest efforts to do good fall short of God's real desire for us.

It is sinless, perfected Adam who is qualified to know and to respond to the Will of God perfectly. His standard of goodness is the same as God's, enabling him to set up the pattern for a life of absolute goodness. This is the Kingdom of Heaven on earth.

#### **D. Good and Evil Spirits**

The Koran makes many references to jinn and angels. They act on the side of both good and evil. We can make a general statement as follows:

The work of evil spirits is the manifestation of Satan, evil spirit men, or fallen angels.

The work of good spirits is the manifestation of God, good spirit men, or good angels.

The Jinn are spirit men that have a good or evil effect on man depending on their distance from God or on their belief or non-belief.

Because of our fallen nature and our inclination toward good or evil, we are easy targets for the influence of evil spirits. When man is spiritually weak, he can easily be influenced to do evil, but a good spiritual leader can guide him to do good.

## E. Sin

Sin is any thought or action that makes a condition for Give and Take with Satan, and it is separation from God.

There are four different kinds of sin:

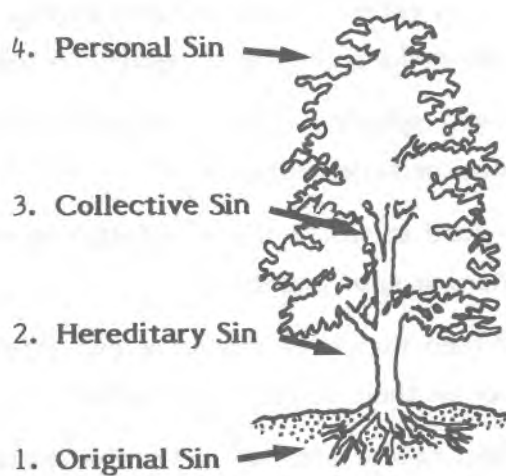
1. Original Sin: Although Islam does not teach Original Sin, we have already shown that the Koran itself shows us to be the inheritors of our original ancestors' sin. The imperfection of our parents is inherited from their parents, and so on, back to Adam and Eve. Everyone is born with some impurity and a base for doing evil.

2. Hereditary Sin: This is the sin inherited from one's own ancestors through their blood lineage.

3. Collective Sin: This is the sin for which all members of a particular group share responsibility.

4. Personal Sin: This is the sin committed by each person in his life. It is initiated by the individual himself, and he is therefore held responsible for it.

Because Original' Sin is the root sin, no one can finally rid himself of other sins until he is free from Original Sin. This can only take place through supporting and following the already sinless, perfected Adam. Spiritually fallen, sinful man must be reborn as a child of sinless parents.



## F. The Fallen Nature

There are several fundamental aspects of our imperfect, fallen nature. These are inherited from the fallen angel, Iblis. There are four primary characteristics that are at the root of our sinful nature:

### 1. Failure to Take the same Standpoint as God

Iblis was created to be the servant of God and man, therefore he had to love Adam as God loved Adam, taking the same standpoint as God. But he did not love him, and he stood apart from God and Adam, feeling jealousy towards Adam. This became the first characteristic of the fallen nature of man. It still marks the beginning of all human sin and suffering.

### 2. Leaving his Proper Position

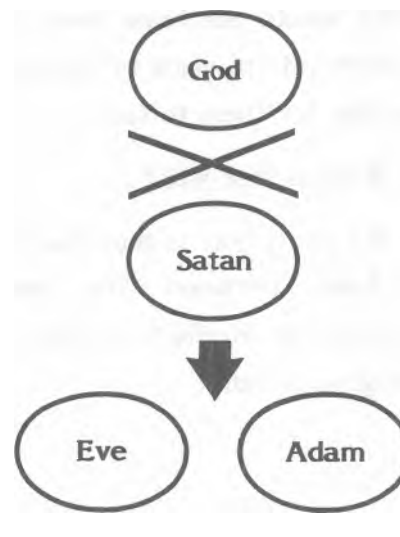
Iblis left his original position in order to fulfill his unrighteous desire. By doing this, he violated the order that God had intended. Fallen man wants to dominate others too, imitating Satan's unrighteous desire to dominate mankind.

### 3. Reversal of Dominion

Iblis was to attend Adam and Eve as their servant, or helper. However, Iblis dominated immature and imperfect Adam and Eve by tempting them to go against God's Word. Iblis took Adam's position behaving as the mate of Eve, thereby reversing the rightful order of dominion. The fallen world is the world begun with the reversal of dominion.

Man was separated from God because he allowed Satan to assume God's position. God could not reach man through His fallen servants.

Fallen man has the tendency to control others who are not supposed to be controlled by him. Arrogance is an expression of this nature.



**Reversal of Dominion**

#### 4. Multiplication of Evil

Iblis made Eve disobey God by his unrighteous desire and their sinful act together. Eve, after falling, continued to have give and take with Adam, but centered on this evil desire instead of on God's Words. Adam responded and thus evil was multiplied.

Fallen man always tries to draw others into sharing his crimes and sins. We are always tempted to repeat the wrong things done by our society rather than to take a stand for goodness.

## VI. FREEDOM AND THE FALL

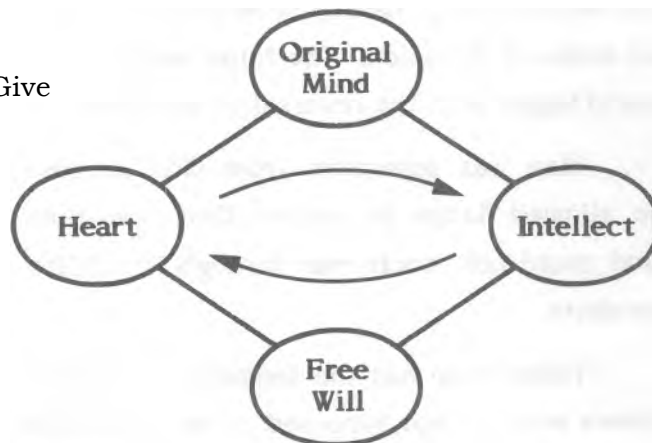
We offered the trust to the heavens  
and the earth and the mountains,  
but they refused to carry it and  
were afraid of it; and man carried it.

(XXXIII 72)

Man differs from the rest of Creation because of his free will. To reach perfection, man must fulfill his portion of responsibility. If it were not so, Adam and Eve would not have been instructed to obey God's commandment, but would have been left to grow by the natural power of The Principle. Their free will made it possible for them to fall.

What is free will?

We can say it is the result of Give and Take between the heart (emotion) and intellect within the original mind:



God has perfect freedom. His own perfect principles are the paradigms for the expression and exercise of His freedom.

For man to be God's child, he must have a similar capacity of freedom. It is man's responsibility to exercise his freedom in accordance with God's. When we do so, we also inherit creativity from God.

The result of free will is free action. Everybody wants to be free in thought and action, but because of our fallen nature we frequently lose our real freedom by using our free will in violation of God's principles. Only when we become one with God can we experience absolute freedom with unlimited opportunity to do good. In this state there is no desire to separate from God.

Was free will the cause of the Fall?

We have shown that free will is essential for man to fulfill his purpose. At the same time, responsibility is required of man. Through it we can reach perfection and true harmony with God. The first ancestors did not obey God's command when their free will brought them to the point of decision. They let the force of unprincipled love dominate them. It was this force that caused their fall, not free will.

We can illustrate the point with an analogy:

A child is told by his parents that he can play on a cliff. He is also warned that if he goes too near the edge he will fall and be killed. He can safely go up to the edge of the cliff, but if he goes any further the force of gravity will dominate him and force him to fall. His freedom allows him to go to the cliff edge, but gravity itself makes him fall.

## **VII. WHY GOD DIDN'T PREVENT THE FALL**

The fact that God did not intervene to prevent the Fall is often used as an argument to support the thesis that the Fall was part of the original plan for His creation.

However, the fact that God is a God of perfect love, who would not want a single part of His creation to suffer unwarrantedly, precludes this interpretation and forces us to look more deeply for substantial reasons.

Based on what we already know, we can indicate the primary reasons for God's not intervening in the Fall:

#### **A. The Inviolability and Perfection of the Principle**

Since God is Perfect, the principles of His making must be perfect. These principles require that man grow through three stages before entering the direct dominion of God's love. For God to intervene in order to control Adam, Eve, or Iblis before they matured completely would mean the denial of the perfection of His own law.

#### **B. God Alone is Creator**

God can only have Give and Take with things of His own creation. The Fall was the product of Satan's work and not God's. For God to intervene would be for Him to recognize the Fall as part of His creation, thus making evil eternally part of the domain of good. God could never do that, because if He did, His purpose in creating a pure, sinless world would never be fulfilled.

#### **C. Man's Qualification to be Lord of All the Creation**

Man must be perfect to qualify as the lord of all the perfected Creation. If God were to intervene as though man were perfect before he had actually qualified, He would be accepting imperfect man as qualified to be lord over His perfect Creation. God could never do that. Only man can fulfill his own 5% portion of responsibility.



## CONCLUSION

A. We have seen that God's great hope for man was shattered at the very beginning of human existence. Before reaching maturity and perfection, Adam and Eve engaged in an illicit relationship of love that violated God's command, and therefore separated them from Him. Instead of following God, they followed Satan.

All their descendents have been bound by Satan, and therefore have suffered greatly. To solve this problem of sin there must come a sinless man who can restore Adam, and a sinless woman who can restore Eve. Together they can become parents of sinless children (new spiritual parents to all mankind), and all people who accept them can be reborn and freed from sin.

For God and man, the appearance of this restored and perfected Adam is the most important event in history. In the following chapter, we will discuss the mission of the perfected Adam. Then we will discuss the lives of Jesus and Muhammad, showing that they came to fulfill specific roles in God's Dispensation.

B. With our understanding of the Fall of man and its results, we are in the position to be able to deal with our own problems and confront Satan with the Truth. He has always accused us and made us feel guilty, but now we know his crime and can rightly accuse him. We have the weapon with which to defeat Satan.

## **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.

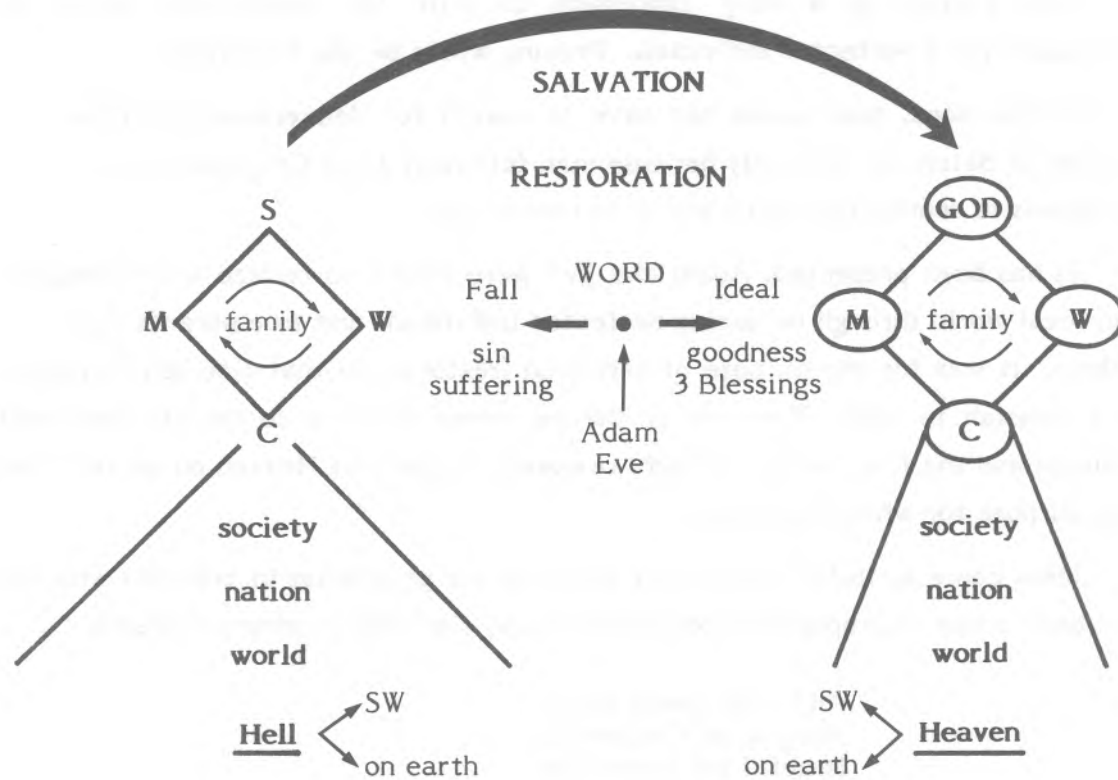
In Arabia he accomplished what Judaism and Christianity had both failed to do: to turn the people of the Arabian Peninsula away from paganism to belief in the one true God. The power of the revelation of the Koran has proved itself through the impact of Islam on the world.

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)

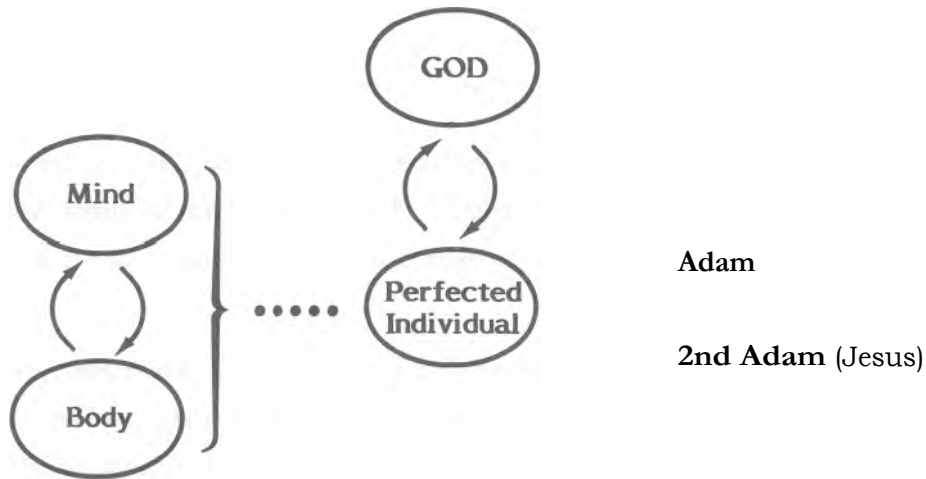
The nature of a perfect man is manifest in the perfect union of his mind and body. He has unique characteristics as an individual, but at the same time, he displays the potential of perfection which is present in all mankind.

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.

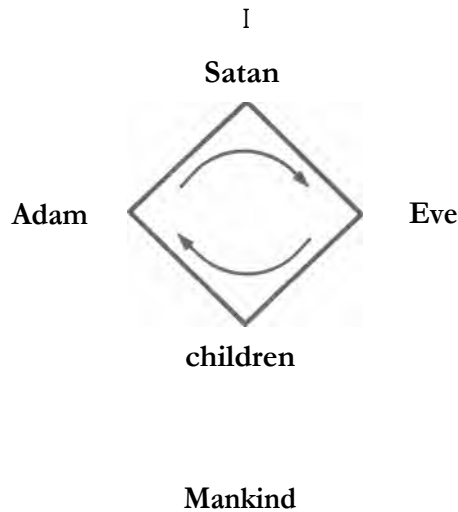
Rebirth requires parents, just as birth does.

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.

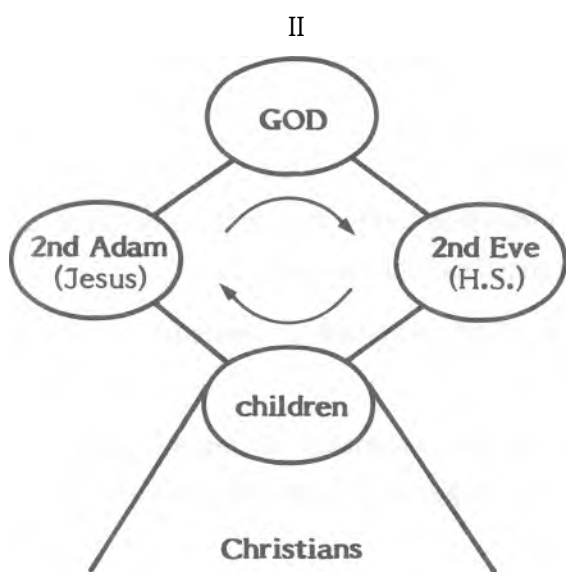


Because of the Fall,  
we are all born into  
Satan's lineage.

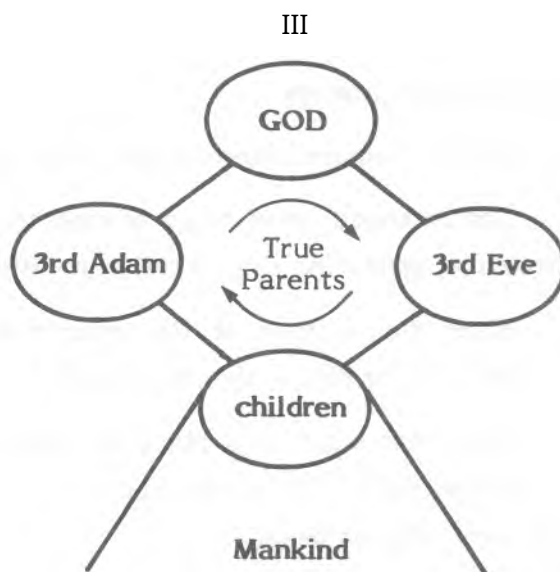
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<sup>5</sup> ... We gave Jesus  
son of Mary the clear signs, and confirmed Him  
with the Holy Spirit;





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?

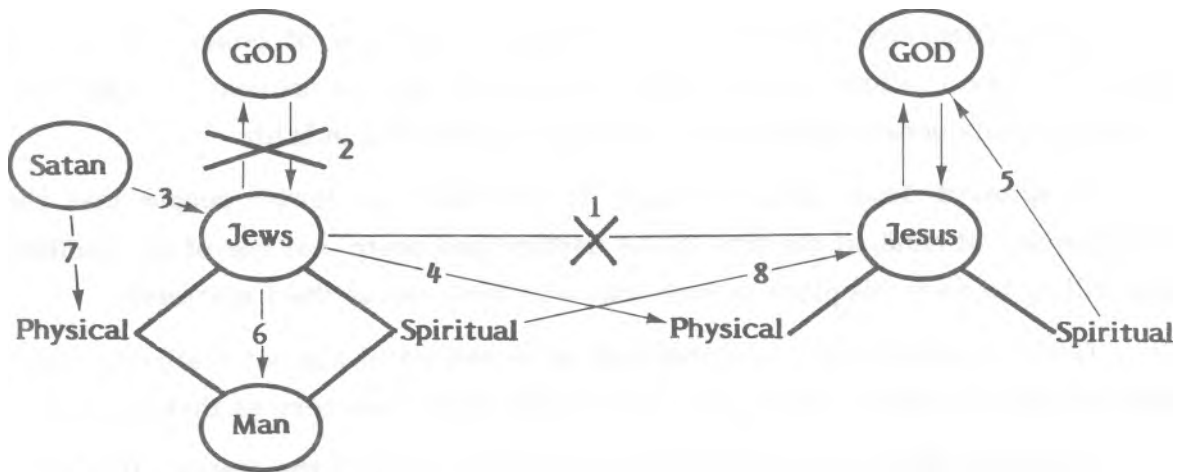
Jesus never lost faith and never turned against God. Because of his pure faith and righteousness, he was spiritually victorious over his enemies. As the Koran says:

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> -ness 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.

## **CHAPTER FOUR**

### **THE CONSUMMATION OF HUMAN HISTORY**

#### **INTRODUCTION**

We have already said that Muhammad's main mission was to lead people to God and to prepare them for God's judgment. What is that judgment? What is the final destiny of man and the world? If we take the warnings of the Koran literally we must prepare for great physical occurrences heralding a horrible hell or a beautiful Heaven as the ultimate rewards for evil and good respectively.

However, what is there in history to compare with this type of world-wide catastrophe where no one would be able to avoid the wrath of God? If man's long history of evil could be ended by one stroke of physical judgment, why has God waited? Does He enjoy seeing man suffer?

It is impossible for us to believe that God enjoys man's suffering! There must be some important reason why God's judgment is delayed, and there must be a deeper meaning behind the warnings of physical destruction and chaos. This chapter will try to shed some light on the subject of the final judgment and God's plan for the consummation of human history.

#### **I GOD'S PURPOSE AND HISTORY**

On the day when We shall roll up heaven as a  
scroll is rolled  
for the writings; as We originated the first creation,  
so We shall bring it back again — a promise binding on Us;  
So We shall do.  
For We have written in the Psalms, after the  
Remembrance, 'The earth shall be the inheritance  
of My righteous servants.'

(XXI 103, 104)

In the first chapter we explained that God created man to be the substantial image of Himself, to share His love and experience joy. In the second chapter we showed how this great hope of God was destroyed by the failure of our original ancestors.<sup>1</sup>

God must be determined to restore this world of evil to its proper condition. Man must deny Satan and return to God. All the institutions of society, especially the family, must be wrestled from Satan and brought back to the dominion of God. This whole process begins with one sinless man working on the foundation of those who are sent before him to warn and guide fallen men.

There are three primary reasons why God must be determined to restore what was lost and to see His ideal realized on earth:

1. God is Almighty. If by man's fall God would not be able to accomplish His goal, He would not be Almighty.
2. God created man as His children. God feels man's sorrows and pains, and, as our Father, cannot leave us in a state of evil and misery.
3. God created man's spirit to be eternal. Even though man fell, God cannot work to destroy what He Himself created to live eternally.

For these reasons God has been working to raise fallen man to his rightful position. The thousands of years of human history are a record of God's endeavor to restore his fallen children. (See diagram opposite.)

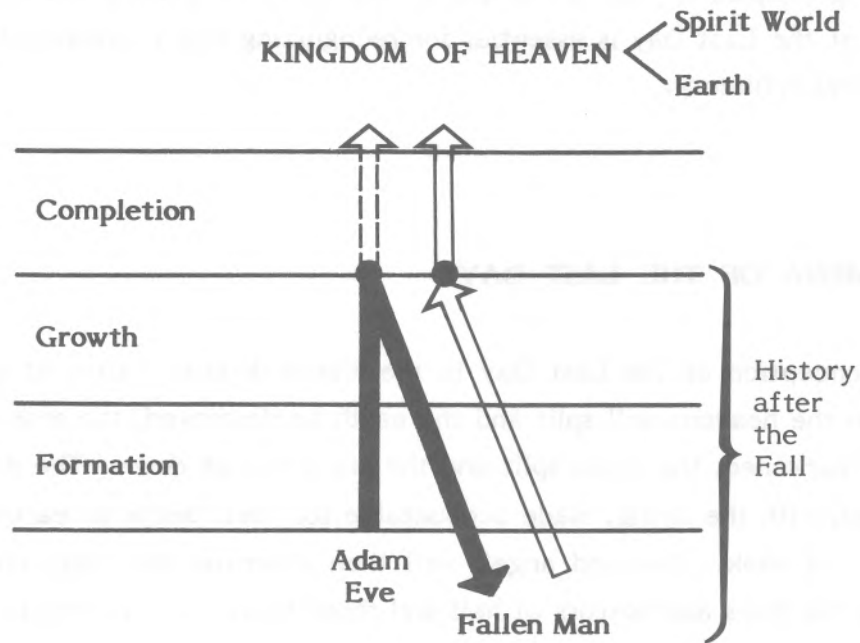
There is nothing intrinsically evil or wrong with the earth. It is God's creation and belongs to God. God is interested only in seeing evil removed from it, not in seeing its destruction. Because He is a perfect Creator, He made no mistake in His original creation, but created what is best and most beautiful.

If this is so, how can we explain the Koranic prophecies of a great and terrible day when the dead will be raised up to join the living — as they are brought to judgment before God — and the earth will be destroyed?

The key to understanding the meaning of the Last Day lies in our being able to separate literal meanings from symbolic ones. We know that God wants to end the evil of the world and replace it with good.

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<sup>1</sup> See the diagram on page 61.



In this sense, the end of the world can be seen to parallel the end of a man-made institution. For example, when we say the Ottoman Empire came to an end, we are referring to the structure of the empire itself and not to the people who comprised it. God wants to transform man, not to destroy him! The realization of this desire is bound to result in great and dramatic change. Reflecting the diverse nature of this change, the Koran uses twenty different names for this great "day" in history.<sup>2</sup>

At two previous times in history (the Age of Noah and the Age of Jesus), God worked to bring about the consummation of history. In both instances, human failure frustrated God's desire such that the previous prophecies of an end time could not be fulfilled. Now, again, we are waiting in expectation of the Last Day.

<sup>2</sup> Some names are used once, others (especially those at the beginning of this list) are used more often. Day of Resurrection (XXXIX 67). Last Day (II 120). The Hour (XXV 12). Day of Doom (LXXXII 15). Day of Decision (LXXVII 13). The Judgment (XXVIII 89). Day of Encounter (XL 17). Day of the Imminent (XL 19). Day of Reckoning (XL 27). Day of Invocation (XL 35). Day of Gathering (XLII 4). Day of the Threat (L 19). Day of Eternity (L 33). Day of Congregation (LXII 9). Day of Mutual Fraud (LXIV 9). The Great Catastrophe (LXXIX 34). Day of Shadow (XXVI 189). Day of Uprising (XXX 55). Day of Victory (XXXII 28). Days of God (XIV 5).

Let us look then at more specific beliefs about the Last Day and try to relate them to the principles already presented in this book. A clear perspective on the phenomena of the Last Day is essential for recognizing God's fundamental purpose in creation and in history.

## **II PHENOMENA OF THE LAST DAY**

The conception of the Last Day in the Koran depicts a time of great commotion when the heavens will split and the earth be destroyed, the seas set boiling and the sun darkened, the moon split and the stars thrown down. The dead will be raised up and, with the living, made accountable for their deeds on earth, recorded accurately in a book. God and angels will then supervise the judgment of those destined for the fires and horrors of hell and those bound for the beautiful gardens of Paradise.

Each of these ideas has to be examined carefully for its real meaning. Again, we must separate the literal from the symbolic in our study of the following subjects.

### **A. The Earth will be destroyed**

... the mountains shall be scattered .. .

(LXXVII 9)

. the mountains shall be set moving...  
.. .the seas shall be set boiling ...

(LXXXI 3,6)

No city is there, but We shall destroy it  
before the Day of Resurrection .. .

(XVII 60)

These and similar passages give the impression that the earth will actually be completely destroyed. We have already mentioned that the physical earth was created innocent and that God therefore must simply want to restore it, not

destroy it. This implies that the earth to be destroyed is not the literal earth, but a symbol of the evil in the world.

If We had sent down this Koran upon a mountain,  
thou wouldst have seen it humbled, split asunder  
out of the fear of God.

(LIX 21)

This passage shows us that it is the truth that destroys the symbolic earth. The symbolic earth must then represent all that is evil, low, corrupt and impure in the world.

What then is to happen on the literal earth?

Upon the day the earth shall be changed to other than the earth.

(XIV 48)

... as We originated the first creation,  
So We shall bring it back again — a promise binding on Us;  
so shall We do.

(XXI 103)

Know that God revives the earth after  
it was dead. We have indeed made clear  
for you the signs, that haply you will  
understand.

(LVII 16)

Here we see that God wants to restore creation to its original state. Only because of man's fall did anything impure enter the world. Once man is restored, the earth and all things will regain their original value. A purified earth must be God's real desire, since that is what He originally created.

The place of God's original creation for Adam and Eve was called the Garden of Eden. This is the garden that must be re-created on the earth. This is the Heaven described so often in the Koran as the place where man's truest desires can be fulfilled:

' . . . admit them to the Gardens of Eden  
that Thou hast promised them ...'

(XL 7)

We can conclude then that the symbolic earth (evil) is to be destroyed, but that the literal earth (the world) is to be restored to its original, true state.

## **B. The Heavens will be Opened**

... and We set up the heaven as a roof . . .

(XXI 33)

. . . and He holds back heaven  
lest it should fall upon the earth, save by His leave.

(XXII 64)

... and the heavens  
shall be rolled up in His right hand.

(XXXIX 68)

... when heaven shall be split.

(LX XVII 8)

.. when heaven shall be stripped off, . . ."

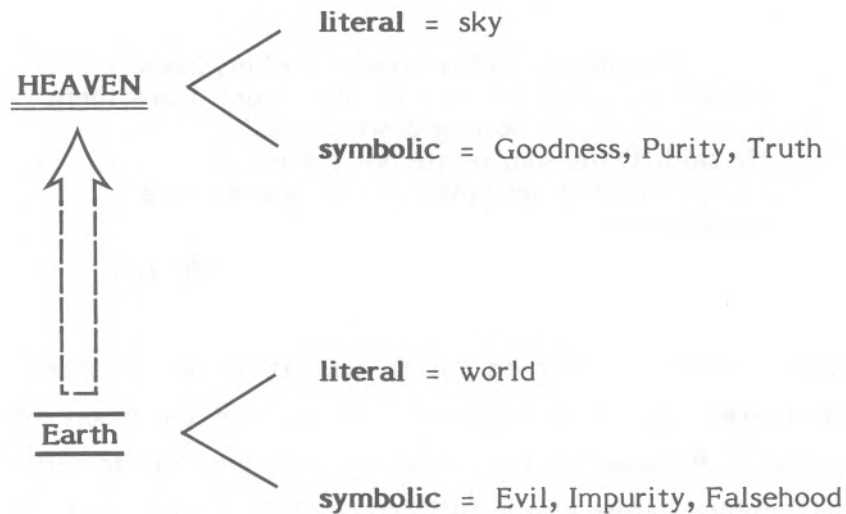
(LXXXI 11)

Taken literally these verses seem to be describing the sky and the phenomena that will take place on the Last Day. Through science we know that the sky is not a physical thing that can fall or split or open up. The blue we see at day is opened when every night we see the universe beyond our atmosphere. Heaven is not literally in the sky.

As the sky is the physical opposite of the physical earth, so is heaven the symbolic opposite of the symbolic earth. As the symbolic earth is destroyed, the symbolic heaven will be manifest in its stead; evil will be replaced by good, impurity by purity, falsehood by truth, profanity by holiness, and beings of no value by beings of the highest value.

And We adorned the lower heaven with lamps, and made them  
things to stone Satans; . . .

(L XVII 5)



Truth — here symbolized by lamps — is the only thing that can repel Satan and destroy evil.

As the values represented by Heaven replace those represented by earth, the nature of the world will change and the ideal will become apparent; the Kingdom of Heaven will be established on earth.

### C. The Sun and Moon Darkened, and Stars thrown Down

When the sun shall be darkened,...  
when the stars shall be thrown down, ...  
(LXXXI 1,2)

The Hour has drawn nigh: the moon is split.  
(LIV 1)

and the moon is eclipsed, ...  
LXXV 8)

When the stars shall be extinguished, ...  
LXXVII 7)

Through science, we know that these things cannot all happen in the literal way they are presented here. There is, however, a key to understanding the symbolic meaning of Sun, Moon and Stars. In a dream, Joseph saw the sun, moon and stars bow down to him:



When Joseph said to his father, 'Father, I saw  
eleven stars, and the sun and the moon; I saw them  
                                  bowing down to me.'  
He said, 'O my son, relate not thy vision  
to thy brothers, lest they devise against thee  
some guile.'

(XII 4,5)

The reason Joseph was warned not to tell his eleven brothers was because they were the eleven stars of his dream. The sun and the moon represented his father and mother. <sup>3</sup> Because he was chosen by God, they had to serve him. Later his family was humbled before him in fulfillment of his dream. (XII 101)

The Jewish people were called the children of Israel (III 87) as descendants of the twelve sons of Israel, the name given to Jacob. Those who opposed Jesus were the 'stars' thrown down or extinguished at that time.

Jesus was to marry and with his bride be the new "Sun and Moon". After his resurrection, the Holy Spirit took the bride's position, and truth became the "light" of the "Sun and Moon". However, the light of perfected Adam and his bride will be much greater by comparison.

But when the sight is dazed  
and the moon is eclipsed,  
and the sun and moon are brought together, . . .

(LXXV 7-9)

Perfected Adam and his wife will form a perfect union. The "stars" thrown down are those believers of all faiths who lose faith at the time of the Lord's coming. As has happened throughout history, many people, even though prepared, will deny God's new messenger and resist the establishment of God's Kingdom on earth.

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3 ~~This~~ is stated in the Torah:

. shall I and your mother and your brothers indeed  
come to bow before you?

(Genesis 37: 5-11)

#### **D. Resurrection and Judgment**

. as for the dead,  
God will raise them up, then unto Him  
they will be returned.

(VI 36)

For the Trumpet shall be blown, and  
whosoever is in the heavens, and whosoever  
is in the earth shall swoon, save whom God wills.  
Then it shall be blown again, and low, they shall stand  
  beholding.  
And the earth shall shine with the light of its Lord, and  
  the Book  
shall be set in place, and the prophets and witnesses shall  
  be brought,  
and justly the issue be decided between them, and they  
  not wronged.  
Every soul shall be paid in full to what it has wrought,  
  and He knows very well what they do.

(XXXIX 67-71)

These verses are typical of many that indicate that the dead will be raised to be judged by God. A book containing a record of all their deeds will be used to decide whether their destiny will be Heaven or hell.

The subject of resurrection will be dealt with in depth in the following chapter, but at this point it should be mentioned that resurrection is not a physical phenomenon, but a spiritual one. We know that bodies disintegrate after death and have no value in themselves. It is man's spirit that will be resurrected. The "courtroom" of the Last Day or Day of Resurrection is not a physical place, but a judgment of man by God's universal truth.

Judgment is the separation of good from evil based on God's truth.

Because of our fallen nature, it is always difficult for us to accept the truth, especially about ourselves. In the fallen world we are usually not confronted with absolute truth, but in the world of God's Kingdom where God's truth is clearly manifest, every person will be judged by that standard. It will be impossible to avoid that judgment.

Our real nature, in the light of the new truth, is that which is "written in the Book." The blowing of the trumpet symbolizes the arrival of the truth. The effect of the truth on our fallen nature is represented as fire.

## E. The Fire

Surely the pious shall be in bliss  
and the libertines shall be in a fiery furnace  
roasting therein on the Day of Doom,  
nor shall they ever be absent from it.

(LXXXII 13-16)

This warning of the judgment of fire is one of the most often repeated themes in the Koran.

Is it a literal fire?

Two outstanding reasons why the Fire is not literal are:

1. Our physical body would be very quickly consumed by the flames.
2. Our spirit is eternal, and it must be judged. A literal fire has no effect on spirit.

The following verses help give a clearer picture of the nature of the Fire:

Upon the day when the unbelievers are exposed to the Fire:  
'Is this not the truth?' They shall say, 'Yes, by our Lord!'  
He shall say, 'Then taste the chastisement of your unbelief!'

(XLVI 33)

... a Fire whose fuel is men and stones ...

(LXVI 6)

... the Fire smiting their faces  
the while they glower there. 'What, were My signs not recited  
to you, and you cried them lies?' They shall say, 'Our Lord,  
Our Lord, bring us forth out of it!'

(XXIII 104-109)

... and theirs is an everlasting chastisement,  
except such as snatches a fragment,  
and he is pursued by a piercing flame.

(XXXVII 9-10)

... as for the unbelievers,  
for them garments of fire will be cut ...

(XXII 20)

We have already pointed out that it is the truth of God that judges men, not physical elements. The first passage above shows this truth to be represented as fire. The stones mentioned in the second passage represent the earth which is symbolic of the evil which must be destroyed. (Certainly literal fire cannot be fueled by literal stones!)

The third passage shows man under the judgment of fire, calling on God to relieve him. If the fire were literal he would be in no condition to carry on a conversation of any kind!

The fourth and fifth passages indicate that judgment varies according to the sin of the judged. The judgment of truth varies according to the degree of our evilness. A literal fire is not so discriminating.

The following passage shows that unbelievers of earlier times (here in the age of Noah) have already been committed to a judgment by fire.

And because of their transgressions  
they were drowned and admitted  
into a Fire.

(LXXI 25)

If the fire were literal, surely we would have some knowledge of it even after a period of over four thousand years!

The "fire" must be a symbol of the Word of God that will be the means of destroying evil in the Last Days.

#### **F. God's Kingdom and King**

Surely the godfearing shall dwell amid gardens  
and a river  
in a sure abode, in the presence of  
a King Omnipotent.

(LIV 54,55)

We never chastise, until We send forth  
a Messenger.

(XVII 16)

religion and science. Proof of the existence of spirit has encouraged people to confront this aspect of themselves and the universe.<sup>4</sup>

## 2. Freedom of the Original Mind

Dominated by Satan, fallen man has not been free to use his original mind. As an example of man's desire for true freedom (unlimited opportunity to do good) he has been struggling for freedom in unprecedented ways. Individuals have sought freedom of speech, assembly and religion, while societies and nations have fought for freedom for themselves.

## 3. Value of Man

In falling, man lost his original value as the image of God. Instead of becoming a reflection of God he became a reflection of Satan. In such a position between good and evil, he can never be fulfilled or happy. A great many people are seeking to regain their original value. The fight for civil rights, human rights, women's rights, and equality for all men, reflects this strong desire to regain our true value.

## 4. True Standard of Love

Man was created to live with God's love as the center of all his expressions of love. When he fell, man lost that center so that he lost all knowledge of pure love. Without God's love we cannot be fulfilled. Today people are striving more than ever to find true and eternal love.

All these phenomena indicate that, from the point of view of the first blessing, we are indeed living at the time of the Last Day.

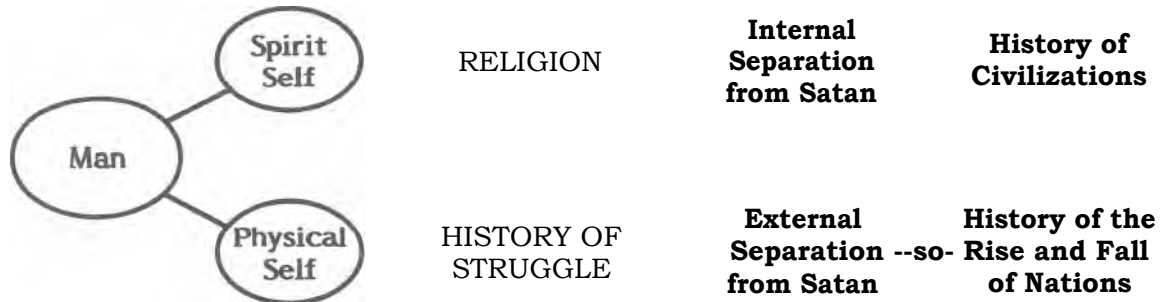
## **B. The Second Blessing**

Through the fall, man began a process of multiplying evil rather than goodness. Instead of a foundation of goodness, the world was formed on the family dominated by Satan. Thus God's purpose in history has been to separate man from

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<sup>4</sup> Sheila Ostrander and Lynn Schroeder, Psychic Discoveries behind the Iron Curtain; Dr. Raymond J. Moody, Life after Life.

Satan. Since man is both physical and spiritual this has been carried out in two related spheres: the development of religion, and the history of struggles between forces representing good and evil.



### 1. History of Civilizations

The most comprehensive study of a human history has shown that twenty-one<sup>5</sup> to twenty-six civilizations have come into existence through the course of history. Each civilization has had at its core some form of religious belief. In the world today there are four major cultural spheres. They are: (i) Islamic; (ii) Judeo-Christian; (iii) Hindu; (iv) Far Eastern (Buddhist, Taoist, Confucianist). To make one world family centered on God, these four spheres must be brought together to form one civilization free from any influence of Satan.

Largely due to improved international travel and communications, much better understanding has been developed along with an intense interest in unification. This inclination toward unity is a necessary preliminary to the fulfillment of the universal brotherhood of man.

### 2. History of Struggle

God wants to separate man from evil. To do this, satanic forces and institutions must be destroyed. Good and evil cannot co-exist, so struggle between them is inevitable. God has necessarily been concerned with the development and success of groups or nations closest to His will.

Conflict between relative good and evil sides began with the struggle between Cain and Abel. This individual striving has been multiplied to the family, social, national, and finally, international scale.

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<sup>5</sup> A. Toynbee, A Study of History

The first two world wide conflicts were clearly between Cain-like (evil) and Abel-like (good) factions. This third conflict is the most serious, and the most universal. It is between the Communist world and the free world.

Abel was not completely blameless when he was killed by Cain, but he was more obedient to God, and therefore represented God's side. In the same way, although the free world has many injustices and evils that must be changed, it is much more open to God's influence than the Communist world.

Communism is a satanic imitation of the ideology of God. It claims to offer a solution to every problem and the promise of an ideal world. Because it denies the existence of God and spiritual values, Communist ideology is not responsible for eternal values or morality. Instead of creating a heaven on earth, it is creating and perfecting a hell on earth.

This is not to say that communists themselves are intrinsically evil people, but rather to say that they are the victims of an evil ideology. As long as this ideology has power in the world, God's ideal for all men cannot be realized.

The free world is weak at this time because it lacks a unifying ideology and vital moral leadership. The Communist world is expanding because it has a unifying ideology that supports a definite purpose and rigid control. When the free world receives the new truth of the third Adam, adopting a strong position for God, it will be able to subjugate the communist world and free its people from the bondage of their own deception.

The religions of the world today have not responded strongly enough to the threat of Communism. It is their responsibility to rouse men to take a noble, righteous, and God-oriented position in all world affairs.

The Islamic world is being courted by Communist nations. Muslims must resist this influence and make a clear stand in favour of God-centered ideology and government.

The Koran foretells the division of the world's people into two fundamentally different groups:

Companions of the Right (O Companions of the Right!)  
Companions of the Left (O Companions of the Left!)  
And the Outstrippers: the Outstrippers  
those are they brought nigh the Throne  
in the Gardens of Delight.

(LVI 8-10)

The Companions of the Right are those bound for Heaven.  
The Companions of the Left are those bound for hell.

(Verses 25-45, Paraphrased)

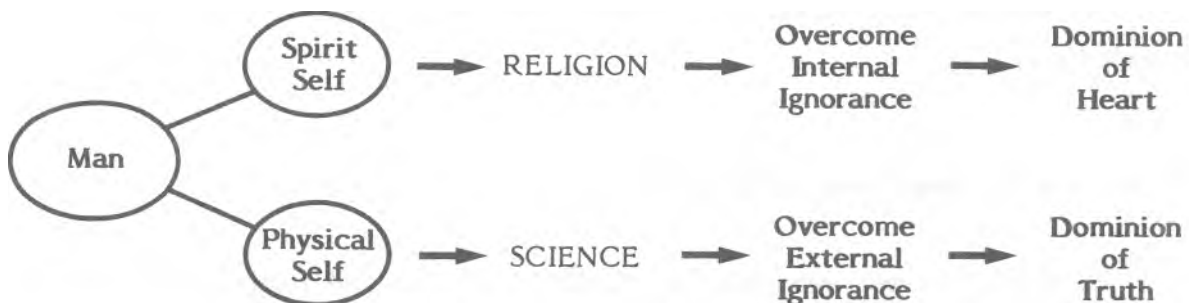
The free world represents the Right and the Communist world represents the Left. Those of the Right side are blessed but the most blessed are those (the outstrippers) who take the initiative in leading the Right to a proper relationship with God. They are the ones who will respond to and follow the third Adam in establishing the Kingdom of Heaven on earth.

The fact that the development of religion has led us to this present stage of final unification, and that the history of struggle has led us to a final struggle between the forces of good and evil, indicates that, from the point of view of the second blessing, we are indeed in the time of the Last Day.

### C. The Third Blessing

Because of the Fall, man failed to fulfill his role as lord over the Creation. He has abused his power as a co-creator instead of building a world of great beauty.

Because man is spiritual and physical, his dominion over the rest of the Creation must be through his spirit and his body. To accomplish this, religious and scientific knowledge have been developed. If man had not fallen, this would have happened very quickly allowing man to build an ideal world in a short time. However, through the Fall, man fell into gross ignorance, making the development of religion and science very slow.





Religion and philosophy seek to find the true way of life. With the help of scientific methodology and information we are better able to eliminate false beliefs and superstitions from religion. We can more easily appreciate now what God has shown to man through different religions. One God-centered religion and civilization is inevitable.

Modern sciences have made substantial contributions to the development of one world. Innovative technology has made the world shrink into one global community indicating, from the point of view of the Third Blessing, that we are indeed in the time of the Last Day. Religion too has developed to the threshold of one universal belief so that now we are forced to overcome the spiritual and cultural barriers that have kept us apart.

The world is ripe for the fulfillment of the Three Blessings. With the coming of the third Adam and the truth he brings, man will have the ideology and leadership he needs to fulfill his purpose on earth. Therefore, we can say that this is the time of the Last Day.

#### **IV. THE LAST DAY, NEW TRUTH, AND OUR ATTITUDE**

Say: 'if the sea were ink  
for the Words of my Lord,  
the sea would be spent before the Words of my Lord are spent  
though We brought replenishment the like of it.'

(XVIII 108,109)

When we are children our parents have to communicate with us in very simple ways, because our capacity for understanding is limited. As we grow older, our intellect and intuition develop, and we are able to deepen and expand our knowledge.

##### **A. Reasons for New Truth on the Last Day**

As the above passage indicates, God's knowledge and truth have no limit. However, God has only been able to reveal to man what man has been capable of understanding. As man's knowledge and capacity to understand have developed in history, God has been able to reveal more and more of His truth and His heart.

At the time of the Last Day, new understanding of God's truth (which we call new truth) will be necessary for several reasons:

1. To satisfy man's developed intuition and Intellect

As just indicated, man's intellect and intuition are always developing, especially through the development of religion and science. Many people are not satisfied with the dogmatic answers they get from established faiths. All absolute truth is universal; therefore, we must have a better grasp of God's truth in order to satisfy the people of this highly developed age.

2. To Bring unity

Because we are far from God, we are ignorant of His will. In our ignorance we can't see that our belief is only a part of the truth, instead of the whole truth. Conflicts generated by differences in belief can't be solved until a more profound, more comprehensive perspective is adopted enabling different factions to see themselves in the context of the whole. The following passage indicates that we actually heed less than one tenth of what God reveals to us:

Those that were before them also cried lies  
yet they reached not a tenth of what We gave  
them; they cried lies to My Messengers, and  
how was My horror.

(XXXIV 44)

New truth is needed to end the conflicts that exist among different sects and religions, to bring together science and religion, and to provide a unifying ideal - for the free world with which to solve all the problems that now beset the human family and keep it from uniting under one Father, God.

Without new truth we cannot solve the many problems of our life, and without man's acceptance of it, new truth is useless. We must follow the highest standard of truth we can find:

'And follow the fairest that has been  
sent down to you from your Lord, ere the  
chastisement comes upon you suddenly  
while you are unaware.'

(XXXIX 56)

## B. Our Attitude and the Last Day

God cannot force man to respond to Him or to do good, for to do so would be to violate man's own portion of responsibility. We cannot be complacent because we believe in God and fulfill our religious obligations. Complacency can be the same as blindness, dulling our senses to anything new from God. We must have the right attitude toward God and His truth if we are to help, not hinder, Him in the Last Day.

Let us now examine the most important elements of the Last Day and our attitude toward them.

### 1. Unity with the Central Figure

We never chastise, until We send forth  
a Messenger.

(XVII 16)

And We gave to Moses the Book, and after him  
sent succeeding Messengers; and We gave Jesus  
son of Mary the clear signs, and confirmed him  
with the Holy Spirit; and whensoever  
there come to you a Messenger with that your souls  
had not desire for, did you become arrogant,  
and some cried lies to, and some slay?

(II 81, 82)

And when you said, ' Moses, we will not believe thee  
till we see God openly'; and the thunderbolt took you  
while you were beholding.

(II 52)

These passages indicate the importance of unity with God through the messenger He chooses. We are all too eager to condemn someone who speaks of God in a new way, yet we can only receive God's message through the person of His choosing.

In the Last Day this will be the third Adam. It will not be enough for Christians to cling to Jesus, and Muslims to Muhammad. God will use a new man, and all of us will be judged according to our response to him.

The coming of the third Adam is the central event of the Last Day. Through him God will establish His Kingdom on earth and judge mankind.

## 2. The New Age Opposes the Old

As the second passage from the Koran (II 81,82) indicates, man tends to reject and attack anything new that comes from God. Many people forget that God is limitless and that there is, therefore, no limit to what we can learn from Him.

The New Age will dawn in the midst of the evil world, and will threaten the old order, as Muhammad experienced in Mecca. Our individual responsibility is to search with a keen eye and a humble heart for God's new movement.

## 3. We Must be Humble

Whosoever fears the All-merciful  
in the Unseen, and comes with a  
penitent heart:  
'Enter in peace! This is the  
Day of Eternity.'

(L 32)

But those who believe, and do righteous deeds,  
and have humbled themselves unto their Lord—  
they shall be the inhabitants of Paradise,  
therein dwelling forever.

(XI 25)

These words reflect a very common theme in the Koran: man must be penitent and humble in order to enter God's Kingdom. Without being humble and childlike, we cannot receive the third Adam and the new truth he reveals.

In history, arrogance in man has always been the greatest obstacle to God's work. Just because someone has an "official" belief, doesn't mean that he is pure and genuinely concerned with God and his fellow man. If we are to recognize the new messenger and perfected Adam, we must be honest about our actual limitations and imperfections, and open to God's guidance. We must be willing to do the most difficult thing: surrender our own ideas and concepts and submit ourselves to God's new truth.

4. Everyone Must Decide for Himself

Neither your blood-kindred nor your children  
shall profit you upon the Day of Resurrection.

(LX 3)

Each of us has his own responsibility to God. We can't look to anyone else to fulfill it for us. We must become our true selves by fulfilling our own portion of responsibility.

The early believers in Islam had to judge by their sense of good and evil, by listening to their original minds, in order to follow Muhammad. The religious or secular leaders were not reliable advisors, because they were automatically prejudiced against Muhammad. It took courage and faith to follow Muhammad at that time.

So it will be in the Last Day. Each of us will have to listen to his own original mind and pray to know which path to take. Because God loves us, He answers our sincere prayer.

## **CONCLUSION**

We have shown in this chapter that the realization and establishment of God's ideal on earth has been His purpose in history.

All of human experience has been directed to the great time, called the Last Day, when the history of fallen man will end, and a true history of goodness will begin as the Garden of Eden is restored on earth.

The central figure to bring about this transformation is the perfected third Adam. He will bring God's new truth and completely subjugate evil. To him we must be obedient and humble, and we must be willing to accept the truth he brings even at the expense of discarding some of our old ideas.

The many signs of the Last Day foretold in the Koran are mainly symbolic of the radical change that will be brought about through the changing of the world from Satan's to God's dominion.

The next chapter deals with Resurrection more completely and the spiritual phenomena related to it.

## **CHAPTER FIVE RESURRECTION**

### **INTRODUCTION**

Muslims live in expectation of a Resurrection Day, promised in many suras of the Koran. It is generally believed that all those who are dead will be reconstituted physically at that time in preparation for judgment by God.

This subject of resurrection must, however, be studied in the context of God's creation, man's fall, and the principles by which fallen man will be restored. God is a perfect God of perfect principles. His providence for restoring man must be in accordance with His Principle.

In this chapter we will examine the real meaning of life, death, resurrection and the phenomena related to them.

### **I. THE MEANING OF RESURRECTION**

If resurrection means to be raised from the dead, then what is death?

There are two types of death: physical death and spiritual death. Therefore, there are two types of life (physical and spiritual) and two ways of interpreting the significance and meaning of resurrection.

The key question for us to answer is: What is God's view of life and death?

Through science we know that the physical world has limits in time and space, and that, therefore, our physical life itself is limited, not eternal. In the first chapter it was explained that man's physical life was essential for the growth of his spirit man to perfection.

Through the Fall, man failed to achieve his purpose on the earth. He failed to unite with God, and he failed to unite his own spirit and body. God is the source

and origin of all life. If we are cut off from God we are truly dead, spiritually dead.

Physical death is the inevitable conclusion of our physical life on earth. We are only meant to have one physical life. Spiritual death was a result of man's disobedience. God intended for man to live eternally, and therefore we must be resurrected from spiritual death to spiritual life.

The Koran has many passages that indicate that there are two types of life and two types of death.

They shall say, 'Our Lord, Thou hast  
caused us to die  
two deaths  
and Thou hast given us twice to live;'

(XL 11)

... would We have let thee taste the  
double of life and double of death;

(XVI 77)

How do you disbelieve in God, seeing  
you were dead, and He gave you  
life, then He shall make you dead, then  
He shall give you life, then unto Him  
you shall be returned?

(II 26)

The first death is physical death, the second is spiritual; and the first life is physical life, the second is spiritual (meaning unity with God).

The second death can be experienced while man is yet alive physically:

And those they call upon, apart from God,  
created nothing, and themselves are created,  
dead, not alive, and are not aware when  
they shall be raised.

(XVI 20)

... disputing with thee concerning the truth  
after it had become clear, as though  
they were being driven into death  
with their eyes wide open.

(VIII 6)

Spiritual death can also be experienced by man's spirit self in the spirit world:

. and death comes upon him from  
every side, yet he cannot die; and  
still beyond him is a harsh chastisement.

(XIV 20)

Whosoever comes unto his Lord a sinner,  
for him awaits Gehenna  
wherein he shall neither die nor live.

(XX 77)

These passages show that, as a spirit, man cannot cease to exist, but at the same time he may be spiritually dead because of his sin.

The second life is the spiritual life which comes from oneness with God:

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

(II 149)

O believers, respond to God and the  
Messenger when He calls you unto that  
which will give you life;

(VIII 24)

Then We raised you up after you were  
dead, .

(II 53)

How do you disbelieve in God, seeing  
you were dead and He gave you life. .. ?

(II 26)

From our position of separation from God (spiritual death), we must be resurrected in order to achieve eternal, spiritual life with God.

We must now seek to understand the way by which we can be resurrected. The next section deals with the principles of resurrection.



## II. THE PRINCIPLES OF RESURRECTION

Your creation and your upraising are as  
but as a single soul.

(XXXI 27)

. . . we may exchange the likes of you,  
and make you to grow again in a fashion  
you know not.  
you have known the first growth; so why  
will you not remember:

(LVI 61,62)

The process of resurrection is the process of re-creation and, therefore, must follow "The Principles of the Creation." In applying these principles to resurrection, we call them the principles of resurrection.

There are four main principles that govern the phenomena of resurrection:

### A. The Merit of the Age

In God's providential history many men have been chosen to play important parts in the work of restoring man. Even though they could not accomplish complete restoration, their sincere effort and achievement became part of the foundation upon which God could resurrect man.

In every age, we inherit the foundation laid by those who have gone before us, thereby progressing to higher levels.

Today we are in a position to reap the benefit of all who have worked for God before us.

### B. Believing and Practicing Truth

When we believe in and practice the truth that God continues to reveal to us, we can grow spiritually and be resurrected.

It is He who looses the winds, bearing good tidings  
before His mercy,

till, when they are charged with heavy clouds, **We** drive it  
to a dead land  
and therewith send down water, and bring forth therewith  
all the fruits.  
Even so We shall bring forth the dead; haply  
you will remember.

(VII 55)

. . . He was ... sending  
down on you water from heaven, to purify  
you thereby, and to put away  
from you the defilement of Satan, ...

(VIII 11)

The water is the truth of God that gives rebirth to dead men. As the water must be absorbed and used to actually revive the earth, so must the truth be absorbed and actualized by fallen man in order for him to be reborn and resurrected.

### **C. The Importance of the Physical Body**

The spirit needs Vitality Elements from the physical body to be able to grow to perfection.<sup>1</sup> Spiritual resurrection is accomplished on the foundation of the physical body; the resurrection of the spirit self (purification, growth, and perfection) is realized in its relationship to the physical self while still living on the earth.

### **D. Three Stages**

The three stages of growth become the three stages of resurrection in the providence of the resurrection.

The three stages are: Formation, Growth and Completion.

The age from Adam to Abraham was the period needed to make a foundation for the resurrection, which was completed by Abraham's family.

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<sup>1</sup> See Chapter One, Section VI.

Two branches of God's providential history developed from Abraham's family through the descendants of his two sons: Ishmael and Isaac.

The first development was through the descendants of Isaac's son, Jacob. Jacob's twelve sons became the twelve tribes that, under Moses, became the nation of Israel. The work of all the prophets in the two thousand years after Jacob laid the foundation for Jesus and enabled man to grow through the formation stage. When man dies in this stage, he enters the spirit world as a form spirit and dwells in the formation stage level of spirit world.

Jesus brought a deeper truth and enabled man to resurrect into the growth stage. Those following him in principle and action have been able to resurrect to the top of the growth stage and on dying, enter Paradise as life spirits.

The sacrifices of all the Christian martyrs and saints have laid the foundation for the third Adam, who will open up the completion stage by establishing the Kingdom of Heaven on earth. Heaven in the spirit world has been vacant until now because God's Kingdom has not been established on earth yet. As people follow the third Adam into the completion stage, they will be able to enter the spiritual Heaven as divine spirits.

The second providential history developed because the Kingdom of Heaven was not established at the time of Jesus. The Arab descendants of Ishmael had fallen into pre-Abrahamic idolatry before Muhammad came to them as a prophet. He laid the foundation for their resurrection into the formation stage.

The sacrifice and efforts of Muslim saints and believers have enabled Muslims to grow through the formation stage in preparation for the third Adam, who will be their means for complete resurrection.

In resurrection, man is growing closer to God. His understanding of God is deepening, and hence his capacity to respond to God is developing.

In the formation stage, man understands God through laws. By obedience to these laws we become like servants to a lord.

In the growth stage, man must act out of positive motivation in loving God and his fellow man. If man faithfully offers himself for the fulfillment of God's will, he qualifies as an adopted son or daughter of God.

In the completion stage, man must develop God's heart and share God's perspective. As we become fully mature, we can fulfill our responsibility to God

by attending Him and His true sons and daughters. The third Adam will pioneer this path.

### **III. THE THIRD ADAM**

What are the qualifications for the third Adam?

As a true mediator between God and man, he must satisfy the needs of both. Briefly, these are:

#### **A. For God**

He must fulfill God's will by fully understanding God's heart and situation, and by applying this understanding to the solution of the world's problems and to the building of the Kingdom of Heaven on earth.

#### **B. For Man**

He must be able to show all men the true way to live according to God's standard. He must be able to solve all the human problems, beginning with individuals, then families, societies and nations, such that the whole world becomes one true family of man centered on one Father, God.

### **IV. SPIRITUAL PHENOMENA**

Because spirit men need the Vitality Element to grow to perfection, the events taking place on earth in God's providence directly affect the spirit world.

In order to continue their development, spirit men must cooperate with people working on earth. By serving them and helping them in their earthly missions, spirits can gain merit and grow. To do this, the man and spirit must be fairly compatible in level of development and temperament.

'This is the Day of Decision; We have  
joined you with the ancients.'

(LXXVII 38)

As God's providence unfolds on earth, there is necessarily a great deal of resultant spiritual activity, since spirits are able to further their growth at such a time. The descent of spirits to the physical world naturally results in many, diverse spiritual phenomena. Therefore, most important figures in God's providence become the center of remarkable events or miracles.

By the loosed ones successively  
storming tempestuously  
by the scatterers scattering  
and the severally severing  
and those hurling a reminder  
excusing or warning,  
surely that which you are promised is about to fall!

(LXXVII 1-6)

The intense activity of the spirit world, as indicated in this passage, is a sure sign of God working a new providence. The greatest change in history is to be expected at the time of the Last Day, so the spirit world must be more active than ever.

Before discussing various aspects and manifestations of this spiritual activity, we must examine more carefully the process of resurrection in the spirit world.

### **A. Resurrection in the Spirit World**

**Indeed,** We chose him in the present  
world, and in the world to come  
he shall be among the righteous.

(II 124)

Whatever affliction may visit you is for  
what your own hands have earned;

(XL II 29)

Everyone after ending his life on earth begins his life in the spirit world. He enters it at the spiritual level he has achieved in his life on earth.

Each new level is pioneered by one of God's central figures. Because spirits are dependent on the physical world for their growth to perfection, once in the spirit world, they cannot go beyond the highest level opened on earth. For this reason, since heaven has not been established on earth, it has remained "vacant" in the spirit world — spirits have not been able to achieve it.

When Jesus opened up the growth stage of resurrection, many Old Testament spirits came to his followers, so that by cooperating with them they could follow them into the growth stage. Until his coming they had been unable to go beyond the formation stage, which had been opened by Moses on the foundation of Abraham's family.

Many in the spirit world at the time of Jesus could not directly benefit from his foundation due to their lack of preparation to receive the perfected Adam (Messiah). Among these were the descendants of Ishmael to whom Muhammad was sent.

Muhammad had to do for the pagan Arabs what Abraham and Moses had done in building the nation of Israel. By opening up the formation stage for his people, Muhammad was giving many spirits the opportunity to be released from the pre-formation stage into the formation stage.

In the history of Islam (especially among the mystic Sufis), there are many instances<sup>2</sup> recorded of the activity of spirits in conjunction with human endeavor. These spirits are seeking to raise themselves by serving men on earth.

In the spirit world now, all those spirits seeking to get closer to God are waiting for the third Adam. When he establishes the Kingdom of Heaven on earth, he will open up the completion stage of resurrection and make it possible for spirits to enter the spiritual heaven. They must serve him and his followers as they pioneer the completion stage.

The fact that we are living in an age of great spiritual activity is another sign of the imminent fulfillment of God's providence and of the arrival of the third Adam.

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<sup>2</sup> A. J. Arberry, Muslim Saints and Mystics

**B. Unification of Religions**

Mankind were only one nation, then  
 they fell into variance. But for a word  
 that preceded from thy Lord, it had  
 been decided between them already  
 touching their differences.

(X 20)

. and be not  
 of the idolators,  
 even of those who divided up  
 their religion, and become sects,  
 each several party rejoicing in  
 what is theirs.

(XXX 30,31)

These passages reinforce what The Principle makes absolutely clear: God created man to be one united family, but man, through the Fall, became a divisive creature, eager to quarrel with his fellow man. Only with new truth from God can the difference between sects and religions be overcome.

In the history of man's progressive resurrection, we can see that individuals are justified before God according to their response to the new central figure of their age.

Thus, for example, although the Jewish people were chosen by God to receive the Messiah, only those who united with Jesus when he came could receive God's blessing: Because the Jewish people as a whole failed God, the blessing was extended to anyone who accepted Jesus.

In the same way, the third Adam is a universal Messiah. Regardless of previous belief, those who accept and unite with him will receive the blessing of the Kingdom of Heaven.

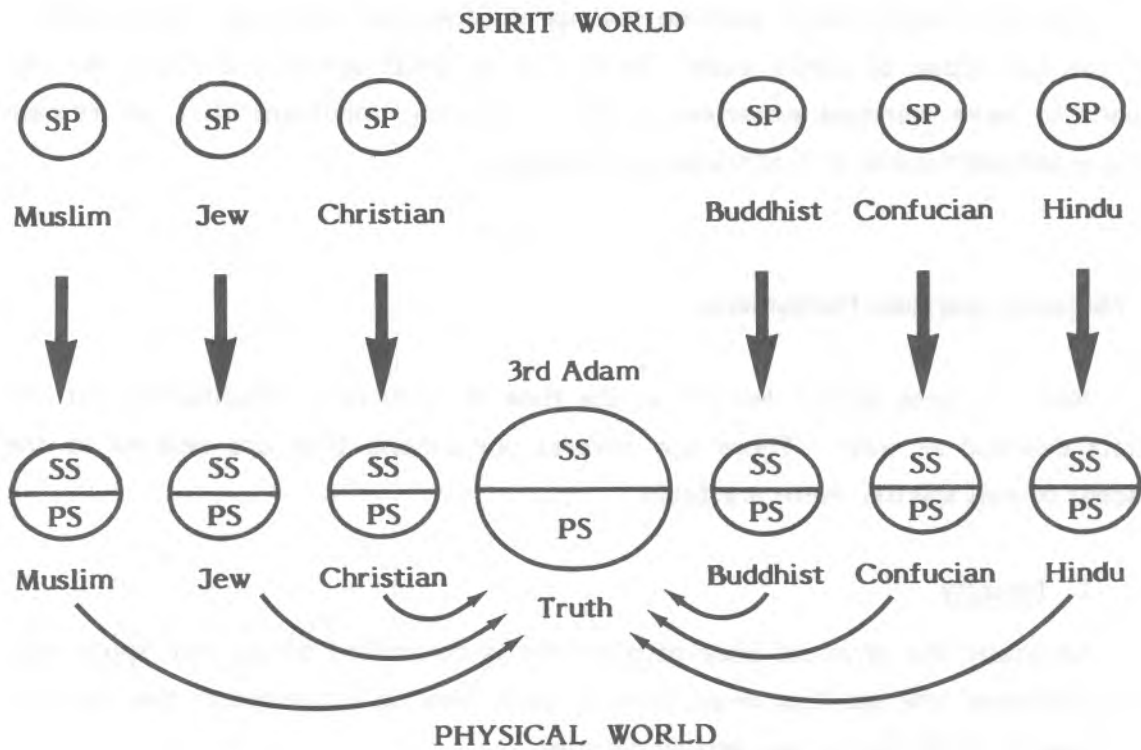
Spirits of all types and beliefs will descend to help the third Adam and his followers.

The break-down of traditional differences among religions is initiated in the spirit world. This process is reflected in the desire for unity among religions on earth. Spirits are responsible for their descendants and members of their faith. As they are enlightened in the spirit world they try to enlighten those on earth.

This pressure from the spirit world is manifest in movements for unity within and among the various religions.

The key figure to cement this unity is the third Adam. He fulfills the hopes and expectations of all religions. He will bring the Word of God that will bridge the differences that separate our present religions and theologies, and will realize the truth by fulfilling man's responsibility to God and living according to God's will perfectly.

The unification of religion then is largely initiated in the spirit world, but completed on earth centering on the life and teaching of the third Adam. The following diagram shows the various religions drawing closer to each other as they develop toward God's absolute and universal standard, and toward inevitable union.



Each religion is completed by the truth brought by the third Adam.

3 SP = spirit person  
 SS = spirit self  
 PS = physical self



### **C. False Prophets and Spiritual Jealousy**

As men reach the top of the growth stage in their resurrection, they are given the same promise given to Adam and Eve at that point: to be lords over the Creation.

We are all created to be lords over the Creation; but some people who receive this revelation come to the conclusion that they are the lord, the third Adam. They may have dominion over a particular area of importance in God's providence, but if they fail to see their role in relation to God's whole providence, they are in danger of becoming a false prophet.

They also might easily become jealous of others because they can't appreciate the full scope of God's work. In an age of great spiritual activity, we can expect to have spiritual experiences, but it is very important that we remain humble and submissive to God's will and purpose.

### **D. Negative Spiritual Phenomena**

Not only good spirits descend at the time of God's new dispensation, but evil spirits descend as well. There are several phenomena that are related to the descent of evil spirits. Here are four:

#### 1. Insanity

Normally the physical body of a person is controlled by its own spirit self. When, however, the spirit is weak, an evil spirit may be attracted to the man and try to use his body for its own selfish purpose.

If this happens, the behavior of the man will change according to the influence of the invading spirit. In some cases several spirits invade one body making the individual appear to have a multiple personality. When he appears to be talking to himself or laughing or acting in a strange way, he is actually having give and take with the spirit or spirits possessing him.

An individual in this situation can be helped if he follows a spiritually strong person who can drive the evil influence away. Medical methods, such as using drugs or electric shock, can of ten succeed in freeing someone of evil spirits, but

such an external approach is not so effective in the long term. Ultimately, the sick man himself must have the desire to be cured, otherwise the evil spirits will quickly return to him after he has been freed of them.

## 2. Diseases

In addition to diseases and sickness resulting from obvious causes, such as malnutrition and accidents, there are also diseases caused by the work of evil spirits. The former can often be treated and cured with proper medical care, but the latter frequently cannot. Their cause is usually unknown.

Diseases induced through the influence of spirits have to be cured by someone with the power to heal spiritually, or by the patient himself through a change in his own spiritual condition, allowing his physical problem to be removed as a result.

Regardless of the cause of illness, the influence of good spiritual elements will always speed recovery.

## 3. Accidents

When a person's life is suddenly taken in an accident, their spirit is often resentful and seeks to rectify the situation by causing someone else to have a similar accident. This is why a particular place may "mysteriously" be the scene of frequent accidents.

A spirit may cause an accident by confusing a person's senses or actually controlling his body. Those not spiritually strong are particularly susceptible to this type of influence.

## 4. Crime

A man who commits crimes is likely to attract an evil spirit who wants to use him to fulfill its own evil purposes. Many criminals admit that they have no reason to commit crimes, but they often feel "driven" to commit them. If someone lets this type of evil spirit use him, he will find himself with an even stronger inclination to crime. He has no real motivation for it, but continues impulsively.

**E. Reincarnation**

Belief in the reincarnation of the human spirit is a result of the misinterpretation of various spiritual phenomena and the misunderstanding of the way a spirit gets physical energy to enable it to grow.

One result of the contact between spirits and men on earth is the feeling in man that he has lived before.

Spirits seek out people compatible with themselves, so that they can grow by cooperation with them. Someone who is spiritually sensitive may feel the presence of a spirit that is working with him. Through their mutual contact the spirit may pass on a lot of information about itself. If the receiver of this information is not aware of what is happening, he may erroneously come to the conclusion that he himself existed before and has now returned to continue his life on earth in another capacity.

It is true that we are held responsible by God for what we do to our fellow men. We have to pay for our mistakes and the suffering we cause others. However, if this debt is not paid on earth, it must be paid by serving men on earth from the spirit world. Serving men on earth enables a spirit to receive physical Vitality Elements for its growth. It is much more difficult to discharge our "debt" when we lack our physical body, because we cannot act directly. However, it is impossible to permanently enter another body, since each body is created simultaneously with its own spirit. If a spirit tries to enter a body it will be causing spiritual trouble to the person it is trying to possess.

Societies in which belief in reincarnation is prevalent usually experience a high level of mental disturbances and disease among its people, because of the numbers of spirits trying to enter bodies belonging to other spirits.

## CONCLUSION

In the fourth chapter we indicated that **the world** is at the crucial time of the Last Day.

Because of this there is great spiritual activity in our world today as spirits descend and work with those on earth who are preparing for the realization of the Kingdom of Heaven on earth.

In this final dispensation of God, spiritually dead man will be resurrected and restored to his true place as a child of God. Not only do good spirits descend, but evil ones as well. Because of this there is a great deal of mental illness and general confusion about life in the world today. It is easy to be misguided in an age of so much external achievement amid great spiritual uncertainty.

We must seek God's truth and prepare to unite with the man He appoints to fulfill the role of the third Adam. This requires that we be humble and sincere, and pray to understand God's will.

Many are worried that the resurrection will be limited to a few people, chosen by God from the beginning of time. In the following chapter, on predestination, we will show that God intends for all of us to be resurrected and restored.

The key to restoration for each person lies in his response to God and His representative on earth. A great future is not far distant for those who can offer themselves completely to God.

## **CHAPTER SIX PREDESTINATION**

### **INTRODUCTION**

Or do those who commit evil deeds  
think that We shall make them as those  
who believe and do righteous deeds,  
equal their living and their dying?  
How ill they judge!  
God created the heavens and the earth  
in truth, and that every soul may be  
recompensed for what it has earned;  
they shall not be wronged.

(XLV 20,21)

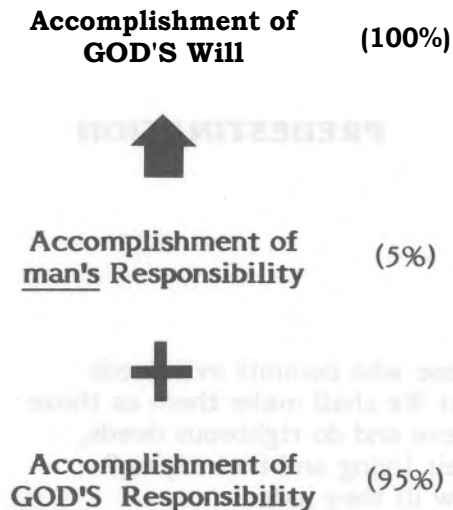
Many devout believers maintain that our lives are predestined by God, that everything from our birth to our death, and even our destiny after death, is pre-determined and established by God. This view, however, tends to lead to fatalism and other negative concepts.

A very different view is reflected in the passage quoted above. The importance of man exercising his free will according to his knowledge of God is clearly indicated.

With the principles we have explained so far, we can come to a satisfactory understanding of predestination and free will.

### **I. THE PRINCIPLE AND PREDESTINATION**

In the first chapter of this book we indicated that God created man to be a perfect object to Him, at the center of a perfect world. To achieve this position, man had to exercise his free will in obedience to God's will. He had to fulfill a portion of the responsibility in order to achieve perfection.



When man fell, he failed to fulfill his responsibility to God, and therefore could not fulfill God's purpose for him. Nevertheless, God's purpose is perfect and cannot be altered. His intention for the creation remains the same, but the path to its fulfillment has been altered by man's failure.

In a general sense then, we can say that each individual's purpose is predestined to be the achievement of perfection.

God does not, however, predestine every detail of each individual's life. God must work according to the law He Himself created. He has great hope and desire for all men, particularly those who are central to His providence, but each individual must respond himself, and each central figure must answer God's call. God cannot force man to respond to Him.

What God has predestined for man can be realized only when man fulfills his portion of responsibility.

## H. PREDESTINATION AND THE KORAN

The two views of predestination mentioned above are also expressed in the Koran. By far the majority of passages support the point of view that the course of our life is determined by our response to God. The following are some examples:

Surely God wrongs not men anything,  
but themselves men wrong.

(X 45)

By the soul ... prosperous is he who  
purifies it, and failed has he who  
seduces it.

(XCI 9,10)

Gardens of Eden ... that is the recompense  
of the self-purified.

(XX 78)

It is not your fancies, nor the fancies  
of the People of the Book. Whosoever  
does evil shall be recompensed for it,  
... And whosoever does deeds of righteousness,  
Be it male or female, believing —  
they shall enter Paradise, and not be wronged  
a single date-spot.

(Iv 122,123)

There is a great difference between the man who struggles to respond to God and free himself of Satanic influences, and the one who merely follows the form of religion without actually growing closer to God by purifying himself. By accepting a particular belief, man is not necessarily fulfilling a predestined role.

God has predestined all His creation to be restored to Him. At certain times He has worked through particular central figures to bring about the restoration of fallen man. To follow such a figure is to be one of the chosen, until God works a new providence. When He does, each member of the faith is then responsible to follow the new central figure. If they fail to do so, they will lose their special position.

For example, the Jewish people were chosen by God to receive the Messiah. When they rejected Jesus they lost their position and began a history of deep

suffering. What God had predestined for them could not be fulfilled at that time because of their failure.

Muslims must not think that by being Muslims they are predestined to achieve heaven automatically. Each one will be judged according to his real nature and his response to God and the third Adam.

The second view of predestination is that God has planned the lives of all men. He has chosen those who are to reach heaven and those who are to go to hell. He has appointed the day of death for each of us so that nothing we do can affect the course of our life or our final destiny. The logical conclusion of this view is fatalism. The fatalist wonders what point there is in trying to improve his situation, if his life is already predetermined. Fatalism has been a very destructive force in Islam. Its advocates have used passages such as these below to justify their position:

To God belongs the Kingdom of the heavens and the earth;  
He creates what He will;  
He gives to whom He will females,  
and He gives to whom He will males  
or He couples them, both males and females;  
and He makes whom He will barren.  
Surely He is All-Knowing, All powerful.

(XLII 49)

So We delivered him and his family,  
except his wife; We decreed she should  
be of those that tarried.

(XXVII 58)

It is not given to any soul to die, save  
by the leave of God, at an appointed time.

(III 139)

God never predestines evil for man. Because God has no evil desire within Him, it is impossible for Him to wish evil for any of His creations. He predestines good for all men, yet certainly if man disobeys God, there is nothing God can do to help him avoid an evil destiny.

. . God guides not the people of the  
evildoers.'

(X LVI 9)



When man separates himself from God, his life is bound to be miserable. In this sense, man decides his own fate. God, however, always warns man of the probable outcome of his actions.

God knows perfectly the result of human behavior, and therefore can determine the fate of a man according to his character and his response to his circumstances.

We can say then that the ultimate destiny of man (perfection) is predetermined by God, but that the time of its realization depends on man's response to God.

### **III. PREDESTINATION AND REPENTANCE**

Regardless of our situation in life due to birth or environmental factors, we can always change our position for the better if we recognize our evil desires and repent for them. Repentance implies not only recognition of our sin, but determination to eliminate it by changing the direction of our life.

From whatever point we begin, our goal of perfection is the same. Because we are ignorant and sinful, we must maintain a repentant attitude so that we can be guided by God to change. It is also necessary to pray sincerely, asking God to lead and strengthen us in a new course.

... save him who repents, and believes, and  
does righteous work -- those, God will  
change their evil deeds into good deeds,  
for God is All-forgiving, All-compassionate;  
and whosoever repents, and does righteousness,  
he truly turns to God in repentance.

(XXV 70,71)

God is waiting to embrace all people as His children, yet it is our responsibility to first turn to Him. If we are open and humble to Him, He can reveal Himself to us and guide us along the way we must go to fulfill our destiny.

And when My servants question thee  
concerning Me — I am near to answer  
the call of the caller, when he calls

to Me; so let them respond to Me,  
and let them believe in Me; haply so  
they will go aright.

(II 1 82 )

After committing sins, people are often afraid to repent and return to God. However, to God a sincerely repentant soul is the most beautiful thing. We need not fear, because God will never let us be burdened with more than we can bear.

God charges no soul save to  
its capacity; ...

(II 286)

## **CONCLUSION**

God made all His creation to be beautiful and good. Because of the Fall, the achievement of this ideal has been delayed. Yet God's will is absolute, and the fulfillment of His desire is the predestined goal of all beings.

The time of its realization is dependent on man's full response to God. The third Adam, by completing the Three Blessings, will be the first man to completely fulfill this predestined purpose, and will open the way for all others to follow.

The following chapters will describe the process by which God has been working in history to restore mankind and establish a true Kingdom of Heaven on earth.

The providential purpose of twentieth century events will also be explained so that we, as individuals, can understand God's will for our lives today.

## **CHAPTER SEVEN**

### **THE PRINCIPLES OF RESTORATION**

#### **INTRODUCTION**

In this chapter, we will describe the principle that governs the restoration of fallen man to God. This principle has operated in history as God has worked to guide man back to the path originally intended for him. Beginning with Adam and Eve, the events in the lives of individuals and civilizations reveal God's active participation in history according to His purpose of fulfillment.

This path is charted by "The Principles of the Creation". The Principles of Restoration are the application of "The Principles of the Creation" to the situation of fallen man.

#### **I. HISTORY AND RESTORATION**

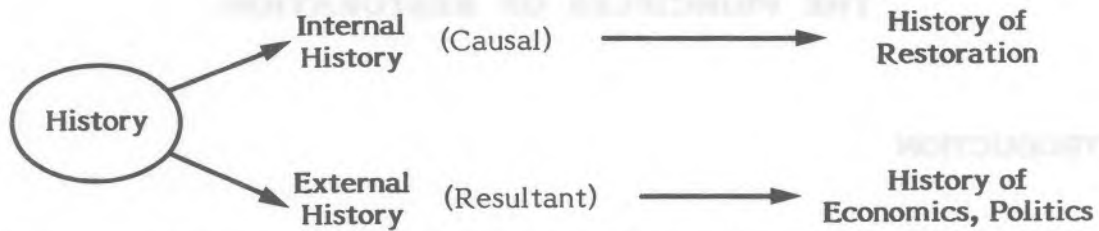
History is a record of past human activity. As such it has no intrinsic meaning. However, when we examine it to learn about human nature and patterns of human behavior, we find it to be rich in lessons for us.

There are obviously multiple factors that affect the development of the story of humanity. Politics and economics, for example, both play very significant roles in our lives. We can study history from either of these perspectives and learn a great deal about it.

However, in this study, we are concerned with history as it reveals God's work of restoration. Since God created man, the realization of His plan for man stands as the primary motivation of historical events.

Because of our free will, we are not bound to interpret history in any particular way. Nevertheless, if we want to understand its full meaning and significance, we must examine it to discover God's unfolding providence of restoration. We call this the Dispensation for Restoration.

The history of restoration is, therefore, the internal or causal history whereas other histories (economic or political) are external or resultant.



## II. HISTORY AND GOD

One may well ask what the purpose of studying history is: "What do distant events have to do with me and my life?"

If we look to external history the reason may seem obvious. Take politics, for example. The political systems we have today are the end products of thousands of years of political development. To fully appreciate the nature of any particular system we must trace its development from its roots.

Likewise in science, to fully appreciate the meaning and value of a modern theory such as relativity, we must trace the steps that led to its discovery many years in the past.

And so it is with our relationship with God. Since both God and man are living, dynamic beings, the history of their relationship has been a dynamic changing phenomenon. Man has gradually increased his capacity to comprehend his universe and God, and therefore God has been able to reveal more and more of Himself.

Because man has free will, the actual course of history has always changed according to his right or wrong choices. Because of fallen man's faithlessness, the way in which God influences history has been modified according to each situation.

However, we know that God always works according to His own perfect law. The laws by which he created, "The Principles of the Creation," are applied to the restoration of fallen man and are called the Principles of Restoration.

To appreciate what God is doing in the world today (and hence what we should do), we must come to understand how the Principles of Restoration have operated in history.

Although there are many similarities between the various revelations of Islam, Judaism, Christianity, and other religions, there are also differences. The similarities are due to the unity and oneness of God, His truth and His purpose for man. The differences are due to the differing situations of those who are given the revelation. God does not merely repeat Himself, but always reveals as much as man is ready to receive.

Surely We sent down the Torah, wherein is guidance and light; thereby the Prophets who had surrendered themselves gave judgment for those of Jewry, as did the masters and the rabbis, following such portion of God's Book as they were given to keep and were witnesses to.

(V 48)

In the fourteen hundred years since the Koran was revealed to Muhammad, man and his world have gone through great changes. Changes and development in every field have had profound effects on our lives and our thinking. The emergence of modern science alone has changed the face of the world completely.

What does all this knowledge and human development mean to God? It means that God has a whole new basis for His Dispensation for Restoration. What God can reveal to us transcends all the present boundaries that separate religious beliefs, and that separate science and religion.

To move from the general to the specific, we must ask, "How does all this affect me?"

### III. HISTORY AND I

God's providence for mankind depends on individuals. From our personal perspective that means it depends on me. In my mind, I must be aware of several important factors:

I am the product of history and of God's Dispensation for Restoration.

I am the person who must fulfill the purpose of history.

I must go the way of my predecessors in the restoration history and be willing to go further and do more to restore all the unfulfilled endeavors of the past.

I must know God's heart and fundamental will as well as man's providential mission in order to achieve restoration.

I must find, believe in, and unite with the third Adam, so that I can receive all the understanding necessary for me to fulfill the history of restoration.

Because of the great personal responsibility we have, it is vitally important to find out how to fulfill it. To do that we must carefully examine the basis for God's Dispensation for Restoration and we must know exactly how man can eliminate his evil nature.

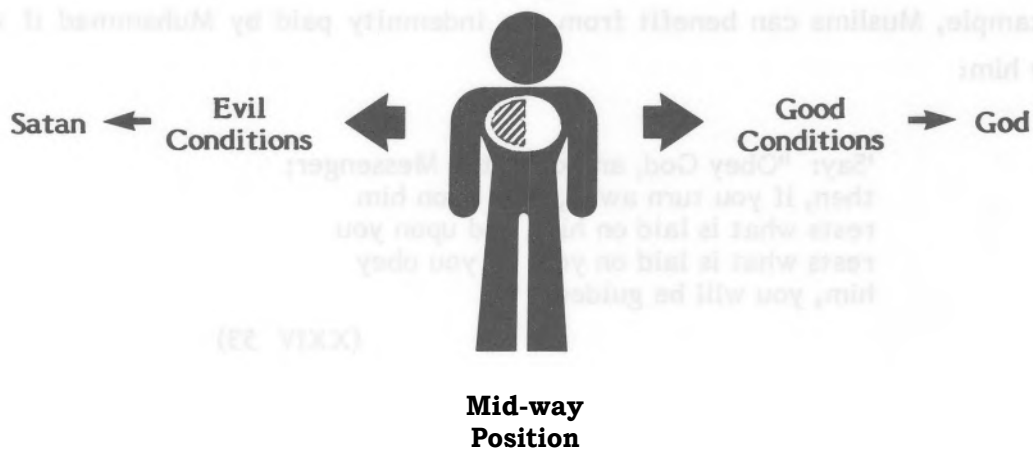
### IV. RESTORATION THROUGH INDEMNITY

The Koran emphasizes that God is Compassionate and Merciful. Yet are mercy and forgiveness given to man regardless of his actions? In the last chapter, we explained why man must make an effort to return to God. This responsibility of man is what sets him apart from the rest of creation. We call it man's 5% portion of responsibility (see Chapter One, Section V).

Since forgiveness is not unconditional, man must make certain conditions to be restored. The effort fallen man must make to restore himself is called indemnity. To return to God man must make indemnity conditions.

Adam and Eve, after the Fall, did not belong to God or Satan, they were in what is called the mid-way position. Their descendants had Original Sin, but also the free will to respond to God or Satan. Neither God nor Satan can claim man unless man himself makes conditions to go to one side or the other. Beginning in

the mid-way position, man goes to Satan's side if he disobeys God and commits evil acts, or to God's side if he pays indemnity to free himself of his fallen nature.



For example, God ordered Adam's sons to make a sacrifice as a condition to restore the first family (V 30).

### **A. Three Types of Indemnity Conditions**

There are three kinds of indemnity conditions which we can make to go to God's side, each one reflecting a different degree of payment in relation to what must be restored.

#### 1. Conditions of equal amount

A condition of this kind requires that man pay fully for any evil act committed. For example, the law of equal payment was required of the Jews:

And therein We prescribed for them:  
'A life for a life, an eye for an eye,  
a nose for a nose, an ear for an ear,  
a tooth for a tooth, and for wounds  
retaliation' . . .

(V 49)

## 2. Conditions of lesser amount

A condition may be lessened by the indemnity paid by someone else. In Islam, for example, Muslims can benefit from the indemnity paid by Muhammad if they follow him:

'Say: "Obey God, and obey the Messenger;  
then, if you turn away, only upon him  
rests what is laid on him, and upon you  
rests what is laid on you. If you obey  
him, you will be guided." '

(XXIV 53)

... and obey the Messenger — haply so  
you will find mercy.

(XXIV 55)

The implication is clearly that obedience to Muhammad reduces one's load of personal indemnity.

## 3. Conditions of greater amount

If a condition is not completed it must be done again. However, the next time is more difficult, because not only must equal indemnity be paid, but indemnity for the failure itself is added to the original amount.

For example, Moses (after forty years in Pharaoh's palace) showed his people (the Jewish slaves) that he was sent by God to deliver them. Since they did not believe in him, he was forced to leave (XXVIII 14-19). After another difficult forty years in Midian, Moses returned to Egypt with new signs (XX 9-24). The people had to suffer a great deal before Moses could lead them out of captivity (VII 130). To restore the people's lack of faith, the second time was much more difficult than the first.

## **B. How an Indemnity Condition is Made**

An indemnity condition is made when the action being indemnified is reversed. In other words, what we do to separate ourselves from God must be reversed so that we can return to God.



For example, many of the Meccans who opposed Muhammad later paid indemnity for their mistakes by serving him.

Another example can be seen in criminal law, where someone who commits a crime is held responsible by society and given a sentence as a means of paying this debt.

### **C. Who Makes Indemnity Conditions?**

To restore what man has lost, a man must make indemnity conditions. In accordance with the principle of man's portion of responsibility, man must do his part in order to be perfected.

Is the payment of indemnity arbitrary, or does it follow a particular pattern or schedule?

### **D. The Foundation for the Perfected Adam**

For God and man alike, the most important event in history is the perfection of one man, because this event marks the beginning of the history of goodness. The man to accomplish this must be born free of Original Sin and must be able to know God's heart and will fully.

Because man became sinful through his own error and failure, he must pay indemnity so that God can send another sinless man in Adam's place. Indemnity is paid to lay a foundation to receive the perfected Adam.

Not only is this indemnity necessary for humanity to receive the perfected Adam in history, but also for us as individuals to receive him in our own lives. We cannot rid ourselves of fallen nature without the help of sinless, perfected Adam. The principle for laying the foundation to receive the perfected Adam is the same for an individual as it is for any group of individuals.

How is this foundation laid?

As it is stated above, indemnity is paid by reversing the direction that led to separation from God. To restore Adam, his mistakes must be reversed.

What were Adam's basic errors?

Adam failed God in two important ways:

1. He failed to have faith in the Word of God, and he disobeyed God by "eating of the fruit".
2. As a result of his disobedience, he failed to fulfill his purpose, to achieve perfect unity with God in accordance with the Three Blessings, and to incarnate the word.

These two errors must be restored to lay the Foundation for the Perfected Adam. The restoration of each error requires particular conditions which we will now examine.

### 1. The Foundation of Faith

There are three elements required to set up a Foundation of Faith:

- a. A central figure
  - b. A conditional object
  - c. A mathematical time period.
- a. The central figure

To restore the faithlessness of Adam, there must first be someone to represent Adam in making the indemnity condition. In history, this is someone God chooses because of his particular qualifications. In our own individual course of restoration that person is ourself. We call whoever is in the position of making the Foundation of Faith the central figure.

- b. The conditional object

The central figure must then make a condition of faith. Adam was supposed to obey God's command, so the central figure must likewise do whatever is required by God for his faith to be demonstrated. The task that God requires man to accomplish is called the conditional object.

- c. The mathematical time period

Adam's fall meant the loss of God's ideal in the general sense, but it also meant that certain conditions, represented by mathematical numbers, were not fulfilled. Because these numbers were not sealed to God in Adam's life, they have had to be restored by central figures chosen to re-establish the Foundation of Faith. Briefly, the key numbers and examples of their appearance in history are as follows:

- 12 The four position foundation is established in three stages of development:

$$3 \times 4 = 12$$

examples: 120 years for Noah to build the Ark

12 years of persecution of the Muslims in Mecca

- 4 The three stages of growth are fulfilled when man enters the fourth stage — God's direct dominion:

$$3 + 1 = 4$$

examples: 40-day flood judgment at Noah's time

40-day fast of Moses

- 21 Three is the heavenly number for creating the Four Position Foundation (God, man, and woman); four is the earthly number. Together, passing through the three stages of growth they make 21 — the number representing the perfection of the four position foundation in heaven and earth:

$$3 + 4 = 7 \quad 7 \times 3 = 21$$

examples: 21 days of Noah sending out doves

21 years of Jacob in Haran

- 40 The Four Position Foundation passes through nine stages of development (formation, growth and completion stages each having three stages) before reaching perfection in the tenth:

$$9 + 1 = 10 \quad 10 \times 4 = 40$$

examples: 40 days of Noah's waiting to send the doves after the rain stopped

Moses began his mission at age 40

Muhammad began his mission at age 40

Each central figure coming after Adam has had to restore the numbers 12, 4, 21, and 40 in order to lay the Foundation of Faith. Where a central figure has failed, his failure must be restored. In addition, the previous failures of those men

who were in that central position must also be restored on the basis of these numerical representations.

As God created first the symbol (creation) and then the image (man) of His own reality, so also re-creation (restoration) of fallen man has had to follow the same pattern. For the first 2,000 years of restoration history (from Adam to Abraham) man restored his faith before God through symbolic offerings.

The second 2,000 year period (from Abraham to Jesus) was the Age of the Image, where man's faith centered on the temple as the image of perfected man. In the final 2,000 year period (from Jesus to the third Adam) restoration has centered on the real temple, Jesus, in preparation for the third Adam to actually accomplish the will of God on earth.

Because of God's restoration in stages of symbol, image, and reality, there are distinct parallels in the significant time periods within the three 2,000-year stages. These will be examined later.

The Koran reveals the importance of mathematical numbers in general:

' . . . He has numbered everything in numbers . . . '  
(LXII 29)

and the number forty in particular:

. . . when he is fully grown, and reaches forty  
years, he says, 'O my Lord, dispose me that  
I may be thankful for Thy blessing. . . '  
(XLVI 13)

When the central figure has completed the Foundation of Faith to restore Adam's faithlessness, the Foundation of Substance must be made as a condition to eliminate man's fallen nature.

## 2. The Foundation of Substance

Adam was subjugated by the angel Iblis and realized his fallen nature as it was transmitted by Eve. Instead of dominating the angel, he was dominated by the angel. When dominated by the angel, he couldn't be dominated by God. Therefore, Adam and all mankind have been a reflection of Satan rather than God.

To remove this satanic nature, the angel must be dominated by man. The two of them, whether represented by the conflicting forces within a man himself or between men, must enter a principled relationship. By doing this, the four characteristics of the fallen nature are reversed, and indemnity is paid to restore man as the true expression of the Word of God.

The four characteristics of fallen nature that must be restored (see Chapter Two, Section IV, F) are as follows:

- a. Failure to take God's viewpoint
- b. Leaving one's given position
- c. Reversal of dominion
- d. Multiplication of evil

To make a Foundation of Substance, someone in the position of Iblis must humble himself to someone in the position of Adam, as God originally intended.

And when We said to the angels, 'Bow yourselves to Adam'; so they bowed themselves, save Iblis; he refused, and waxed proud, .. .

(II 32)

He must then allow himself to be directed by the man in Adam's position who, centered on God, can guide both of them in restoring their fallen natures.

Within our own being, we must make a Foundation of Faith by offering ourselves, mind and body, as the central figure, and we must then overcome our "Iblis nature" with our "Adam nature," so that we can be guided by God rather than Satan.

### 3. The Foundation for the Perfected Adam

The Foundation of Faith and the Foundation of Substance together make the Foundation for the Perfected Adam.



<b>Foundation of Faith</b> (Faith in the Word)	<b>Foundation of Substance</b> (Incarnation of the Word)
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**Foundation to receive  
Perfected Adam**

Because of the importance of the perfected Adam to all men, the very core of history can be seen as God's effort to inspire man to make the proper foundation. Laying the foundation to receive the perfected Adam is not only the work of central figures in the history of restoration, but also the personal responsibility of each of us. Without receiving the perfected Adam, we cannot be freed from Original Sin and restored to God.

In the following chapters we will trace the long and painful history of man's gradual return to God.

## **CONCLUSION**

Fulfillment of the Three Blessings given to man (see Chapter One, Section III), through which man can realize his God-given purpose, has been the central goal of history. The principle originally requiring man to fulfill his 5% portion of responsibility by obeying God's instruction, now requires him to pay indemnity through suffering to rid himself of his satanic nature.

Because we are impure, we cannot understand purity, and we are therefore incapable of understanding God adequately. To solve this problem, there must be at least one sinless man who, by beginning pure (like Adam before the Fall), can lead the way to the restoration of the Three Blessings. This perfected Adam is the hope for all mankind to achieve personal salvation and to realize an ideal world on the earth.

**CHAPTER EIGHT**  
**THE FOUNDATION OF RESTORATION**  
**ADAM'S,, NOAH'S AND ABRAHAM'S FAMILIES**

**INTRODUCTION**

As already mentioned, the primary responsibility of man is to make a Foundation for the Perfected Adam by making a Foundation of Faith and a Foundation of Substance. In this chapter, we will show how God worked in the families of Adam and Noah, and how success was not achieved until the third generation of Abraham's family, when Jacob subjugated his brother Esau with love, and laid the individual-level Foundation to receive perfected Adam (III 30).

This 2,000-year period of restoration history established the pattern that was repeated in the following two 2,000-year periods.

**I. ADAM'S FAMILY**

Adam and Eve, by responding to Satan instead of God, placed themselves in a position where they belonged to neither one completely. Because of this mid-way position, God could not begin His Dispensation for Restoration with them. To work His providence to purify man, God had to have a central figure who was separated from Satan.

To find a person with that qualification, God had to use the sons of Adam. Adam's first two sons, Cain and Abel, represented evil and good respectively. Abel could be claimed by God for two main reasons:

1. Cain, as the first born (Genesis 4:1,2), represented the offspring of Eve's relationship with Iblis. Abel represented the offspring of Eve's relationship with Adam, which was, despite its prematurity, more in conformity with God's original plan.
2. Because the first love of Adam and Eve was centered on Satan, he was in a position to claim their first-born. Abel was then more in a position to go to God's side than Cain.

Abel was chosen to restore the position of his father, Adam.

### **A. The Foundation of Faith**

To prove his faith, Abel was called upon to offer a sacrifice to God (V 30). Because he willingly gave of his best, God was able to accept it as the conditional object needed to lay the Foundation of Faith. Since God's restoration began with Adam's family, there were as yet no time conditions of indemnity to be established.

### **B. The Foundation of Substance**

To make the Foundation of Substance, Cain and Abel had to reverse the relationship that had developed between Iblis and Adam. By completing the Foundation of Faith, Abel was qualified to represent Adam. Cain, whose sacrifice had been rejected (V 30 / Genesis 4:4,5) because of his imperfect faith in offering it, was in the position of Iblis, sharing his feelings of jealousy and arrogance.

To reverse the Fall, Cain had to overcome these feelings and humble himself to his younger brother. He should have allowed Abel to assist him in making the sacrifice. For Cain, this was his five percent portion of responsibility, and its accomplishment would mark the payment of indemnity needed to set up the Foundation of Substance.

By killing Abel (V 33) Cain symbolically repeated the Fall, instead of making a condition to remove the Fallen Nature. The four characteristics of Fallen Nature that originated in the Fall should have been counteracted in the following manner:

1. The **first** characteristic is the failure to judge matters from God's point of view. Iblis, unable to share God's love for Adam and Eve, began to think and act in a prideful way. Cain, on seeing his brother's sacrifice accepted by God, should have shared God's perspective, and served Abel. Instead, he judged Abel from his own selfish standpoint and, overcome by jealousy, took Abel's life.

2. After taking a position independent of God's, Iblis wanted to exert a control over Adam and Eve that was outside of his dominion. Cain wanted to exert his position as oldest son and dominate his younger brother, in spite of the fact that God had obviously blessed Abel. Leaving the proper position is the second characteristic.



3. By standing out of his given position, Iblis caused a reversal in the hierarchy of dominion intended by God. God maintained His dominion over the Creation through Adam, to Eve, to the angels and to the Creation. When Adam and Eve responded to Iblis, they formed a Four Position Foundation centered on him, instead of on God. Thus, Satan was given the dominion belonging to God. Since God chose to work through Abel, and Abel made an acceptable offering, Cain was supposed to approach God through Abel. To do so required humility of him. Instead of being humble, he became arrogant and killed his brother to assert his position. Reversal of dominion is the third characteristic.

4. When Eve tempted Adam to behave as her mate prematurely, she was repeating the sin she had committed with Iblis. This tendency to repeat evil should have been reversed by Cain overcoming his desire to kill Abel through humbling himself. If he had done so, he would not have multiplied evil by repeating the sin of the Fall. Multiplication of evil is the fourth characteristic.

### **C. The Foundation for the Perfected Adam**

By Cain's failure, the Foundation of Substance was not completed, and God was unable to use Adam's family to make the foundation necessary for the perfected Adam to come. His central figure, Abel, was killed, and the whole family was completely dominated by Satan. He had to use the third son, Seth, to begin a new providence. It was Seth's descendents who paid indemnity for a new central figure, Noah, to be chosen 1600 years later (Genesis 5:5-29).

The Fall was completed on the third level when Cain killed Abel, because this marked God's loss of both generations of the first family. Central figures that followed had to restore Adam and his family. Therefore, the lessons we learn about God's method of restoration from Adam's family, apply to all of history as well as to our own personal lives.

**D. Lessons Learned from Adam's Family**

There are several important lessons to be learned from what happened in Adam's family:

1. God's will for the restoration of mankind is absolute, but man must fulfill his own portion of responsibility for it to be accomplished. It was Cain's responsibility to realize that Abel should help him make the sacrifice by overcoming his jealous feelings. God could not interfere in what was man's responsibility.

2. God's will predestines the establishment of His absolute ideal. Because the person chosen as the central figure may fail, God's predestination for an individual is relative. When God's central figure, Abel, was killed by Cain, God had to switch his providence to Seth (Genesis 4:25). Whenever a central person fails, his mission is given to another one.

3. Cain must follow Abel to reach God. For example, our body is "Cain" to our mind and must obey it if we are to serve God; we, as fallen men, must follow and obey an Abel-like person, so that we can be rid of our evil nature; mankind must follow perfected Adam, who is the universal Abel, in order to be completely restored to God. Our surrender to God is made real by our cooperation with an Abel figure. As fallen men, we can fulfill the will of God only if we follow this pattern of submission.

**II. NOAH'S FAMILY**

Forty times forty years and ten generations passed before the necessary conditions had been made for God to use a new central figure, Noah, to restore Adam's family.

### **A. The Foundation of Faith**

To make a Foundation of Faith, Noah was called on by God to build an ark (Genesis 6:14). The ark was built in three levels (Genesis 6:16) and, when the flood came, held representatives of the whole Creation centering on Noah's family (XI 42). Building the ark represented restoring the cosmos.

Noah worked on this project for one hundred and twenty years, in spite of the ridicule heaped on him by the people of his time, even by his own wife and family (XI 40). The ark was accepted by God as Noah's conditional object of faith.

It was because of his success that God sought to separate Noah's family from the rest of the fallen world through the 40-day judgment of the flood (Genesis 7:12). Noah, his wife, and his three sons and their wives were chosen by God to restore Adam, Eve, their three sons and their wives (Genesis 7:7). Noah was to be the father of a new family of man in place of the one claimed by Satan through Adam's fall. God loved Noah because of his great faith.

The 120 years required to build the ark restored the number 12. The forty days of rain that caused the flood restored the number 4. The 40 days that followed, before Noah could send out three doves, restored the number 40. The doves were sent out to discover land. The first returned alone, the second returned with an olive leaf, but the third didn't return, meaning it had found land. By the third one not returning after the third seven-day period, a condition was made to restore the number 21.

Noah's success in restoring the numbers 12, 4, 21 and 40 laid the Foundation of Faith for his family.

### **B. The Foundation of Substance**

After the flood subsided, Noah's family not only had to create a new life, but more importantly, had to fulfill the Foundation of Substance to restore the failure of Cain and Abel. God intended to restore the two fallen generations of Adam's family with the two generations of Noah's family.

Abel had been in the position to make both the Foundation of Faith and the Foundation of Substance because he was restoring the failure of Adam only. Noah,

with his demonstration of faith, restored the position of Adam in the first generation, leaving two sons, Shem (oldest) and Ham (second), to restore the second generation — Cain and Abel.

For Ham to qualify as Abel, he had to be completely united in heart with his father, so that he would inherit from him the Foundation of Faith. Ham was tested when he entered the tent where his father was lying naked and drunk. Ham was embarrassed, and induced his brothers to enter the tent backwards and cover their father. When Noah awoke he was angry at Ham and cursed him (Genesis 9:20-26). Ham had failed for two reasons:

1. He should have had faith in his father and his father's relationship to God. Noah had shown that even though everyone judged him to be crazy when building the ark, he had proved to be right in the end. Ham should have trusted that he was doing something for God's purpose even though it seemed strange.
2. Shame at the sight of the naked body came as a result of the Fall. That Ham felt shame on seeing his father naked showed that he was under the influence of Satan and could not be trusted as a central figure.

Because of Ham's failure, the Foundation of Substance could not be made.

### **C. The Foundation for the Perfected Adam**

Because no Foundation of Substance was made in Noah's family, no Foundation for the Perfected Adam was laid either. So much suffering and struggle had been endured to make this foundation! Again God was forced to abandon his central family and to prepare for a new central figure.

This time, because of Ham's failure to fulfill the Abel position, God could claim the first son, Shem, as founder of a new central lineage. It was one of Shem's descendants, Abraham, who, four hundred years and ten generations later, was chosen to restore Noah's and Adam's families (Genesis 11:10-26).

### **D. Lessons Learned from Noah's Family**

Again, there are lessons we should learn from the events in the lives of Noah and his family:

1. The man who has proved himself to be God's central figure (as Noah had done in building the ark) must be trusted and followed even though his actions may not always seem rational to us. From the narrow perspective given us by our fallen minds, it is impossible to grasp the full meaning of God's providence (Isaiah 55:8,9). The central figure may well appear to be following a strange course, but is actually carrying out God's will. It is our responsibility to follow him.

2. God cannot use what has been claimed by Satan. Even though He had invested so much to prepare Noah's family in order to begin again with a pure, original family, God immediately had to abandon them and begin preparation for a new central figure. In spite of God's great love and hope for Noah and his family, He could not use them once they had failed to fulfill their responsibility.

#### **IV. ABRAHAM'S FAMILY**

Abraham was chosen by God to lay the Foundation of Faith and become the father of faith to a new central lineage. To qualify for this position, Abraham had to separate from the satanic world and pass through a test of faith. (How Noah proved his faith before God chose him to build the ark is not recorded, but he was known to be a righteous man (Genesis 6:9).)

God called Abraham to leave the house of his father, who was an idol maker (VI 74). Though Abraham was the first son, he could be claimed by God because Satan had claimed Ham, the second son of Noah. Abraham went to Canaan, but a famine there forced him to continue on to Egypt.

In Egypt, Abraham made his wife Sarah pretend to be his sister, because he was afraid that he would be killed by an Egyptian desirous of her beauty. Pharaoh was attracted to her and took her from Abraham along with Abraham's nephew Lot (who was in the position of their child, since Sarah was barren at that time) and their goods. When God threatened Pharaoh with punishment if he kept Sarah, Pharaoh returned Sarah, Lot, and all Abraham's possessions to him (Genesis 12:19), allowing Abraham to continue his trip in safety.

However, there was an important meaning to this episode. Adam and Eve had been like brother and sister before Iblis drew Eve to himself and made them aware

of themselves sexually. Abraham and Sarah were in the position of Adam and Eve. Lot represented their children to come. Abraham's goods represented the rest of the Creation. Because Pharaoh, representing Iblis, did not keep Sarah, Lot, and their things, the Fall was symbolically reversed, and Abraham's family was kept from invasion by Satan.

This victory for God's side made it possible for Abraham to lay the Foundation of Faith.

### **A. The Foundation of Faith**

Abraham was told to take several animals, cut them in half and offer them as a sacrifice to God (Genesis 15:9). The animals represented man in the three stages of growth. Representing man and woman in the formation stage was a pigeon and a turtle dove, representing them in the growth stage was a ram and a she-goat, and a heifer was chosen to represent the united body of man and woman in the completion stage.

Abraham was told to cut the animals in half, symbolically separating the satanic part from the good part and allowing God to accept the sacrifice. The cutting would also represent the cleansing of man's blood lineage which is possible only through separation from Satan.

The three stages of the sacrifice also represented the three generations of God's restoration to that point: Adam's, Noah's, and Abraham's. Dividing the animals in two represented the separation of good from evil, as it did in Abel and Cain and in the separation accomplished through the flood.

It can be seen that the sacrifice had great symbolic significance, for when Abraham failed to cut the doves in two, and birds of prey descended to devour the sacrifice, representing the invasion of Satan, God showed anger at the failure of Abraham and told him that his descendants would have to undergo four hundred years of slavery as a result (Genesis 15:10-13).

Because Abraham came on the foundation of Abel's and Noah's successful Foundations of Faith, he was allowed to make another condition. This second condition was much more difficult than the first because he was asked to sacrifice his own son.

Abraham's first sacrifice had been set up to restore the numbers 12, 4, 21 and 40. The more difficult sacrifice he was now asked to make was necessary to enable God to accept vertical (time) conditions to restore these numbers in Abraham's family. These conditions were fulfilled later through the course of his grandson, Jacob.

Abraham had a first son, Ishmael, from his servant Hagar (Genesis 16:16), and then, as announced by angels (LI 24-29), a second son, Isaac, by his wife Sarah (Genesis 21:5). God had promised a great blessing to Abraham through the multiplication of Isaac's family (Genesis 26:4). To have now to kill the son he loved so much was more difficult than to kill himself.<sup>1</sup> However, Satan had invaded Abraham's family and had to be completely driven out. Man's spiritual death is due to the Fall and disobedience to God. Therefore, to reverse the Fall, we must be willing to die for God and His truth.

To prepare Abraham for this second sacrifice, God again sent him to a satanic land, Gerar. As in Egypt, his wife pretended to be his sister and was taken by the ruler, King Abimelech, but was returned together with all his slaves and goods when the King was warned in a dream of punishment for keeping Sarah (Genesis 20: 3-14).

Some time after this victory over satanic forces, God gave Abraham the command to take Isaac up Mount Moriah and offer him as a burnt sacrifice (Genesis 22:2). For three days they journeyed (Genesis 22:4) until they reached the spot where they prepared a pyre for the sacrifice. Abraham was on the verge of killing Isaac when an angel of God stopped him (Genesis 22:12). By his complete obedience Abraham had fulfilled God's will (XXXVII 105) and had driven Satan out of Isaac and himself.

Of great importance was Isaac's trust and faith in his father (XXXVII 102). Unlike Ham who had failed a much easier test of faith, Isaac cooperated with his father in what seems to us an incomprehensible condition. This unity with his father was essential. Through it, from God's point of view, Abraham and Isaac represented one body. When Abraham drove Satan out of Isaac, he also drove

<sup>1</sup> In describing Abraham's sacrifice of his son (XXXVII 101-113) the impression is given that Isaac was the chosen one, after having submitted to the ordeal of the sacrifice. The Koran at no time specifies clearly one or the other. Muslim belief that it was Ishmael has no firm Koranic foundation, whereas the Old Testament clearly says it was Isaac. Since the descendants of Isaac, the children of Israel, became God's chosen people (according to the Koran and the Bible) the blessed (offered) son had to be Isaac.

Satan out of himself. Likewise, Isaac then qualified to take the position of Abraham in making the Foundation of Faith. He assisted his father in offering the ram they found nearby (Genesis 22:13), and this offering, on the foundation of the three days of faithful preparation, was accepted by God as the conditional object to lay the Foundation of Faith.

Abraham's second sacrifice allowed God to continue with his family as the central family, but with Isaac as the new central figure.

## **B. The Foundation of Substance**

If Abraham had succeeded in his first sacrifice he would have restored the first generation of God's family. His two sons, Ishmael and Isaac, would have been able to lay the Foundation of Substance to restore the second generation. However, Isaac's twin sons, Esau and Jacob, in the position of Cain and Abel respectively, were given the responsibility to restore the second generation. Because of their Cain and Abel positions (Genesis 25:22), it is even written that they fought together in the womb.

Jacob had to qualify for the Abel position. He accomplished this by overcoming the satanic side in three important situations:

1. By using his wisdom he got Esau to sell his birthright for the price of pottage and lentils (Genesis 25:33). Forty years later, when his father Isaac was about to die, he again used skill in out-witting his brother in order to receive the rightful blessing from his father in place of Esau (Genesis 27:129). These two successes were important because Satan had always claimed the first born and, in this way, dominated the central families of God's providence.

2. With the cooperation of his mother Rebecca, Jacob escaped his brother's wrath by going to stay with his uncle Laban in Haran (Genesis 27:43). Laban was on the satanic side; so Jacob had to struggle to subjugate him. He worked for three seven-year periods to win, first of all, his two wives, Leah and Rachel, and then to gain material goods (Genesis 31:41). By doing this he symbolically fulfilled the Three Blessings.



3. On his return to Canaan, he encountered an angel at the ford of Jabbok (Genesis 32:24). The angel wrestled with him and threw his thigh out of joint (Genesis 32:25). This encounter symbolized the invasion of Adam by Iblis. Jacob, unlike Adam, never gave in. He struggled with all his might until the angel had to surrender. Because of his victory, Jacob demanded the blessing of the angel (Genesis 32:26). The angel gave him the blessing that had been given to Isaac, Abraham, Noah, and Adam — the promise of great offspring. He was also given the new name Israel, which means "He who strives with God."

After these three victories, Jacob was qualified to be "Abel." By sending gifts to his brother Esau, he softened Esau's heart. When they met, after Jacob's return from Haran, they embraced each other with joy (Genesis 33:4).

This was truly a great moment for God! For the first time after two thousand years of struggle and tears, the Foundation of Substance had been established. God was able to bless both Jacob and Esau.

### **C. The Foundation for the Perfected Adam**

The Foundation of Faith and the Foundation of Substance comprise the foundation needed to receive the perfected Adam. Why then didn't such a figure appear shortly after the age of Abraham?

There are two main reasons:

1. The original conditions necessary to fulfill the mission of perfected Adam were those of one family only: first Adam's, then Noah's. By the time of Jacob's victory, Satan had control of whole nations.

It is God's purpose to restore the whole world, beginning with a central family. To do that in a world of many nations, He must have a central, Abel-like nation that can obey Him and fulfill His will. Because God had no such nation at the time of Jacob, He could not send a man to fulfill the role of the Messiah, or perfected Adam.

2. Abraham's descendants were destined to pay indemnity for his failure in the first sacrifice by suffering 400 years of slavery (see page 138). This condition had to be fulfilled before God could send the perfected Adam.

It can be seen that God's purpose after Jacob's victory was to expand from the individual through the family and social (tribal) to the national level, thereby providing the Foundation for the perfected Adam. Jacob's twelve sons fathered the twelve tribes of Israel who, after their period of slavery, were formed by Moses into the nation of Israel. It is this nation that God carefully prepared to receive the perfected Adam. For this reason they were called the chosen people (XLV 31,32).

To begin the providence of preparing a chosen nation, God worked to establish the sons of Israel on an Abel-like foundation by making them obedient to their Abel-like brother, Joseph.

Benjamin and Joseph were the last offspring of Israel (Jacob) by his Abel-like wife, Rachel. The other ten sons were from his Cain-like wife, Leah, and the servants of his two wives (Genesis 35:24-26).

According to the Koranic account (Sura XII), Joseph was sold by his brothers to some Egyptians as a slave. Later he became a high official in Pharaoh's government. When his brothers came to buy wheat from him they didn't recognize him, but he knew them. Although they were in the Cain-position to him, he returned their money to them with the grain. By giving gifts to "Cain" he used the same wisdom that his father Jacob had used in giving gifts to Esau.

When his brothers knew who he was and saw his generosity, they were humbled and bowed before him. Thus Cain was subjugated by Abel with love, and God could bless the whole family of Israel as his chosen family. They joined their brother Joseph and thus began their 400 years in Egypt.

#### **D. Lessons Learned from Abraham's Family**

From Abraham's family we again learn the predestined nature of God's will and the importance of man fulfilling his portion of responsibility. What Abraham failed to accomplish, Isaac and Jacob did accomplish. From God's point of view,

the three central figures are one because together they made the condition to restore Adam. The Jewish people have called God the God of Abraham, the God of Isaac, and the God of Jacob (Exodus 3:6).

In addition we learn that:

1. If a condition is not completed, God's providence (a) will be prolonged (Abraham to Isaac to Jacob) and (b) will have to be restored by a more difficult condition (God asked Abraham to sacrifice Isaac instead of the animals).

2. We must separate out satanic elements from our true elements by making ourselves the sacrificial offering that can be accepted and used by God. This is one important aspect of surrender to God, particularly for a central figure. Because Isaac submitted to Abraham, God could use him as a purified central figure to lay the Foundation of Faith.

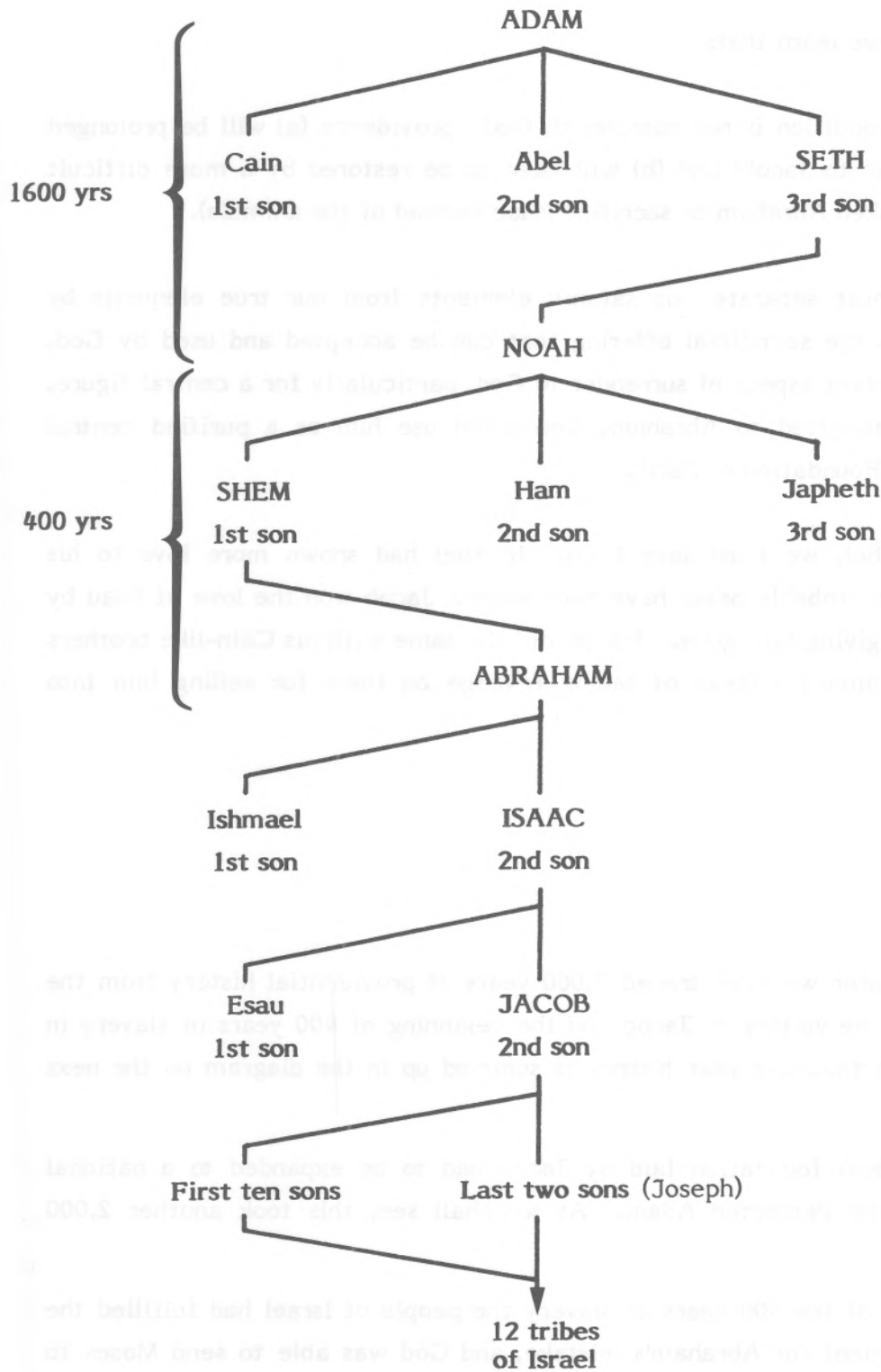
3. As Abel, we must love Cain. If Abel had shown more love to his brother, he would probably never have been killed. Jacob won the love of Esau by serving him and giving him gifts. Joseph did the same with his Cain-like brothers by giving them money instead of taking revenge on them for selling him into slavery.

## **CONCLUSION**

In this chapter we have traced 2,000 years of providential history from the Fall of Adam to the victory of Jacob and the beginning of 400 years of slavery in Egypt. This two thousand year history is summed up in the diagram on the next page.

The individual foundation laid by Jacob had to be expanded to a national Foundation for the Perfected Adam. As we shall see, this took another 2,000 years.

At the end of the 400 years of slavery the people of Israel had fulfilled the condition of payment for Abraham's mistake, and God was able to send Moses to establish a nation. It is to his life we will now turn.



## **CHAPTER NINE**

### **MOSES TO JESUS**

#### **INTRODUCTION**

This chapter covers the 2,000-year period from Abraham's family to Jesus. The providential purpose of this period was to expand the family-level foundation laid by Jacob to the world-wide level so that the perfected Adam could come to establish the Kingdom of Heaven on earth.

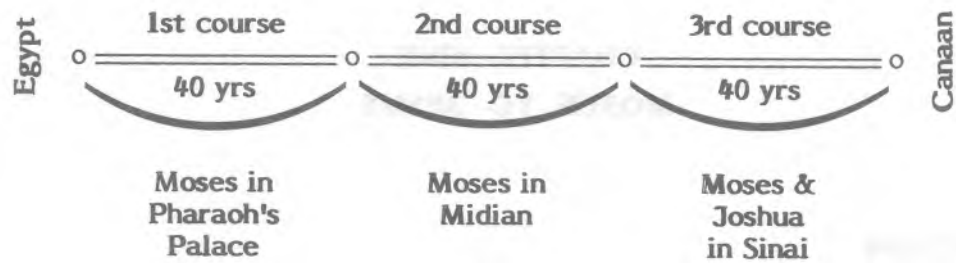
The two great figures of this period were Moses and Jesus. The key people and events represented will be examined for the way in which God's providence unfolded through them.

Because Moses' and Jesus' courses were expanded levels of Jacob's course, there are many parallels to be observed in the lives of these three central figures, as will be shown in this chapter.

#### **I. MOSES**

The seventy people belonging to the family of Israel joined Joseph at the beginning of their 400-year stay in Egypt, and multiplied to 600,000 by the end of the 400-year period (Numbers 1:46). It was to this large body of people that Moses was sent. His mission was to lead them out of captivity and into Canaan, as a God-centered nation.

Because of Moses' mission, his life quite closely parallels Jacob's, and the lives of both of them became a pattern for Jesus to follow later. Moses' life can be divided into three main parts, his mission reaching the completion stage in the third effort or course. We will now examine these three courses from the point of view of God's Dispensation for Restoration.



## A. The First Course

### 1. The Foundation of Faith

Moses was raised in the Pharaoh's palace, but was cared for by his mother (XX 41). She, as a Hebrew, taught him the traditions of his people so that he loved the Hebrew people (who at that time were slaves to the Egyptians (Exodus 1:8-14)), and hated their state of oppression. By keeping the faith of his fathers in his heart for forty years, even though he was living in the midst of the satanic world, he was able to qualify as God's central figure and lay the Foundation of Faith. By remaining united with God's Word during this period of separation from Satan, it was not necessary to make a material offering.

### 2. The Foundation of Substance

Since the Foundation of Substance had now to be laid on the national scale, the people of the nation were "Cain" in relationship to God's central figure, who was their "Abel."

The Israelites had to unite with Moses in order for him to fulfill his mission of making an Abel-like nation of them. Only through complete obedience to him could they accomplish God's will.

To bring about this union with the people, Moses was inspired to kill an Egyptian who was persecuting an Israelite (XXVIII 14). By doing this Moses was showing God's anger at Satan, who had struck down the first Abel. Through his act, Moses separated himself from Pharaoh, who was very angry when he heard of the killing. Finally, it should have indicated to the Jews that Moses was on their side, and therefore should be trusted to lead them. (An event such as this one, which

God uses to initiate fulfillment of the Foundation of Substance, is called "the providence for the start.")

The next day, however, when Moses tried to intervene in an argument between two Hebrews, they turned on him and asked if he was going to kill them as he had killed the Egyptian the previous day (XXVIII 18). It was clear that they had missed the whole point of his action the day before, and that they didn't trust him. God had prepared this time for their emigration to Canaan. If they had followed Moses, he could have led them in 21 days to the promised land.

As it was, by their rejection of him, the Foundation of Substance was not established, and he himself was forced to flee from Pharaoh's wrath by escaping to Midian (XXVIII 20,21 / XX 43).

## **B. The Second Course**

### 1. The Foundation of Faith

Because Moses himself did not fail God, he could be used again by God as the central figure to establish a nation.

Moses spent forty years in Midian to re-establish the forty-year foundation he had made in Pharaoh's palace (Exodus 2:2). His life was difficult; Midian was an inhospitable, Cain-like land (XI 98). By maintaining his faith during this forty years, he succeeded in laying the Foundation of Faith for the second time.

### 2. The Foundation of Substance

At the end of the forty-year period in Midian God called Moses (at the burning bush) to return to Egypt and lead his people to freedom (XX 9-24). Moses was reluctant, but God gave him three signs and ten disasters with which to convince Pharaoh and the Hebrew people that he was the one chosen by God to lead them (XX 17-24 / XVII 103).<sup>1</sup> The success of his mission again depended on their having faith in him and obeying him.

God's determination to set the Israelites free was made clear by the nine plagues and pestilences (XVII 103 / Exodus 8-11) loosed on the Egyptians when the

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<sup>1</sup> Two of the three miracles are mentioned in the Koran (XX 17-24).

Pharaoh refused to acknowledge Moses and let the Israelites go. Each one of the disasters caused Pharaoh to agree to release the Israelites, but each time he was not true to his word. (Turning the Nile into blood, the third miracle, was also the first calamity, bringing the total number to ten). The Hebrew slaves could see clearly now that Pharaoh was on Satan's side and that Moses was on theirs.

To complete the Foundation of Substance, the Israelites were obliged to remain united with Moses until they reached the promised land of Canaan. It was a condition of faith for them to pass this test of time.

"The providence for the start" was completed successfully through the miracles and calamities. The Jews were finally able to leave Egypt and begin their trip to Canaan.

The period they needed for escape was three days (Numbers 33:52). A three-day period was necessary for separation from Satan in beginning a new course.<sup>2</sup>

Because of their failure in the first course, the Hebrews now had to go through a more difficult condition to lay the Foundation of Substance. If they had united with Moses at first, they could have peacefully passed through the land of the Philistines and reached Canaan in 21 days. (This period was following the 21-year course of Jacob in Haran.) Now, however, there was the possibility of war with the Philistines, and so God directed them on a longer course through the desert. This was a 21-month course.

In order to secure the faith of the Israelites during their 21 months in the wilderness, God ordered Moses to lead the people to Mount Sinai, where they cleansed themselves. Moses was told to ascend the mountain and there to fast for 40 days as a condition to receive instructions from God (VII 137).

At the end of the 40 days, Moses received three things:

- (a) Ten commandments on two tablets (VII 142 / Exodus 34:28);
- (b) Instructions for making the Ark of the Covenant (Exodus 25:10);
- (c) Instructions for making the tabernacle (Exodus 26:1-30).

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<sup>2</sup> For example, Abraham travelled for three days before preparing to sacrifice Isaac (Genesis 22:4). Jacob took three days to escape from Haran to Canaan (Genesis 31-22). Jesus was buried three days before the resurrection and the beginning of his spiritual mission (Luke 24:6). Muhammad had to hide for three days before being able to join his followers in Medina.



If the Israelites had followed Moses the first time, they would not have needed these things. Instead, they could have gone straight to Canaan and constructed a temple as the central object of their faith, and image of perfected Adam.

The tabernacle was a substitute for the temple, to be used until they settled in Canaan. It had two parts — the outer (Holy) and inner (Most Holy). Thus it represented the spirit and body of the perfected Adam. Until he came, they needed a symbolic object to represent him.

The Ark of the Covenant was to contain the two tablets and the staff of Aaron as well. The two tablets were the substantiation of the Word and symbolically representative of perfected Adam and perfected Eve. The staff which sprouted and bore fruit when placed in the ground was also a symbol of the perfected Adam and the new life he would bring to fallen man (Numbers 17:8).

The tabernacle, as the symbol of perfected Adam, was to remain the focal point of their faith until the temple, as the image of perfected Adam, could be built in the promised land. Finally, the perfected Adam himself would come as the substantial Word of God and real focal point of their faith.

When Moses descended from Mount Sinai at the end of the forty days, he found that the people had lost faith and built a golden calf as an idol to worship. For them God was still just another god competing with many, and not the One God. Moses was filled with anger and broke the tablets on the mountain-side (VII 148). He destroyed the calf and made the people repent (XX 97). He prayed for their forgiveness, and then returned to the mountain for a second 40-day fast (Exodus 34:28). This second time was more difficult, but when he descended from the mountain the people had remained faithful.

Moses' fasting for 40 days established a Foundation of Faith to receive the symbolic representation of perfected Adam and his bride — the two tablets. The Foundation of Substance to receive the substantial Word was secured by the people remaining faithful during the second 40 days. The Ten Commandments, the Ark and the tabernacle (later the temple) became the main objects of faith to the Hebrew people until Jesus came as the perfected Adam with the Holy Spirit as his bride.

From Mount Sinai they travelled on to Canaan. Because the people complained a great deal about their condition (Exodus 16:3), Moses had to precede their

entry into Canaan with a 40-day period of spying (Numbers 13:25). This 40 days of spying was to establish for the third time the foundation for the tabernacle and what it contained. The Foundation of Substance they had begun by maintaining faith during Moses' second fast and by building the tabernacle was to be completed by their steadfast faith in the promised entry into Canaan.

One spy was sent from each tribe. At the end of the 40 days, only two of them, Joshua and Caleb, reported faithfully and advised Moses to enter Canaan (V 26 / Numbers 13:6-9). The other ten reported Canaan to be an inhospitable land in which they would be sure to perish if they entered (Numbers 13:31-33). They advised Moses to return to Egypt.

Since God had led them all this way to enter the promised land of Canaan, the advice of the ten spies was not in accordance with His will.

The people had to choose between Abel (Joshua and Caleb) and Cain (the other ten). The people rejected Joshua and Caleb in spite of their pleadings, and clamoured to return to Egypt (V 24).

Their lack of faith in God's promise caused the third effort to establish a Foundation of Substance for the tabernacle to fail. This failure also marked the failure of the Foundation of Substance in the second national course. By disuniting with Moses and the tabernacle, the people failed to restore Cain's position even though Abel (Moses) was faithful and righteous throughout.

### **C. The Third Course**

#### **1. Foundation of Faith**

To restore the forty-day foundation for the tabernacle and the forty-year foundations laid in Midian and in Egypt, the Israelites had to wander in the wilderness for forty years before being allowed to enter Canaan (V 29). Moses had remained faithful throughout, so God could use him again to lay the Foundation of Faith. Moses proved his faith during this stay in the wilderness by always obeying God and remaining united with the tabernacle. Thus, the Foundation of Faith for the third national course was completed successfully.

## 2. The Foundation of Substance

The providence to start the Foundation of Substance in the third course called for Moses to demonstrate the power of God by calling water forth from the rock at Kadesh (II 56). By receiving this miracle, the people were to renew their faith in God and Moses, and prepare themselves to enter Canaan.

Before the Hebrews had reached Sinai, shortly after leaving Egypt, Moses had provided them with water by striking the rock with his staff at Horeb (Rephidim). His purpose then had been to show the doubtful people the power of God and to symbolically resurrect them by letting them drink the water of life from God. Drinking the water represented uniting with God and became the basis for God's relationship with the Israelites during their trip to Canaan.

This time, however, Moses became very angry with the people because of their faithlessness. He expressed his personal anger and frustration, which was not God's anger, by striking the rock twice. This was not what God had ordered him to do. God was angry with Moses for disobeying His command to strike the rock once, and forbade him to enter Canaan (Numbers 20:10-12).

It seems like a small mistake that Moses made, until we understand the deeper significance of "striking the rock." Moses made a mistake once before when he broke the tablets after his first forty-day fast on Mt. Sinai. The tablets had been shaped from the rock, and represented the perfected Adam and his bride. The rock, then, represented God. (The rock at Rephidim also represented God from Whom comes the "waters of life.") Moses was in the position of God to the Israelites, and his brother Aaron, was in the position of perfected Adam to represent him to the people (Aaron speaking for Moses was like perfected Adam speaking for God). Aaron was the one persuaded by the people to make the golden calf, so when he repented of this, he repented for all the people. God then was able to restore the tablets on the strength of Moses's faith combined with Aaron's repentance.

However when Moses struck the rock at Kadesh against God's will, there was no condition that he (in the position of God) could make to restore this. He was prevented from completing his mission of leading the Israelites into Canaan.

Another aspect of this failure was related to the restoration of Adam. Adam, once perfected, was to have formed the foundation for the human family. Through

the Fall, he died spiritually and ceased to give life. For Moses to strike the rock once had the symbolic value of giving life back to the position of Adam as would be done by the perfected Adam to come. To strike the rock a second time was to strike the resurrected Adam. Symbolically, this made a condition for Satan to invade the course of Jesus who came as the second Adam.

From the people's point of view, water did come from the rock, renewing the miracle and blessing of Rephidim. Since God would only allow the new generation to enter Canaan, it was important for them to drink the water, as the previous generation had done, as an expression of unity with God. This event then marked "the providence for the start" in the third national course.

Moses had to appoint someone to succeed him, as Abel, in making the Foundation of Substance. The man that qualified was Joshua (Numbers 27:18). He was one of the two spies who remained faithful to God, Moses and the tabernacle for the whole forty years. Because of his faithfulness, he could take Moses' position, just as Isaac succeeded Abraham. He successfully led the new generation of Israelites across the Jordan River (Joshua 3:7-17), as Moses had led the previous generation across the Red Sea (XXVI 64, 65). He did this after restoring the forty days of spying in Canaan by sending two spies to Jericho who returned and reported faithfully (Joshua 2).

Joshua's success in leading the people out of the desert into Canaan, and his victories over Jericho and the thirty-one Canaanite Kings (Joshua 12:24) completed the Foundation of Substance in the third national course.

### (3) The Foundation for the Perfected Adam

As we have seen, Moses fulfilled conditions to restore the numbers 12 (through the 120 years of his three 40-year courses), 4 (through his 40-day fasts), 21 (through the 21 months passage from Egypt to Canaan) and 40 (through his 40-year conditions in Pharaoh's palace, Midian, and the wilderness).

Because the Foundation of Faith and the Foundation of Substance were completed in the third course, the Foundation for the Perfected Adam was set up, centering on Moses and Joshua. The satanic world had a powerful national foundation in Egypt, and therefore the nation of the Israelites also had to be strongly established in Canaan for the perfected Adam to come.

However, after Joshua's death, the people once more lost faith and the work of building a powerful, God-centered nation was not completed, delaying the actual advent of the perfected Adam until Jesus, almost 1600 years later.

#### **D. Lessons Learned from Moses' Course**

Moses' course reveals the extent to which God is present in human history, both by the way it follows the pattern of Jacob's course and by the way it anticipates Jesus' course. Moses had the mission to accomplish on a national level what Jacob had done on the family level, and what Jesus would do on the world-wide level.

As we have seen before, Moses' course shows us the importance of man's portion of responsibility. Although God had chosen Moses and the Hebrew people to enter Canaan and build a true nation, the failure of Moses and the people in the third course did not allow them to enter Canaan. Only Joshua, Caleb, and the new, faithful generation were permitted to enter.

Again we see that God does not interfere with man's portion of responsibility, only with the result. When the people made the golden calf and Moses struck the rock twice, God did not intervene because it was their responsibility to obey Him.

On the other hand, we can see God's determination to fulfill His will. When Moses failed, Joshua was appointed by God to take his place. If Abel fails his mission, then Cain, if he has remained faithful, can take that mission.

We learn that the greater a man's mission, the more difficult his trials. Moses was allowed to lead the Israelites only after overcoming the trial of God (Exodus 4:24). Although Jacob had to win the love of his brother Esau, Moses had to unite the twelve tribes of Israel.

God cannot give grace or mercy unconditionally because of man's 5% portion of responsibility. Therefore, man must merit grace by overcoming a temptation before or after a gift is given by God. For example, Moses endured forty years in the Pharaoh's palace before being offered the opportunity of the first exodus; he suffered 40 years in Midian before the second exodus, and fasted 40 days before receiving the Ten Commandments.

## **II. JOSHUA TO JESUS**

### **A. Judges**

After entering Canaan under the leadership of Joshua, the people were responsible to create a nation to which the perfected Adam could be sent. The central activity to be accomplished was the building of the temple to replace the tabernacle. To do so they had to separate themselves from Satan and then build the temple to represent sinless man (Joshua 28:14).

After the death of Joshua the people fell into disbelief, and instead of remaining faithful to God, they adopted the pagan practices of the Canaanites whom they were to subjugate. They again practiced the idolatry from which they had been separated upon leaving Egypt (Judges 2:1-3, 11-15). God could not use them to build the temple. The 400-year foundation of slavery had to be re-established for the building of the temple to proceed.

This period is called the period of the Judges, because the leaders of the Jewish people fulfilled the multiple roles of king, chief priest, and prophet. Sampson, as the last judge, was to be followed by a king who would build the temple and enable the perfected Adam to come. Through Delilah's deception, however, he was betrayed (Judges 15:15-21), and the providence was extended for two generations until the appointment of Saul (by Samuel) as the first king of Israel (**I Samuel 10:1**).

### **B. United Kingdom**

Moses was intended to set up a nation for God, centered on the temple as the image of perfected Adam. Due to the people's failure, as already discussed, the foundation for a nation was centered instead upon a symbolic perfected Adam, the tabernacle.

Just as Moses came after a 400-year period of separation from Satan, a king was sent to establish a national foundation centered on the image of the perfected Adam, the temple, after the 400-year separation period of the Judges. That king

had to lay a Foundation of Faith and a Foundation of Substance to qualify, the nation to receive the perfected Adam.

### 1. Foundation of Faith

SAUL: Saul was anointed king by the last judge, Samuel, but he proved to be a selfish and ungodly man, and could not be used by God to build the temple (I Samuel 15:11-23). His forty-year reign was invaded by Satan, and although he laid a Foundation of Faith, he didn't succeed in his real mission. By building the temple he was to restore the numbers 12, 4, 21 and 40. This he failed to do, prolonging their fulfillment through the vertical extension of the time periods: 120 years — United Kingdom, 400 years — Divided Kingdom, 210 years — exile and return, and 400 years — final preparation for the perfected Adam, Jesus.

DAVID: David succeeded Saul to the throne. Although Saul persecuted him, David had always been faithful to Saul, and therefore could inherit the Foundation of Faith. Much of his life was consumed by restoring the damage that Saul had done. He was constantly at war with the enemies of his country, delaying the construction of the temple during his 40-year reign (II Samuel 5:4, 7:4-16 / I Kings 5:3).

### 2. Foundation of Substance

SOLOMON: David's son, Solomon, by being united with his father (as Isaac was united with Abraham) could inherit his father's Foundation of Faith so that he could qualify as the Abel-type leader of his people (XXVII 26). He was then allowed by God to begin erecting the temple (I Kings 6:1). The temple was the image of perfected Adam. As such it had to be at the center of the people's faith. If the people united with the temple, they would be restoring Cain's position by uniting with their Abel. The relationship of Solomon to the temple was like the relationship of Aaron to Moses. He was to direct the people to be obedient to their central figure. By Solomon being completely one with the temple, the people could also be one with it, thereby making the Foundation of Substance which was necessary for the perfected Adam to come. The age of Solomon was one of peace and great wealth and splendor (II Chronicles 8,9). God raised Israel up at this time in preparation for the perfected Adam to come as a victorious king to the leading nation of the world.

The three 40-year national courses of Moses had culminated in laying the national Foundation for the Perfected Adam on the symbolic level, centering on the symbolic perfected Adam, the tabernacle. The three 40-year reigns of Saul, David and Solomon were to restore this foundation on the more substantial level of image, centering on the image of perfect man, the temple.

In the latter part of his forty year reign (I Kings 11:42), however, Solomon became dominated by lust, and through marriages to pagan women he lost his purity of faith and engaged in idolatry (I Kings 11:31-33).

### 3. The Foundation for the Perfected Adam

Because Solomon failed to unite the people with the temple, the Foundation for the Perfected Adam could not be completed. The temple had been built, but the dispensation for the perfected Adam himself had to be postponed. As Adam's mission had been divided into Cain's and Abel's responsibility, so also God's Adam-like nation had to be divided into Cain-like and Abel-like nations (I Kings 11:34-39).

## **C. Divided Kingdom**

In the north, ten tribes made up the Cain-like nation of Israel (I Kings 12). Because of their evil practices, such as idolatry, God could not protect them, and they were eventually destroyed by the Assyrians.

In the south, two tribes made up the Abel-like nation of Judah (I Kings 12). The nation of Israel was to be subjugated by love from the nation of Judah. To accomplish this, prophets were sent to the north, warning the people of the wrath of God to come if they continued their evil practices. In spite of the effort and miracles of these prophets (such as Elijah destroying the false prophets (I Kings 18:36-40)), Israel refused to change and was destroyed.

Towards the end of 400 years, Judah, having itself adopted the evil practices of Israel, was invaded by-Satan. God could not protect it, and it was conquered by the Babylonians. The people were taken captive, the temple was destroyed, and the Ark of the Covenant was lost (**II** Kings 25).



#### **D. Babylonian Exile and Return**

For seventy years the Israelites were held captive in Babylon. Their difficult situation moved them to remember how God had saved them in the past. They developed a new and deep faith, and were filled with longing to return to Jerusalem and their own land.

Because of their new faith, God trusted them. When Cyrus of Persia conquered Babylon, he let the Hebrews return to their homeland and rebuild the temple (II Chronicles 36:22,23). The return covered a period of 140 years to the time when Malachi, the last great prophet before Jesus, was sent to prepare the Jews for the coming of the Messiah.

Once returned, the people pledged themselves to obey the law of Moses, and reconstructed the temple and city walls (Nehemiah 3; 8; 9). This reconstruction and new pledge of faith were the basis for God to again recognize Israel as His chosen nation.

The 210 years of exile and return followed the pattern of Jacob's 21 years in Haran and subsequent return to Canaan. It led the people up to a final 400 years of preparation for the Messiah, or perfected Adam.

This period reflected the 40 years from Jacob's return to Canaan to the time he joined his son, Joseph, in Egypt to begin the 400 years preparation for Moses. Indemnity was paid to restore the 40-year reign of Saul, which had been invaded by Satan.

#### **E. Preparation for the Second Adam (Jesus)**

The nation of Israel suffered greatly during the 400 years before the Messiah. During this period, the Hebrews were controlled by Persia, Greece, Egypt, and Syria, and, after a period of independence, by Rome (63 B.C.).

It was also a period of world-wide preparation for the cosmic event of the advent of a second, sinless Adam. In Greece, Socrates (470-399 B.C.) pioneered Hellenic culture; in India, Gautama Buddha (565-485 B.C.) improved Hinduism; in the Far East, Confucius (552-479 B.C.) founded a new ethical and moral system.

God used these central figures to enlighten people in their parts of the world in preparation for them to receive a world-wide savior.

Externally, it was a period for development of new or improved methods of living. For example, Roman roads greatly improved land travel. The purpose of this practical development was to facilitate the spreading of the new message of the perfected Adam and the expansion of a new nation based on this message. Rome, in particular, was in the position to represent the world as "Cain" to Israel as "Abel". Rome was to be subjugated by Israel, so that it could be the instrument of God's will on the world-wide scale.

We must now examine the life of Jesus from the point of view of God's Dispensation for Restoration.

### **III. JESUS**

Now that we have studied the Principles of Restoration and traced their application through four thousand years of providential history, we can study the life of Jesus from a new perspective.

Jesus came as the long awaited perfected Adam. Because his mission was to save the whole world (John 3:16), someone had to prepare a world-wide foundation for him. He was not intended to make a foundation for himself as perfected Adam, but to complete the individual, family, social, national, and international ideal that Adam had failed to realize. The whole purpose of history before his coming had been to make the necessary foundation for him to accomplish this task.

As we shall now see, Jesus' life went through three courses, after the pattern of Jacob's and Moses' lives.

#### **A. The First Course**

##### **1. Foundation of Faith**

The man chosen to lay the Foundation of Faith for the world-wide course was John the Baptist. He was known to be a unique individual, because of miracles associated with his birth and with his name (XIX 13, Luke 1:57-66).

Through his sacrificial and ascetic life, John succeeded in making a Foundation of Faith and in winning the respect of the priests and the people (Luke 3:4,5).

## 2. Foundation of Substance

The Foundation of Substance was to be made by the Jewish people uniting with John as their Abel figure. However, since Jesus was the man chosen by God to fulfill the role of perfected Adam, it was crucial that John humble himself to Jesus and become his disciple so that Jesus could inherit the foundation. John won the hearts of many Jews and had several close disciples. These were acceptable as a Foundation of Substance, but John doubted Jesus' mission and did not unite with him. (See Chapter Three )

## 3. The Foundation for the Perfected Adam

John's separation from Jesus prevented Jesus from claiming **the** foundation prepared for him. If John had become Jesus' chief disciple, his other disciples would have followed, enabling Jesus to begin his mission from a strong position.

Because John's foundation was not passed on to him, Jesus had to make his own foundation, and his life on earth was spent in restoring John's failure.

## **B. The Second Course**

### 1. Foundation of Faith

To lay a Foundation of Faith, Jesus went to the desert and fasted for 40 days (Matthew 4:2). At the end of the 40 days he was tempted three times by Satan (Matthew 4:3-11). By overcoming the three temptations, he symbolically restored the Three Blessings (as Jacob had done in Haran). Jesus' victory over Satan secured the Foundation of Faith for the second course.

### 2. Foundation of Substance

To lay the Foundation of Substance, Jesus had to move the people to follow him. His miracles and signs served as the "providence for the start," and through them he demonstrated for the people that he clearly was the one they had so long awaited.

In the end, however, he was betrayed by one of his twelve close disciples, Judas Iscariot. When he was arrested, his remaining disciples fled, leaving him to his fate. These disciples represented the nation of Israel, and their failure to remain faithful represented the failure of Israel.

To make a Foundation of Substance, Jesus had to have at least three disciples completely devoted to him, thereby restoring the three sons of Adam: Cain, Abel, and Seth. They should have been willing to die in his place to restore man's separation from God. To regain the first family lost through disobedience, Jesus had to have disciples who would risk death in obedience to him.

The Foundation of Substance was not completed because the Jewish people lacked faith in Jesus. Instead of becoming their king, he was forced to die on the cross. Jesus himself, in spite of the people's rejection of him (and even God's abandonment of him on the cross — Matthew 27:46), always kept faith (Luke 23:34). By keeping faith at even the darkest moment on the cross, Jesus restored the lost faith of Adam and opened the way for a third world-wide course.

### **C. The Third Course**

#### 1. Foundation of Faith

By forcing Jesus to die on the cross, Satan had exercised the limit of his power over him, and through Jesus' absolute faith, God was able to exercise His greatest power over death. Having resisted all of Satan's temptations, Jesus was victorious over death and could, therefore, set up the spiritual foundation for the perfected Adam.

Jesus appeared to his disciples in spirit form for a period of 40 days after his resurrection (John 20:19). This period restored his 40-day fast which was lost through the crucifixion. Jesus successfully established the spiritual Foundation of Faith.

#### 2. Foundation of Substance

Once the disciples saw the reality of Jesus' resurrection, they were inspired to sacrifice themselves completely. They, and countless others after them, gladly

gave up their lives as martyrs for Jesus. This sacrifice of life effectively laid the Foundation of Substance for the spiritual third course of worldwide restoration.

### 3. The Foundation for the Perfected Adam

We have shown that during his life Jesus was not able to fulfill the role of Messiah because he had first to restore the mission of John the Baptist. By being victorious in the third course, he could spiritually take the position of Messiah and together with the Holy Spirit (fifty days after his resurrection (Acts 2: 33)) become the spiritual True Parents of mankind, representing a new Adam and Eve.

As explained in Chapter Three, since then people have been able to experience rebirth as spiritual children of Jesus and the Holy Spirit through unity with them. Man can spiritually be freed through Jesus, and still be susceptible to Satan physically, as Jesus himself was (Romans 7:21).

The third Adam must come to complete the restoration of man on the physical as well as the spiritual levels. He must be victorious over Satan in every way, so that he can fulfill Adam's original purpose on earth completely, and establish the Garden of Eden — the Kingdom of Heaven on earth.

To prepare for the third Adam and the fulfillment of his mission has been the internal moving force of history for the two thousand years since Jesus.

#### **D. Lessons Learned from Jesus' Course**

We see again that God's will is absolute. Although John failed, God worked through another man, Jesus, to complete John's mission. By the same principle, we know that since the mission of the perfected Adam was not completed by Jesus, another must come to fulfill it.

At the same time, we see that God's providence for an individual or a group is not absolute. When John failed, Jesus took his place. When Judas betrayed Jesus, Matthias was appointed in his place (after the resurrection). When the Jewish nation failed Jesus, their position was given to the gentiles.

Again we encounter the fact that God does not interfere in man's portion of responsibility but only in the result. John the Baptist and Judas had to follow Jesus out of their own desire; God could not force them.

We are also shown that the greater the mission of a man, the more difficult the trials he must undergo. Jesus had to pay the ultimate price of his life because he was in the position to restore the original loss of spiritual life and give new life to all mankind.

In the last section of this chapter, we will review the parallels between events in the two 2000-year periods of providential history that we have discussed so far.

#### **IV. PARALLELS IN THE FIRST 4,000 YEARS**

Things were created first "in symbol" and then "in image" of their real Creator. In the course of restoration, therefore, man must be restored after the same pattern: Symbol, Image, Reality.

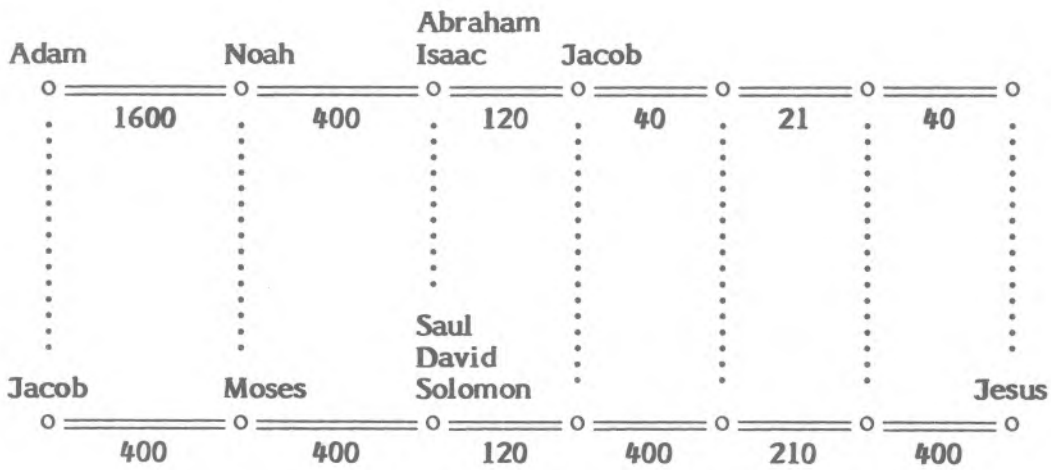
The first 2,000 year period of providential history — from Adam to Abraham, marked the symbolic course of restoration. The 2,000 years from Abraham to Jesus marked the image-level course of restoration. Because history unfolds according to the Principle of Restoration, there are certain patterns which emerge. As we have shown, these are derived from the various responses of man to God.

If man fails to make a necessary condition of indemnity, the condition must be done again, with greater difficulty. Once Satan has invaded a condition, the base exists for him to invade on the next level as well. By the same token, any victory over Satan makes a base for victory in the next level. Because of this element of man's responsibility, and the need of all central figures to restore the numbers 12, 4, 21, and 40, there is the tendency for history to repeat a pattern previously established. In this case, we notice the repetition in the image course of a pattern established in the symbol course.

This is not to say that history is predetermined. By the principle that vertical history (man's relationship to God) can be restored horizontally (resolution of the Cain/Abel conflict), it is possible for the time periods to be reduced through intensifying the payment of indemnity. In every case, man must fulfill his 5% portion of responsibility to enable God to accomplish His will for man (XIII 11).

The following diagram summarizes the major parallels observable in the two 2,000-year periods discussed so far. From it we can clearly see that God has been guiding man in history according to The Principle. The pattern that was established in the first 2,000 year period, and repeated in the second, will be seen again in our study of the last 2,000 year period.

**Family Level Foundation (PA)**  
(SYMBOL)  
**2000 years**



**National Level Foundation (PA)**  
(IMAGE)  
**2000 years**

**CONCLUSION**

As we have tried to show in this chapter, God, our Heavenly Father, is intimately involved in human history. Although man is responsible for the Fall, God is responsible for creating man in the first place. We learn through repeated situations that God is determined to restore fallen man, and that the only thing delaying the fulfillment of God's will is man's failure to carry out his portion of responsibility.

How sad God must have felt to see so many of his central figures and chosen peoples fail at the crucial moment! From the constant lack of faith shown by the Israelites in the desert to the last minute desertion of Jesus by his disciples, man has constantly disregarded God's blessings.

How precious, then, must victories be to God! What great moments of victory when Joshua led the people over the Jordan River, and when Jesus remained faithful even in the most difficult moment on the cross! Our lives have ultimate value only if we can faithfully fulfill God's will.

The next chapter will trace the providential history from Jesus to the present, and show how it parallels the previous 2,000-year periods.



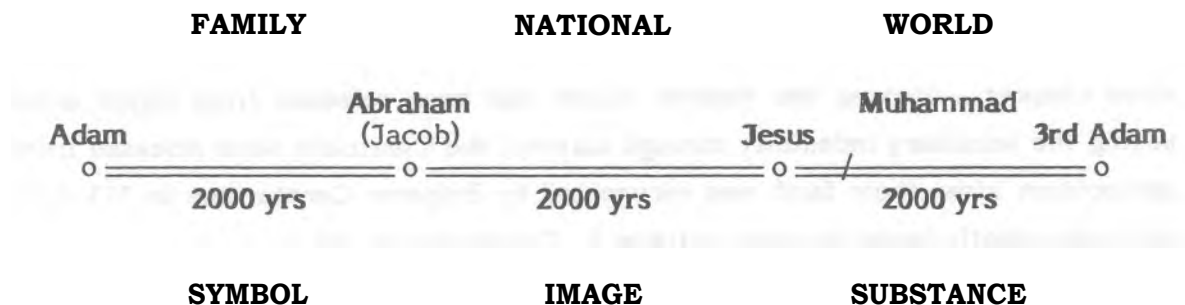
## **CHAPTER TEN**

### **JESUS TO THE PRESENT DAY**

#### **INTRODUCTION**

So far we have traced the providential history for 4,000 years from Adam to Jesus. This period has been divided into two main 2,000-year periods. The pattern that became evident as we examined the unfolding of events in both periods, we shall again see repeated in the 2,000-year period of history since Jesus.

The first 2,000 years was the preparation period for the family-level Foundation for the perfected Adam, and the second 2,000 years was the expansion period of this foundation to the national and world-wide levels, so that the perfected Adam (Jesus) could actually come. The last 2,000-year period has been preparation for the third Adam to come and fulfill, in substance, the mission of perfected Adam (the restoration of fallen Adam and the creation of the Kingdom of Heaven on earth through the fulfillment of the Three Blessings).



In the drama of God's Dispensation for Restoration in the last 2,000 years, we see a central chain of interrelated events, all of them in preparation for the cosmic event of the third Adam's coming. One of the most important of these events was the emergence of Islam as a world-wide religion.

What was God's providence for Islam? What role was it to play in preparation for the third Adam? What is its role today? These and other significant questions concerning Islam will be dealt with in the following chapter.

Now we will trace the providential history as it has developed from Jesus to the present. The relationship between each providential period and its parallel period in the previous 2,000 year period will be shown as each period is introduced.

## **I. CHRISTIAN PERSECUTION**

Because Abraham, God's central figure, failed to faithfully complete the animal sacrifice, his descendents had to suffer 400 years of slavery in Egypt.

Because the nation of Israel, God's central nation, failed to accept Jesus as the perfected Adam, his spiritual descendents, the Christians, had to suffer 400 years of persecution.

Christianity began as an unwelcome Jewish sect, but found fertile soil in the gentiles of the Roman Empire. Rome, however, as a pagan state, had little sympathy for the new religion and frequently persecuted and martyred Christians for their faith. If the Jews had accepted Jesus, this would never have happened. Israel would have been the central nation of God's providence, very much as Arabia, once united by Muhammad, became the center of a new faith and a new nation.

The willing acceptance of martyrdom by so many Christians created the spiritual Foundation of Substance on the world-wide level, as discussed in the previous chapter. Just as the Hebrew slaves had been released from Egypt after paying the necessary indemnity through slavery, the Christians were released from persecution after their faith was recognized by Emperor Constantine in 313 A.D. and subsequently made the state religion by Theodocius in 393.

At the end of their captivity, Moses was sent as a liberator to form the Israelites into a nation. God's Word, as revealed in the Ten Commandments, became the basis for their life of faith. The tabernacle was given to them as a symbol of perfected Adam until the temple, and finally, perfected Adam himself could replace it. The Hebrews were responsible to remain united with it as an expression of their faith.

Jesus and the Holy Spirit have been used by God as the central figures for Christianity (the spiritual Israel) until the third Adam comes to fulfil the mission of perfected Adam. The words to guide the believers in place of the Ten Command-

ments have been the books of the New Testament, recording the life and words of Jesus and his early disciples and apostles. The Church replaces the tabernacle as the symbol of perfected Adam with which people must unite. Those people chosen to lead or inspire the church very of ten had a close spiritual relationship with Jesus, through which they were given God's direction.

## **H. THE AGE OF CHURCH PATRIARCHS**

After forty years of wandering in the wilderness, the children of Israel entered the land of Canaan to establish God's nation. They were led, beginning with Joshua, by judges who fulfilled the multiple roles of king, priest, and prophet. In spite of the inspiring pattern Joshua set in driving out all the evil kings and traditions from Canaan, the people, after his death, began to intermingle with the pagan Canaanites and worship their idols. Because of this, the providence to build the temple and receive the perfected Adam was postponed for 400 years.

In Christendom, a great north-westward movement developed to convert the Germanic tribes that had taken control of Western Europe. The Church, led by the patriarchs, was supposed to remain the purified symbol of the perfected Adam. However, its purity was lost through materialism and internal conflicts, and through allowing confusing elements of Germanic paganism to enter into their beliefs.

In this period the church developed five main centers: Alexandria, Jerusalem, Antioch, Constantinople and Rome. Since Rome was the most powerful, the Bishop of Rome was given the title "Pope" which distinguished him above the other bishops. However, the various churches were not fully united, but developed independently of each other.

## **HI. THE UNITED CHRISTIAN KINGDOM**

The last judge, Samuel, anointed Saul as the first King of Israel. Saul's mission was to build the temple as the image of perfected Adam and unite Israel around it, so that in his forty-year reign he could lay the foundation to receive the

perfected Adam. When Saul failed, his mission was passed on to David and then to Solomon.

During this period, the functions of the king, prophet, and chief priest were divided between three individuals where previously they had been combined in the one person of the judge. The chief priest and prophet were to be obedient to the king.

In 800 A.D., Pope Leo III made Charlemagne Emperor of the first Christian Kingdom (second Israel). Charlemagne's mission was to unite Christendom around the image of perfected Adam — the Church. The Pope and Church Patriarchs were to unite with him in the position of prophet and chief priests.

As Saul's and then Solomon's failures marked Satan's invasion and the destruction of the United Kingdom, so did Charlemagne's, his sons', and his grandsons' failures mark the destruction of the Christian Kingdom.

As Solomon's kingdom was divided at his death, so was the Christian Kingdom divided in the generation of Charlemagne's grandsons. Because Satan had invaded, Cain-like and Abel-like factions had to be separated from each other.

#### **IV. THE DIVIDED CHRISTIAN KINGDOM**

Solomon's kingdom was divided into the northern kingdom (Israel) and the southern kingdom (Judah) at his death, marking the end of the 120 years of the United Kingdom.

The grandsons of Charlemagne divided the Christian Kingdom at the end of 120 years into the East Franks, West Franks, and Italy. Since Italy was controlled by the East Franks, there were essentially two kingdoms. The East Franks were blessed in the "Abel position" and became the Holy Roman Empire.

The divided nations, Israel and Judah, were punished for their disbelief (paganism) by being conquered by Cain-like nations (representing the satanic world).

In spite of inspiration from scholastics (led by Thomas Aquinas), Monastics (such as Saint Francis), and mystics (such as Therese of Avilla), the church failed to

turn from a course of growing materialism and corruption. During the Crusades, the church suffered defeat at the hands of the Seljuk Turks.

The Crusades were intended by European kings to reclaim the Holy Land for Christendom so that pilgrims could freely visit it. However, the repeated efforts (there were seven main expeditions) ultimately resulted in failure at great cost to Europe. This "punishment" lasted for a period of two hundred years.

## **V. PAPAL EXILE AND RETURN**

Because Judah failed to repent and turn to God, it was made a captive nation by Babylon. The Israelites remained captive for seventy years before Cyrus liberated them and allowed them to return to Canaan. Another one hundred and forty years passed before they were ready to begin the period of final preparation for the perfected Adam.

Because the church failed to respond to either the internal stimulation of the scholastics, monastics, or mystics, or the external punishment of the Crusades, by repenting and turning to God, it was subjected to a period of suffering.

The king and Pope were supposed to unite forming a true Christian nation to which the King of Kings, the third Adam, could come. They failed and fell into conflict, resulting in the captivity of the Pope (representing Israel) in Avignon by the French kings (representing Babylon).

After seventy years of this exile from Rome (beginning in 1309), a period of conflict arose as to who was the rightful Pope. This conflict continued (there were as many as three Popes at one time) until absolute papal authority was restored to Rome in 1449.

The return of papal supremacy in the church marked the beginning of a period of persecution of religious reformers such as Wycliff and Huss. God was working to purify the church through the efforts of these laymen. The movement really began to gain widespread support when, in 1517, Martin Luther nailed his Ninety-five Theses, a criticism of the practice of papal indulgences, to the church door in Wittenberg.

This event marked the beginning of the Protestant Reformation and the 400-year period of preparation for the coming of the third Adam. The 210 years of papal exile and return (paralleling the Babylonian exile and return) had come to an end.

## **VI. PREPARATION FOR THE THIRD ADAM**

To receive the symbol of the perfected Adam, the tabernacle, the Israelites endured 400 years of slavery. To receive the perfected Adam in image, the temple, they passed through the 400 years of the judges. To receive the perfected Adam in reality (because Solomon failed, the period of the Divided Kingdom was also claimed by Satan), the Jews had to pass through another 400-year period of preparation. At the end of this time, Jesus was sent as the Messiah — perfected Adam.

As discussed in the previous chapter, this 400 years, begun on the foundation of Malachi's prophecies, was a time of world-wide spiritual and material development in preparation for the cosmic event of the advent of perfected Adam.

Paralleling this, the last 400 years of human history have witnessed incredible development in the world. As the 400 years prior to Jesus' coming encapsulated and indemnified (horizontally) the 4000 years of providential history, so did the 400 years beginning in 1517 encapsulate the 6,000 years of providential history.

God has worked in this period to prepare man, spiritually and physically, for the arrival of the third Adam. We must examine the various aspects (religious, economic, political) of human development in this period to discover exactly how God has been preparing us for the cosmic event of our age.

Two movements marked the beginning of the 400 years of preparation for the third Adam: To begin external preparation, the Renaissance, and to begin internal preparation, the Reformation. These two movements developed in multiple directions to bring about the developed world we have today. Let us first look at the internal development begun with the Reformation.

### **A. Internal Preparation**

The reformers were critical of the Roman Church because of the corruption they saw in it. Examination of the Bible itself showed them that the Church had drifted a long way from its intended purpose. Instead of lifting people up with the truth of God, it bound them in ignorance. The Bible was only available for study to those who knew Latin (mainly priests and monks). Even the services held in Latin were unintelligible to the laity, and through their ignorance the church was able to assert its authority over all its members. Anyone who would displease the church could be excommunicated (forced to lose their church membership). The people were taught that once excommunicated they were bound for hell, and that the only way to avoid such a horrible destiny was to pay the church a certain indulgence as a means of restoring their membership.

It was this practice of charging papal indulgences that was attacked by Luther in his Ninety-five Theses, but it was only one of many grievances held by many sincere Christians.

The Reformation encouraged the translation of the Bible into native European languages and the emergence of different Protestant denominations, each denomination seeking to establish the most proper form of Christian faith and life based on its interpretation of the scriptures.

This division of the church developed because the Roman church, placed by God in the "Abel position," failed to fulfill its mission and never repented of its evil practices. The Abel position was passed on to the western Reformation churches. The Reformation forced the Roman Church to look at itself more critically which resulted in a counter-reformation.

Since the third Adam is to come on a world wide foundation, the European church has had the mission to evangelize the world to prepare for him. This mission was carried out largely through the missionary movement which rapidly developed in the nineteenth century.

Through the increase in literacy, an ever growing percentage of believers has been able to study the Bible directly and thus develop an independently strong belief. The use of native languages in services and the later development of the Sunday-school system of religious education also have contributed to the intensification of understanding and preparation for the third Adam. Since each person will

be responsible to respond to him directly from his own belief and conviction, such widespread religious education has been most important.

In the Christian community, there has been an ever-growing expectancy of the coming of the third Adam. Interpretation of Bible prophecies as well as personal revelations have contributed to this feeling, leading to the conclusion that the world-wide church is more expectant of the Lord's coming than it has ever been. The reason for this is that the 2,000-year preparation period has come to an end, and the time has arrived in which God is working to establish the Kingdom of Heaven centering on the third Adam.

## **B. External Preparation**

Preparation for the Reformation can partly be attributed to the Italian Renaissance that preceded it. The hedonism and secularism that characterized the Renaissance were themselves reactions to the other-worldly and dogmatic nature of the church. The mental atmosphere created by the process of separating from the limiting paradigms of church doctrine was one of fresh interest in our physical world and the potential that man himself has to know and enjoy his natural environment.

Some liberated minds who were critical of the church establishment ushered in the Protestant Reformation, while others who were interested in scientific discovery created new political and economic systems. These various forces of change represented a virtual historical explosion that instigated development in western Europe and the whole world which has been unparalleled in history.

### 1. Political

The last 400 years have seen remarkable political developments. Through peaceful evolution and violent revolution, nation's political maps have been transformed into shapes that no one of the sixteenth century could have imagined possible.

It is beyond the scope of this book to attempt to trace the details of this development, but the result is important and relevant.

Two main types of political systems have emerged that stand in a Cain/Abel relationship to each other. The Cain-type system is exemplified by communism



based on Marx's dialectical materialism. As an atheistic, amoral political system, it allows no room for the development of God's ideal world, and therefore is of a Cain-like nature.

On the other hand, the western democracies have provided an environment of religious freedom, since their formation was largely inspired by Christian idealism. Although far from perfect, they are Abel-like in guaranteeing an environment of freedom needed by God to allow His work of re-creation to proceed.

That these two political types now stand opposed to each other on a global scale is significant of the final confrontation between God and Satan. Satan's greatest effort to control the world is manifest through the communist world's goal of world-wide expansion. To counter this evil force, God is using the free world.

The free world itself is presently hampered most severely by its own ideological crisis. It is aware of the value of human rights and freedoms, but not of the ultimate solutions to these problems. Without this more substantial understanding, the free world is unable to take an aggressive stand for good and work effectively to free the world of its many ills. It is the role of the third Adam to give this direction to the free world, and it is the responsibility of the free world to respond.

## 2. Economic

Of the many forces that have transformed the face of the earth in this past 400 years, economic growth is probably one of the most significant. Of the various economic factors involved in the change, the industrial revolution was the most important.

The advent of modern technology has brought the different branches of the family of man into direct contact with one another. The transportation of people, goods, and information has become so rapid that mankind is now forced to think on a global level. Never again will the behavior of one nation or people be completely independent of other nations and peoples.

The providential purpose behind this great economic development is the facilitation of the third Adam's work. He must spread God's truth and the message of restoration to all corners of the earth as quickly as possible.

### 3. Scientific

The sixteenth century saw the dawn of the modern scientific age. Initiated by Copernicus and substantiated by Galileo, the quest for knowledge of our universe through careful observation, measurement, and experiment soon became a central preoccupation in the new Europe. An important factor that contributed to the acceleration of scientific development was its separation from the world of religion and its devotion to empiricism.

Scientific development has gone hand in hand with economic development to create the advanced technological world that we now live in. In addition to supplying us with ever more comprehensive information about our cosmos, science has directly contributed solutions to many of the complex problems that have stood in the way of man's material development.

The providential purpose behind the evolution of science is to help man to comprehend the cosmos and its Creator in a deeper way, and to help prepare the world externally for the third Adam.

### 4. General

Around the beginning of the sixteenth century, Europe seemed to come alive in an unexpected way. Explorers and conquerors, first from Spain and Portugal, then Holland and England, discovered and settled formerly unknown parts of the world such as North America and the Far East. These contacts developed through trade and missionary activity. As the West rapidly developed, the whole world became dependent on it for its technology.

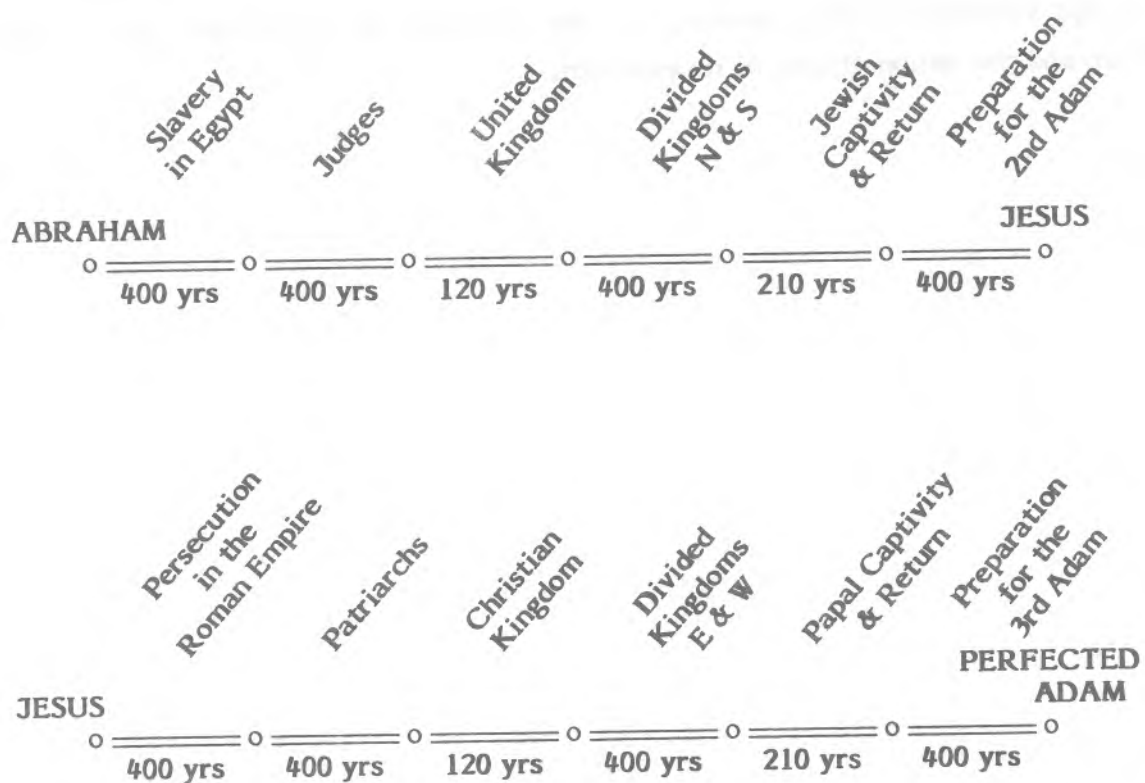
God has inspired man to develop his environment and surmount the barriers of time and space in order to prepare the twentieth-century world (at the end of the 400 years of preparation) to receive the third Adam. Through internal development we have been set free from useless dogmas and superstitions, and challenged to understand God directly, of our own volition. Through external development the means have been prepared for the truth which the third Adam brings to spread to all parts of the world as quickly and effectively as possible.

With what we have learned from the history of restoration, it is our responsibility now to be prepared to receive the third Adam and the truth he brings.

**CONCLUSION**

**We** have seen in this chapter how God's providence has developed in the past 2,000 years.

The major events that led to the coming of Jesus have been paralleled by the major events leading up to this time as the arrival of the third Adam. From this parallel development, it is clear to us that God is actively involved in the historical development of man, and that His desire is to accomplish His will on earth.



As we have shown throughout this discussion of history, the key to the fulfillment of God's purpose is in the hands of man himself. When we fulfill our portion of responsibility, God is able to work through us to achieve His purpose.

We are living at the most important time in history, for this is indeed the consummation of history, and the time God has chosen to send the third Adam and establish His Kingdom on earth. We, therefore, are the most privileged people with

the greatest responsibility. We have the advantage of knowing the purpose of history and how to fulfill our responsibility now.

Since we are at the conclusion of the third 2,000-year period of preparation and are expecting the third Adam, we know that this is the time God expects to achieve His purpose. Because the means of human destruction are now so developed, it is absolutely imperative that they not be used by satanic forces to bring unspeakable suffering on humanity. The only alternative is a world centered on God.

The next chapter will discuss the important role of Islam in the last 2,000-year period of preparation. The final chapter will then examine the significance of specific twentieth century events, and the conditions to be fulfilled by the third Adam and the nation chosen to receive him.

## **CHAPTER ELEVEN**

### **THE ROLE OF ISLAM**

#### **INTRODUCTION**

Because of the spectacular rise of the West in the last 400 years, the importance of Islam and its contribution to history have often been overlooked. With the help of The Principle and the study of its operation in history, we can see that Islam came into existence for particular providential reasons and played a definite role in the development of God's plan for the last 2,000-year period of preparation for the third Adam.

In the previous chapter we showed how the Christian history of preparation for the third Adam has paralleled the 2,000-year Jewish history of preparation for the second Adam, Jesus. In this chapter we will try to show how Islam has contributed to providential history as we have outlined it so far.

Muslims, like Christians, face a greater challenge today than they have faced at any other time. We are now in the age of the fulfillment of God's will on earth, when our understanding of His providence is essential for us to serve Him effectively. If Muslims, Christians, Jews, and all other religious people can see their common role in God's providence, God can lead them to unity with Him.

#### **I. BACKGROUND OF ISLAM**

As we discussed in Chapter Eight, Abraham had two sons, Ishmael and Isaac. The first son, Ishmael, was born to Abraham's servant, Hagar. He was followed by Isaac, who was born to Abraham's wife, Sarah. These two sons were in the Cain and Abel positions, but because of Abraham's failure in making the animal sacrifice they were not able to make a Foundation of Substance. This meant that Ishmael was not able to participate in God's central providence and God was unable to give him the full blessing He had planned.

Because Isaac, in the Abel position, showed complete faith in his father even as he was about to be sacrificed (see footnote on page 139), God was able to transfer Abraham's mission to him. Isaac's son, Jacob, restored the position of Abel by overcoming his brother, Esau, with love, and enabled his family to qualify as the ancestors of God's chosen people. Proof of this is that God worked with his descendants, the children of Israel, to prepare for the perfected Adam.

In the meantime, the descendants of Ishmael multiplied with God's blessing to become the Arab peoples. If Jesus had not been rejected, he would have been able to set up the Kingdom of Heaven on earth. In that case, God's full blessing would have been restored to Ishmael's descendants through the descendant of Isaac, Jesus.

Because of the failure of the Jewish people, God's providence was shifted to the gentiles. However, for the descendants of Ishmael, the position of Moses, who established the national foundation for the perfected Adam, had not yet been fulfilled. To fulfill this role, in preparation for the third Adam, Muhammad was sent as a prophet to Arabia.

During the 2,000 years since Jesus, the Jews have been scattered and persecuted in many countries of the world. At the same time, the foundation of Islam was laid and rapidly expanded to as far as China and Spain. In this way, Islam realized many of the hopes and ideals of Israel. However, the ideal of God's Kingdom on earth has yet to be realized through the third Adam.

Against this background let us look at Islam from the point of view of its providential role.

## **II. MUHAMMAD**

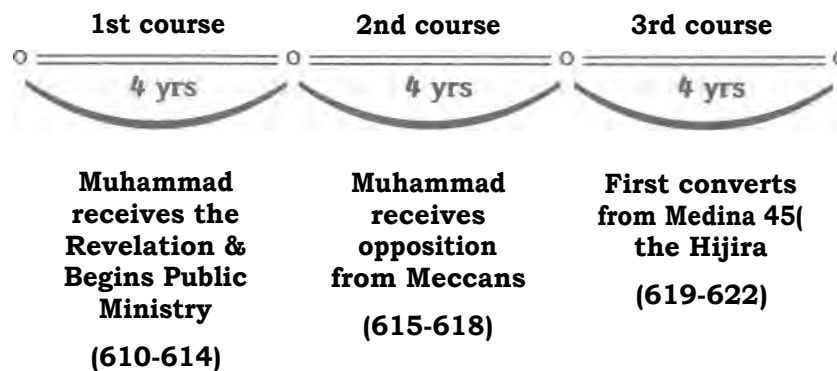
In the third chapter we discussed the relationship of Muhammad to the fulfillment of the perfected Adam's mission. We will now try to add the perspective of God's timetable to that understanding.

Like Moses in Egypt, Muhammad had a 40-year period of preparation in the satanic world of Mecca and Arabia before God called him to his mission. Born in 570, Muhammad's public mission began in 610, six hundred years after the advent of Christianity.

Mecca was the center of Arabian trade and the Arabian religions of the time. The Arabs, however, had primitive religious ideas and worshipped idols like the Egyptians of Moses' time. Muhammad's mission was to release them from the slavery of their own ignorance and establish a God-centered nation in their midst.

At the end of the 40-year period, Muhammad received a revelation from the angel Gabriel (XCVI 1-5). This marked the beginning of the revelations that make up the Koran. His obedience to the command to pass on what he had received marked the beginning of his public mission. Because of his belief and obedience, he was qualified to be the central figure of God's providence for the Arabs.

Paralleling Moses' three 40-year courses to establish a Foundation for the perfected Adam by uniting the Israelites and bringing them into the promised land of Canaan, Muhammad went through three 4-year courses in Mecca to lay the foundation to claim Medina as the base of a new nation.



### **A. The First Course**

Muhammad laid a Foundation of Faith in the first course by demonstrating complete faith in the Word of God in spite of persecution by the Meccans.

To lay the Foundation of Substance, the Meccans would have had to believe and follow him. However, they mocked him and his belief in the One Almighty God. In spite of the acceptance by some Meccans of Muhammad's words, the persecution intensified to the point that Muhammad had to send many of his followers to Abyssinia. Thus, the first course was not completed.

## B. The Second Course

The second 4-year course proved more difficult than the first. The Meccans opposed to Muhammad (led by Abu-Jahi) organized a boycott of his clan — the Banu-Hashim. This period climaxed with the death of his faithful wife, Khadijah, and long time protector, Abu Talib, head of the clan. By remaining faithful through this period, Muhammad laid the Foundation of Faith for his second course.

His rejection by his own tribe, and the boycott of his clan by most of the rest of Mecca, made it impossible to lay the Foundation of Substance. The second course to make a national foundation in Arabia failed because the Foundation of Substance was not realized.

## C. The Third Course

Muhammad could continue as God's central figure because his personal faith was unshaken. After being in exile from his own people for three years, he began to preach again in Mecca, but met with little success. After being rejected at Ta'if, he prayed deeply to God. His prayer was answered at the next Meccan pilgrimage and fair time. He met several Jews from Yathrib (later called Medina) who believed that Muhammad might be the prophet they expected, and saw in him a possible solution to the tribal conflicts disturbing their city.

When, two years later, 70 Muslims from Yathrib pledged themselves to obey Muhammad at the second treaty of Al-'Agabah, he had the foundation he needed to move to Medina.<sup>1</sup> These men were in the position of the 70 people of the family of Jacob who joined Joseph in Egypt, the 70 men appointed by Moses over the Israelites, and the 70 apostles appointed by Jesus to establish his church.

The Islamic Canaan was now Medina. Muhammad sent his followers ahead and then himself followed. As Moses had traveled three days before reaching safety on the other side of the Sea of Reeds, Muhammad hid for three days before he could safely travel to Medina.

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<sup>1</sup> The exact number of Muslims who pledged themselves varies from 70 to 75 in different sources.



Again Muhammad was faithful to God throughout this 4-year period and thereby laid the Foundation of Faith.

The Foundation of Substance was made by the Muslims from Mecca and Medina who united with each other and were obedient to Muhammad. They proved themselves through their willingness to die for him, first at the battle of Badr, and later on other occasions.

Once this Foundation of Substance was laid, Islam could be blessed. As Joshua had conquered the various tribes of Canaan after 120 years, now Muhammad, step by step, brought the Arabian tribes under his control.

After three battles with Mecca (Badr, Uhud and the Trench), that city finally gave in to the victorious Muslims. The Kaaba, which was in the same position to the Arabs as the tabernacle and temple had been to the Jews, was cleansed of idols and consecrated to the worship of the One True God.

In ten short years, by the time of his death in 632, Muhammad had united the whole of Arabia under his leadership. Although many tribes accepted Islam for political reasons, the condition could be accepted by God to represent a united nation on His side. Because of this national unity, the Arabs were able to expand and establish a world-wide empire.

The Principle shows us that Muhammad made conditions to restore the important symbolic numbers: 12 — the period of persecution in Mecca (610-622); 4 — the three 4-year courses in Mecca, preparing for emigration to Medina; 21 — the period (610-631) of Muhammad's public mission including exile from and return to Mecca; 40 — the period of Muhammad's personal preparation for his mission (570-610). His course then followed the similar patterns of the chief central figures that preceded him: Jacob, Moses, and Jesus. The strength of early Islam was founded on Muhammad's fulfillment of these central conditions.

### III. EXPANSION OF ISLAM

Islam was to be a body of people united in their faith in one God. Through obedience to God's Word as expressed in the Koran, they were to develop a God-centered life and prepare themselves for the advent of perfected man, the third Adam.

As Christendom united around the central figure of the Pope, Islam was to unite around the central figure of the Caliph. The Pope and Caliph were responsible to obey God and to constantly strive to realize unity among their followers.

As was described in the previous chapter, the purity of the original church was lost amidst conflict and, later, gross materialism on the part of the leaders. Because of this, the Christian providence was extended to 2,000, years and indemnity had to be paid by numerous saints, monks, and nuns, as well as through the suffering engendered by frequent, bloody wars.

In Islam, a rather similar course developed. During the early period of the orthodox caliphate, especially under Abu-Bakr and Umar, the development of the Islamic state was conducted with the firm intention of obeying the Koran and continuing the traditions of Muhammad.

The death of Umar signalled the beginning of deep conflict and division among the Muslims. Uthman was not strong enough to overcome the forces of disunity and, like Umar, fell victim to assassination.

In the history of Israel, after Joshua's death, those who inherited his position failed to carry out his work of freeing Canaan of idolatry. Thus, instead of establishing a kingdom and building the temple, the Jews passed through the 400-year period of the Judges. Only at the end of this period was a king chosen and the temple built. If Solomon, the third king, had not failed at the end of his reign, his powerful kingdom would have been expanded into an empire through the providence of the King of Kings, perfected Adam. Instead, it was divided into Cain-like and Abel-like nations. Abu-Bakr reversed the failure of the early judges who followed Joshua by actively enforcing the union of the tribes that Muhammad had effected. Instead of the nation reverting to paganism, it was strengthened in its new religion. Umar, the second caliph, carried on this tradition and saw that it was applied on a larger scale, as Islam expanded. Therefore, the extension of the providence of the Judges was not repeated in the history of Islam.

The role of the caliph was similar to that of the Judge, combining the functions of prophet, chief priest and king. Perfected Adam has a multiple role that likewise embraces the multiple responsibilities of religion and state.

Because Uthman, the third caliph, failed to maintain the unity of the Islamic state, the forces of division that had been gaining strength led to the division in the following generation of leadership between Ali's faction and the Umayyads.

The 40 years, beginning in 622 when Muhammad went to Medina, should have restored the 400 years of the Judges and the 40 years of Saul's reign. Instead, by the failure and schism at the end, this was not accomplished — much as Solomon's 40-year reign had also failed to restore the same periods.

Ali, because of his dedication to Muhammad, was qualified to be the leader of Islam, but the Umayyad house proved stronger and succeeded in establishing the caliphate in Damascus under their name.

The Umayyad caliphs were not, however, truly religious, using the title and position to expand the empire and control Muslim peoples. They represented a Cain-type nation, patterned after the northern kingdom of Israel that was established when the United Kingdom of Solomon was divided.

Because of the materialism of the Umayyad caliphs, God could not allow them to remain in their position as leaders of Islam. After 100 years, more Abel-like factions of Islam, including followers of Ali, combined forces to topple the Umayyads and to take control of the empire under the name of the leading faction — the Abbasids.

In this third stage of development, Islam rose to its greatest heights of achievement and made some of its greatest contributions to civilization.

Under the patronage of enlightened caliphs, like Harun al-Rashid, the various branches of human knowledge and culture were encouraged to develop. Great interest was shown in the works of classical Greece, which were translated and studied by Islamic scholars.

At a time we call the "Dark Ages" in Europe (because of the stagnation of civilization there), the Islamic world was making discoveries in medicine, geography, mathematics and other fields. No city in Europe could compare with Baghdad in either architectural achievement or civic organization.

When Islamic civilization itself later became stagnant, and Europe started to come alive, it was Arabic translations and commentaries of Aristotle, Plato and other Greek philosophers that fueled the new-born intellectual fires. In this way, Islam played a crucial, providential role in stimulating the great changes in Europe which paved the way for the 400-year period of final preparation for the third Adam.

The providence for Ishmael's descendants could have reached its fulfillment when the "new Israel", Christianity (inheritor's of Isaac's lineage), was finally in the position to restore the failure of Israel by preparing for and receiving the perfected Adam. Charlemagne's coronation as king over the United Christian Kingdom (800 A.D.) was to begin the providence of uniting all Christendom to this end.

At the same time, the Islamic state had reached its greatest strength as a unified empire. Although its leader at the time, Harun al-Rashid, made contact with Charlemagne, even exchanging embassies and presents with him, no real unity was achieved between the two empires. Christendom, inheriting the Abel (Isaac) position, was to serve Islam, which inherited the Cain (Ishmael) position. This was not done, and so no spiritual union was achieved between them.

By being impure and disunited, Christendom failed to qualify as a true Abel. No heavenly model of society was manifest by it to attract Islam. Instead of Abel and Cain working together to build the Kingdom of Heaven on earth, they have been fighting each other — Christendom received the punishment of the Crusades, and both sides have suffered since through frequent conflicts.

The 200 years of Islamic history, roughly from 610 to 810 A.D., represented the 2,000 years of history preparing the nation of Israel to receive the Messiah. As the failure discussed above prevented the third Adam from coming at that time (at the conclusion of the 200 years), the providence of Islam, like that of Christianity, had to be extended. From the time of Harun al-Rashid, Islam has reflected and complemented Christendom's providential course.

As the United Christian Kingdom was divided into East and West Franks, so also was the unity of the Islamic state divided. As we have seen throughout the providential history, peoples, nations, or empires that fail to fulfill their roles have to be divided, in order to separate the Cain-like elements from the Abel-like elements, enabling God to have a new object with which to work. This occurred in

Christendom (through division into East and West Franks) and in Islam (through the break-up of the empire into smaller domains).

The serious disintegration and decline of united Islam became pronounced in the 10th century and continued till the death blow was dealt by the Mongol hordes overrunning the very heart of the former Islamic Empire and finally sacking Baghdad itself in 1258.

Although the Mongols themselves had converted by the end of the 13th century, Islam had in effect been taken captive by outside force. Thus, while Christendom was passing through the period of Papal exile and return, Islam was also trying to recover. The Sufi movement developed rapidly at this time and played an important part in converting new peoples to Islam. With its emphasis on actual spiritual contact with God, we can judge its development to be providential in preparing for the unification of all peoples under the Parenthood of the One God.

#### **IV. PREPARATION FOR THE THIRD ADAM**

At the very time (1517) that the Protestant Reformation was getting under way (at the beginning of the final 400 years of preparation for the third Adam), Islam was also going through some great changes that set its course for the next 400 years. In Persia, Isma'il crowned himself Shah in 1500 and led religiously inspired troops in a storm of conquests that rapidly expanded his domains. This continued until 1514. At the same time, the Ottomans were gathering strength, and, with their conquests in 1517 of Syria and Egypt, began domination of much of the Muslim world that lasted 400 years — until the First World War.

The rise of the Shi'a sect of Islam, centered in Persia, was providential since Shi'a belief includes the important focus of the Mandi, or "Rightly-guided One." Since the 400 years beginning in the early 1500s has been the time of preparation for the third Adam, the knowledge that such a figure is to come to establish a true world has, of course, been of great importance.

With the help of The Principle, Muslims will be able to recognize more clearly the necessity of a new central figure who will come to realize God's ideal on earth. The two sects will be united with each other (as all religions will be united) by the third Adam.

The fall of Baghdad was by no means the end of Islamic growth. The empire that had once stretched from Spain to China was no more, but most of the countries conquered for Islam remained Muslim or at least maintained a large Muslim community.

The Ottoman empire that expanded rapidly at the beginning of the sixteenth century was not particularly significant in spreading the faith of Islam. Much more effective were the activities of Muslim traders who settled ever further from their Islamic homelands, and the Sufi movement within Islam that proved successful in converting many peoples, especially among the central Asian tribes.

As European navigators were discovering new parts of the world and opening the way for the Christian missionary movement, Islam was steadily making headway through largely overland expansion. Large sections of Africa and Southeast Asia were added to its domain.

The providence behind the expansion of monotheism into formerly pagan areas of the world was the preparation of people all over the world to receive the third Adam. Without knowledge of God and His providence, it is impossible for man to appreciate the need for a perfected man and the importance of living one's life in accordance with divine will.

The 400 years of preparation were not a particularly good time for Islam. The Ottomans, who were more conservative than progressive, dominated a substantial portion of the Islamic world. Their admiration of the glorious past and the imitation of it dominated Islamic institutions.

As European power grew and her armies began to make inroads into the Islamic world, Muslims were confronted with the fruits of Western progress. The Ottoman empire received its death blow in the First World War. Most of the other Islamic countries were by this time under Western control.

The role of Islam has been transformed through the forces generated by the flow of history. God has His timetable, and the many parts of His scheme must fit into place according to His will. Let us now then try to assess the role of Islam today.

## V. ISLAM TODAY

The strength of Islam lies in its belief and faith in the power of One God. To meet the challenge of the 20th century, Islam must continue in this belief but seek, in particular, the will of God for man today.

It is not so important for us to gaze at the past with unreal imaginings of previous glories that have no special relevance to our present situation today. It is clear that God's providence has included the rise of Western science, technology and new political and economic systems, just as His providence did for Islam in the ninth and tenth centuries. What does this imply for Islam?

Most Islamic nations have adopted Western political systems and are eager to partake of Western science and technology. To put on a jacket made in the West is not to become a modern Western man, however. Many Muslim intellectuals are ambivalent regarding the West. They want the products of progress, but at the same time want to keep their Islamic orthodoxy. This situation has built up a tension that cries to be relieved.

The West has suffered from its overemphasis on material progress. Western development was encouraged by the separation of Christian orthodox thinking from the fields of science and economics. However, it now lacks internal direction and motivation. For the Islamic world to avoid the same trap, it must stand firmly on the spiritual essence of its faith and, at the same time, free itself of some of its non-essential dogmas.

For today's Muslim, the most important responsibility is to open his heart to God's providence for modern man. This, of course, centers on the third Adam. It is, therefore, our responsibility to prepare ourselves to receive the third Adam and his message of truth.

This truth will bridge the gap between science and religion and, thereby, show the way for Islam to find its place in the world today.

The solution for Islam originates in the same truth as the solution for Christianity, Judaism and all other faiths. Members of each religion must recognize that their holy books, though they contain essential truths, do not represent the unlimited truth and knowledge of God. There is no limit to what God can reveal to us. The revelation that the third Adam brings will not contradict the major religions,

but will enhance them and will clarify ambiguities which have kept the faiths apart.

For Islam to fulfill its providential role, it must unite with the third Adam and God's providence for this time in history.

## CONCLUSION

In this chapter we have attempted to show the background for Islam, the providential reasons for its emergence, and the general course of its expansion and development. We have also tried to show the importance of Islam in the overall development of God's providence in the past 2,000 years.

After 1400 years of existence, Islam is confronted with an unprecedented challenge. The challenge is not to compete with the West in terms of material abundance, but to free itself of extraneous concepts and, working from its essential spiritual base, prepare itself for the new age to be initiated by the third Adam.

The final chapter of this book will examine the providential significance of the prominent events of the twentieth century and their relationship to the coming of the third Adam.



## **CHAPTER TWELVE**

### **THE THIRD ADAM**

#### **INTRODUCTION**

We have traced the advance of providential history through 6,000 years to the present. We have shown how this history has been divided into three periods, each approximately 2,000 years long, and each containing a pattern of events that parallels the providence of the other two. Our discussion of the history of restoration has led us now to the twentieth century.

From the point of view that we are now in the Last Day (as presented in Chapter Four) and that we have completed the third stage of providential history, we can expect the world to pass through unusual events as the man chosen to restore Adam appears.

This, indeed, has been the case in our twentieth-century world. In spite of remarkable progress in so many areas of human endeavor, the world has been ravaged by international wars and is threatened at present with a greater conflict that could have unimaginable consequences for humanity.

There are numerous reasons for war, such as economic and political reasons. However, factors such as these, usually taken into account by historians, are in themselves external. The internal forces behind war are related to the battle between good and evil.

Ever since Satan first dominated man and consequently the whole world, he has striven to make his control absolute. Man, by originally obeying Satan, gave Satan the chance to act on earth before God. Therefore, in history, we have always seen the satanic imitation of God's ideal appear before the appearance of God's true ideal.

In the twentieth century, since mankind has reached the consummation of the history of evil, Satan has made his greatest effort to dominate the world in imitation of the ideal that must ultimately be realized by God.

This struggle, culminating in the world wars, has had two chief purposes from God's standpoint:

1. To restore horizontally among mankind the whole of fallen history.
2. To pay the indemnity needed to restore the position of perfected Adam and enable the man in that position (the third Adam) to fulfill the Three Blessings.

We will now examine the world wars from the perspective of God's providence in the twentieth century, and then discuss the qualifications of the third Adam and of the nation chosen to receive him.

## **I. WORLD WAR ONE**

The First World War came right at the end of the 400-year period of preparation begun in 1517 with the Protestant Reformation. Through this war, indemnity was paid to (1) restore the position of perfected Adam; (2) restore the First Blessing and the Three Blessings in the formation stage; and (3) make the conditions necessary for the birth of the third Adam and the fulfillment of the formation stage of his mission.

Although in the satanic world there is no absolutely good nation or people, there is always a relatively more righteous side in every conflict. (This righteousness is determined by the degree to which men respond to God.) In the world wars, then, there was a righteous side and a satanic side.

More explicitly, Satan has been trying to set up his false imitation of the trinity of Adam, Eve, and Iblis. God has opposed this with a heavenly Adam, Eve, and Iblis (as before the Fall). Nations were put in these significant positions in the conflicts of the twentieth century.

In World War One, Satan used Kaiser Wilhelm **II**, with his ideal of German conquest and world-wide dominion, as his Adamic figure. Austria-Hungary was put into the fallen-Eve position, and Turkey the fallen-angel position. United together as the Central Powers, they attempted to dominate the world in satanic imitation of the one world that would have been formed by Adam and his descendents.

On the Abel side, America, as the Adamic nation, England, as Eve, and France, as the angel, fought the Central Powers, enabling the Allies in their victory to achieve a victory for God.

Through the suffering of this war, indemnity was paid for the formation stage of the restoration of God's Three Blessings; the condition was met for the restoration of the First Blessing; a foundation was established upon which the third Adam could be born.

## **H. WORLD WAR TWO**

In the Second World War, Satan used Hitler with his ambitions of world conquest and a pan-Germanic state to try and control the world. Japan was in the position of fallen Eve and Italy in the position of the fallen angel.

Each of these nations had a totalitarian form of government that enabled Satan to dominate all the people by dominating the leader. Each was also characterized by policies of religious persecution and of tyranny.

Hitler himself was the satanic imitation of Jesus. Both of them had lonely lives, suffered miserable deaths, and disappeared mysteriously afterwards. Jesus, however, was striving to build God's Kingdom on earth, while Hitler was striving to build what would have been hell on earth.

Again the three key nations, America, England and France, united to form the center of the Allied Forces in resisting the Axis Powers. The indemnity paid through their suffering established the condition for the restoration of the Second Blessing, and the restoration of God's Three Blessings in the growth stage, enabling the ministry of the third Adam to develop.

## **HI. THE THIRD WORLD WAR**

The advance of technology has given man even greater scope to implement his desire for either good or bad. Destruction in World War Two was greater than in World War One because of the much greater effectiveness of the weapons used.

At the same time, the arena of battle has in effect shrunk to a much smaller size, since the means of transportation and communication have been so greatly improved.

These external phenomena have contributed to the emergence of our present world situation where more than ever before good and evil are polarized into two distinct blocks, one Abel-like and the other Cain-like. The first is the free world based on democracy, and the second is the communist world based on Marxism.

The Marxist world provides a comprehensive ideology (based on the theory of dialectical materialism) that promises its followers an ideal world in which each gives according to his ability and receives according to his need. This ideal world is, of course, without God or any relationship to His Principles. Many people have been deceived by this false ideal despite the fact that it has been completely impossible to achieve in reality. (No communist state today can be considered anything even remotely related to an ideal society.)

In opposition to this great effort of Satan is the free world with its guarantees of personal and religious liberties.

World War Three is then the conflict between these Cain-like and Abel-like sides. The conflict is essentially ideological and must ultimately be won on that level. The key to victory lies in the development and demonstration by the West of a much better way of life than the communist world is able to offer.

The communist nations have been successful so far because of their unity centered on a well-defined ideology. The West has lacked strength because it has lacked such a unified ideology.

God's solution for this problem is to provide the free world with the ideology it needs through the third Adam. God's Way of Restoration is the true way and the only way through which to achieve a life of happiness and fulfillment, a world of peace and harmony.

The success of the free world in winning the ideological war depends on its uniting with the third Adam.

If ideological victory is not won, the physical war that must ensue is unthinkable in its proportion and in the human suffering it would inevitably engender.

On the other hand, if the victory is won on an ideological level, the last great effort of Satan will be overcome and all the peoples of the earth will be liberated from falsehood and evil by the truth of God.

God always fulfills His portion of responsibility; the form and outcome of World War Three depend on us fulfilling our portion of responsibility by following the third Adam. If, as in World War One and World War Two, the Abel side succeeds, the condition will be made to restore God's Three Blessings in the completion stage, and to complete the Third Blessing enabling the third Adam to complete his mission by fulfilling God's will on earth.

It is clear that we are now living in the most crucial time in the history of man, and that each one of us must seek God's guidance and direction so that we can fulfill our personal responsibility in life.

If the key to the victory of truth lies with the third Adam, it is essential for us to understand what kind of man to expect.

#### **IV. THE THIRD ADAM**

We have made frequent references to the third Adam (perfected Adam) in this book. The number of references indicates his importance, and the various contexts in which these references appear shed light on his mission. Now, however, we must try to delineate his personage and providential role more clearly.

##### **A. His Mission**

According to the Way of Restoration, he must completely restore the position of fallen Adam and fulfill the Three Blessings that neither Adam nor any of his descendants were able to fulfill in the past. Since the history of Restoration has been very long, the third Adam has to restore horizontally the vertical conditions set up over thousands of years by central figures chosen by God to restore Adam. This means that in his life he must go through all the difficult courses of these central figures, so that he can inherit their conditions, and personally represent before God the culmination of the Dispensation for Restoration.

In particular, he must go through the course of the second Adam, Jesus. He must, of course, go beyond all historical figures to accomplish the ultimate will of God. By doing so, he completes their work and provides the means for their

followers to enter the completion stage of growth — the Kingdom of Heaven on earth.

He must go through all the trials and tribulations that Muhammad had to endure and even more. By going the way of Muhammad, he qualifies to lead all Muslims into the Kingdom of Heaven on earth. They must recognize and follow him in the same way that Christians must recognize that he has gone the way of Jesus.

In this way he must fulfill the hopes, expectations, and prophecies of all religions, so that through him all people can become one.

Prophecies regarding him vary from one religion to another: Christians are expecting the return of Christ, some Muslims are expecting the Mandi, Jews are still expecting the Messiah, some Hindus are expecting a new universal Avatar, while Buddhists, the return of Buddha. Since God works through one universal central figure at a time, the third Adam must fulfill the expectations and criteria of all these various religions.

His mission is not just religious in the sense of conveying a new revelation from God, but also practical in demonstrating the application of this new Truth in the fields of politics, economics, science and every area that affects the structure of our world today. All our various institutions must be re-aligned in accordance with God's will and desire.

He himself must be the model for a true man. He must establish a true family whose children are free of Original Sin. He must create a model society in which inter-personal relationships are properly God-centered. He must direct a nation to be truly righteous in order to restore all its institutions and be the model for other nations of the world. He must also establish guidelines for the interaction of nations so that international justice can become a reality, and peace and harmonious interchange become the absolute rule.

## **B. The Man**

Certainly no ordinary man could accomplish a mission like this. He must have a unique ancestry and family background to give him the necessary qualifications. He must certainly be of very high intelligence and able to use what he is given effectively. He must also be physically strong to withstand the hardships he

must endure. Satan will attack him more severely than he has attacked anyone else in the whole of history because he poses the greatest threat to satanic dominion of this world. To overcome Satan he must have great spiritual wisdom, strength and perseverance.

At the same time, he cannot be a supernatural being. Only a man can restore fallen man. Only a man can fulfill man's portion of responsibility. Only a man can fulfill the Three Blessings intended for him. It is a pure and restored man that God desires most to see and has waited so long to find. Nothing else can satisfy Him as man's struggle throughout history has so clearly shown. God created man because man can give Him true joy. How great will God's joy be when he finally receives what He has awaited so long!

## **V. THE CHOSEN NATION**

The nation that is blessed to receive the third Adam must fulfill certain conditions.

The most important of these is that the native people have a ready heart to receive a new leader and a new revelation of truth. They must be a people of deep conviction and faith, but not bound by dogmas. They must be willing to suffer in order to pay the price of indemnity needed to receive God's blessing.

The nation must undergo a period of suffering and persecution (as the nation of Israel did in Egypt). This is the national condition that must be made in order to receive the third Adam.

It must contain elements of the various religions of the world, for in it the solution to the present division among religions will be shaped.

As the nation that must sacrifice itself for the whole world, it must first be cut (as Abraham had to cut the sacrifice), so that the satanic, Cain-like elements in it can be separated from the heavenly, Abel-like elements. The Abel side must then subjugate the Cain side with wisdom and love, thus setting the pattern for world-wide resolution of the Cain-Abel conflict.

The nation must also be prepared from its own history to receive the third Adam. Prophecies and signs must point to its unique mission as a nation.

As a nation it must not have been aggressive in its history, for it must bring peace to the world.

To which nation will the third Adam come?

A nation qualified to fulfill this position is Korea. Korea has an ancient history, dating back 4,300 years. It has always been peace-loving. Its people are generous and deep-hearted. They are deeply religious and sacrificial. As a nation, Koreans underwent 40 years of cruel persecution under the Japanese (from 1905 to 1945) which was equivalent to enslavement. The country is now divided with a notoriously harsh communist regime in the north and a democratic republic in the south. In its history there are several prophecies foretelling the arrival of a true and perfect world-savior in Korea.

Korea then is the land chosen by God to receive the third Adam. It has been carefully prepared for this role. Today it is divided, but through the rapid development of South Korea and the unfolding of the third Adam's mission it is bound to be re-united by the Abel side, so that it will become the model nation for solving the problem of communism.'

## **CONCLUSION**

In this chapter we have tried to show the underlying reasons for the tumultuous events of the twentieth century. Even the casual observer of recent history must be awed at the extent of upheaval and transformation the world has undergone.

The two chief causes for this, as has been indicated, are the indemnification of the whole of human history, and the preparation for the fulfillment of the third Adam's mission.

We are now in the midst of the greatest and most significant conflict of all — that between communism and the free world. The outcome depends on us.

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<sup>1</sup> The fact that sixteen nations of the U.N. fought to defend South Korea against North Korea's invasion signified the importance of Korea to the world, even though it has not as yet been fully evidenced. Turkey was one of those sixteen nations.



As we have shown, the conditions were made in World War One that made the birth of the third Adam possible. The indemnity of World War Two made it possible for him to begin his mission. It is now our responsibility to receive his message and follow him.

As the West rose greatly in the last 400 years, let Islam now prove its spiritual strength and depth in fulfilling its heritage and mission by serving the third Adam. If it can do so, Muslims will have a great future to anticipate as all that was promised in the Koran will be fulfilled in the Kingdom of Heaven on earth.