

VI

Why was the Fall Permitted?
Does God Provide Salvation?

God is Almighty and foresees man's intentions. Therefore God foreknew the fall of Adam and Eve. They suffered themselves to be seduced by a serpent, and God did not avert this by his divine providence. Their first son Cain killed his brother Abel, and God did not withhold him from this act at the time by speaking to him, but rebuked him after his crime by cursing him. The Israelites worshipped a golden calf in the wilderness, and acknowledged it as the God who led them out of the land of Egypt, and though God saw this from Mount Sinai near by He did not attempt to prevent it. David numbered the people, and in consequence a plague was sent upon Israel for three days, by which many thousands of people perished, and God not before but after this deed, sent Gad the prophet to David and announced punishment. So God

did not interfere with Sclomon in establishing idolatrous worship, and many kings after him profaned the temple and the holy things in it. Finally that nation crucified the Messiah.

In considering these and many other things one may raise a serious question, namely why does the Almighty God and Loving Father not prevent man from falling or intervene to save him from committing sin by his divine providence. And why does God make provision after and not before the fall that every one may be saved. Why did the Almighty allow such a long time in history before He accomplished the salvation of man. These questions are left unanswered. There is nothing in the created universe that is made apart from the principle of creation.

All creatures must pass through the three stages: Regeneration, Growth, and Perfection, and the process to reach the stage of Perfection is ruled by the autonomy of the principle. God is the dominator of the principle and rules according to the result of man's growth by the principle. This period of Growth is called God's Dominion of the Result of the Principle. God does not rule or interfere with any creature, but every thing and all natural phenomenon runs orderly by the autonomy and control of the principle itself. All things are made for man and God gave him the domination over them. It was God's desire to rule the entire world through man whom God was to rule directly.

However Adam fell before he reached the standard of Perfection and he never attained the lordship that was promised him at the time of creation. Therefore Jesus, the perfect second Adam alone

restored the qualification of dominator. "For God has put all things in subjection under his feet. (I Cor.15:27-28) But when it says, all things are put in subjection under him, it is plain that he is excepted who put all things under him." (I Cor.15:27-28) From this verse it is plain that the dominance of creation is in man's power and God does not directly rule them. Man was to rule all things when he grew to perfection, and God rules man only after he grew to perfection. In this way God rules the whole creation. This is the principle of creation which God set up. Then why did God not interfere with in the fall of Adam and Eve? Their sinful deed was committed in the highest degree of Growth Stage. The reasons why God did not interfere with and avert the fall of Adam and Eve are as follows;

1. In Order to make the Divine Principle absolute and Perfect

The Principle God set up must be absolute and perfect because God is absolute and perfect. According to the absolute principle that God should not interfere directly with the man who had not reached the standard of perfection. If God interfered with man's sinful deed committed in the stage of imperfection and treated him as though if he were already perfect, then it would have resulted that God ignored the absoluteness and perfectness of the principle He had made. Therefore He would not interfere with man in committing sin.

2. In order to Make Man the Lord of All Creation

The whole creation made in five days was growing to the standard of perfection and was now waiting for man who was created on the sixth day to be made perfect and take up his position as the dominator. To become the Lord of the whole creation man had to pass through the processes toward perfection in common with all creation. But even in perfection man must be superior to the other creatures. If God interfered with the fall of Adam and Eve who were still in an imperfect stage according to the principle, it would be equal to recognizing them as perfect and giving them dominance decisively over the creations. On the other hand if God had forewarned them against the Archangel's temptation then He would have ignored their dominance over the Archangel. So God did not interfere with the fall of man.

3. In Order that God Alone should be the Creator

God did not interfere with the things that He did not create such as sin or hell. If he had interfered with them, the result would be to give them the value of creation. If this were so, He would have made a new principle which would justify the fallen deed for Satan's sake. Then Satan would become another creator because his non-principled act, would be regarded as an act in accordance with the principle. This is against the principle after all. Therefore God did not interfere that He

alone should be the Creator.

Since the fall mankind remains under 'the Dominion of the Principle' and cannot live under God's direct guidance. Therefore the role God plays and the responsibility He takes for man's salvation is ninety five percent and only five percent is left for man to do. Not knowing this principle the central figures on the history of restoration failed to carry out their own responsibilities and the prolongation of the providence was repeated. It is unknown yet why Moses could not enter the land of Canaan but was allowed to view it from a distance because he struck the rock twice with his rod. (Num. 20:11) God carried out His 95 % of responsibility by performing miracles, dividing the Red Sea, leading the people of Israel by pillar of cloud by day and the pillar of fire by night. Moses' responsibility of only 5% was left for him to do. Moses should have struck the Rock once but he did so twice. This was the 5% that he should do by his wisdom, and if he had done it well the 95% of God's grace would have born fruit in Moses. Therefore God does not interfere with the 5% man has to do.

As for Abraham God taught and led him in detail, but He did not interfere with Abraham in his offering by which he was to be qualified as the father of faith. The cutting of the offering of the dove should have been done by his wisdom, and this was his responsibility to carry out, but he did not cut it in two and immediately the Lord said to him, "Know of a surety that your descendants will be sojourners in a land that is not theirs, and will be slaves there and they will be oppressed."

for four hundred years." (Gen. 15:13) Noah's household also failed in their responsible part and the judgment by flood was nullified. The children of Israel made the same mistake and crucified Jesus.

We all have the five percent to do by our own wisdom. No matter how great God's grace of salvation is we could have no part in it unless we set up a condition of faith which is only five percent to God but one hundred percent to us.

"Behold, I stand at the door and knock, if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me." (Rev. 3:20) The Lord is to receive you and knocks at the door of your heart, but it is your responsibility to open the door, and if you do not carry out your part the Lord cannot build up a relationship with you. Therefore he who does not seek cannot find, he who does not knock cannot enter, in other words the grace of God is not given to any who do not carry out their responsibility.

God called Moses to lead the chosen people to the land of Canaan, but such a definite predetermination was not fulfilled due to the faithlessness of the people. (Num. 14:29) Adam and Eve were also predetermined to reach the standard of perfection and become the Tree of Life, but God's will was not fulfilled because they did not carry out their own responsibility. In the case of Noah God's providence in the judgment by flood and saving Noah's household was not fulfilled due to the sinful act of Ham.

The God of Order and Principle never works against the principle that He set up. If He had worked by power apart from the principle he could have destroyed Adam and Eve and created another

man and woman, and it would not have taken Him such a long time to redeem mankind. Why should He send Messiah and provide the way of salvation through suffering? We may think that St. Paul was converted through a supernatural event, but we must not forget that he responded with his wisdom to the call of God which was ninety five percent and he carried out his own responsibility to enable God's will for him to be fulfilled.

Jesus healed ten lepers at once and only one of them returned to thank Him; the people of Israel witnessed the resurrection of Lazarus, Jesus fed five thousand people with five loaves of bread and two fishes, yet still they betrayed Him. It is evident that supernatural signs and miracles are not the absolute evidences which produce faith in God. Every important figure on the providential course of restoration had his own 5% of responsibility to carry out, and when he did not do it strictly God's will was diverted to another channel. "The Lord looks down from heaven upon the children of men, to see if there are any that act wisely, that seek after God." (Ps. 14:2) "I bear them witness that they have a zeal for God, but it is not enlightened." (Rom. 10:2) When John the Baptist sent his disciples to Jesus and asked "Are you he who is to come or shall we look for another." Jesus answered them, "God and tell John what you hear and see." From the work of Jesus, John should have judged whether he was the Messiah or not. Thus the use of man's wisdom and judgment are emphasized, because there is a definite role that man must play to fulfil His will. God is now revealing to every one the Dispensation of the Last Day. We must see the signs of the age and find out the will of God with our own wisdom and judgment. God is now knocking at the door of our heart and it is us who ought to open it.