

Becoming God's Children—Fallen Nature (Part One)

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A Personal Reflection.

You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. (John 8:44)

What made Jesus refer to his contemporaries as Satan's children? In other words, what is it that makes fallen human beings Satan's children? The answer is: Fallen nature. What is fallen nature?

Before defining fallen nature, let's first find out how many fallen natures there are.

Using the Divine Principle, some people say that there are four fallen natures. Others say that the number of fallen nature is unlimited. Who is right? Who is wrong?

Using the Divine Principle, it is my understanding that there is only one fallen nature. Yes, one fallen nature; not four, not a lot. Only one.

I believe that most of us have wrongly read the Divine Principle as pertaining to (the number of) fallen nature. The Divine Principle does not say that there are four fallen natures. The Divine Principle does not even speak of fallen natures (plural); it speaks of fallen nature (singular). Let us go to the Fallen Nature section of the Divine Principle and read what is written. For your convenience, I have included the text from the Divine Principle here:

4.6 The Primary Characteristics of the Fallen Nature

Eve inherited from the Archangel all the proclivities incidental to his transgression against God when he bound her in blood ties through their sexual relationship. Adam in turn acquired the same inclinations when Eve, assuming the role of the Archangel, bound him in blood ties through their sexual relationship. These proclivities have become the root cause of the fallen inclinations in all people. *They are the primary characteristics of our fallen nature.*

The fundamental motivation which engendered these primary characteristics of the fallen nature lay in the *envy* the Archangel felt toward Adam, the beloved of God. How can there be anything such as

envy and jealousy in an archangel, whom God created for a good purpose? The Archangel was endowed with desire and intellect as a part of his original nature. Because the Archangel possessed an intellect, he could compare and discern that God's love for human beings was greater than the love God gave to him. Because he also possessed desires, he had a natural yearning for God to love him more. This desire of the heart was naturally conducive to envy and jealousy. Envy is an inevitable byproduct of the original nature, like the shadow cast by an object in the light.

After human beings reach perfection, however, they will never be induced to fall because of incidental envy. They will know deep inside that the temporary gratification they might feel by attaining the object of their desire is not worth the agony of self-destruction that would ensue. Hence, they would never commit such crimes.

A world that has fulfilled the purpose of creation is a society built upon organic inter-relationships much like the structure of the human body. Recognizing that the downfall of an individual would cause the whole to perish, society will keep its individual members from such self-destruction. In this ideal world, the envious desires that arise incidentally from the original nature will be channeled into spurring the progress of humanity. They will never cause people to fall.

The primary characteristics of the fallen nature can be divided broadly into four types. The first is failing to take God's standpoint. A principal cause of the Archangel's fall was his failure to love Adam with the same heart and perspective as God; instead he felt jealous of Adam. This led him to tempt Eve. *An example of this characteristic of the fallen nature is when a courtier feels jealous of the king's favorite instead of sincerely respecting him as one whom the king loves.*

The second is leaving one's proper position. Seeking more of God's love, Lucifer desired to enjoy the same position of love in the human world as he had in the angelic world. This unrighteous desire caused him to leave his position and fall. People are induced by unrighteous desires to step beyond the bounds of what is right and overreach themselves because of *this primary characteristic of the fallen nature.*

The third is reversing dominion. The angel, who was supposed to come under the dominion of human beings, instead dominated Eve. Then Eve, who was supposed to come under the dominion of Adam, dominated him instead. This disruption of the proper order has borne bitter fruit. Human society is thrown out of order by people who leave their proper position and then reverse the order of dominion. These repeated occurrences are rooted in *this primary characteristic of the fallen nature.*

The fourth is multiplying the criminal act. After her fall, had Eve not repeated her sin by seducing Adam, Adam would have remained whole.

The restoration of Eve alone would have been relatively easy. However, Eve spread her sin to others by inducing Adam to fall. The proclivity of evil people to entangle others in an expanding web of crime stems from *this primary characteristic of the fallen nature*. (EDP., pp. 72-74; *emphasis added*.)

See! According to the Divine Principle, there are four primary characteristics; not four fallen natures. These characteristics are:

1. Failing to take God's viewpoint
2. Leaving one's proper position
3. Reversing dominion
4. Multiplying the criminal act

We can thus deduce that there is only one fallen nature. Now, how can we define fallen nature? We can define fallen nature as the nature of evil mind. In other words, it is the expression of evil mind. This means that fallen nature is the opposite of original nature, which is the expression of the original mind.

The second chapter of the Divine Principle begins as follows:

All people have an original mind which inclines them to reject evil and pursue goodness. Yet, even without our being aware of it, we are driven by evil forces to abandon the goodness which our original mind desires and to perform evil deeds which, in our innermost heart, we do not want to do. (EDP, p. 53)

Here, the Divine Principle indicates that fallen human beings possess not only the original mind, but the evil mind as well. Let us define each mind separately, beginning with the original mind.

According to the Divine Principle, "The *original mind* is that faculty of the human mind which pursues absolute goodness" (EDP, p. 50). In other words, the original mind is that something within us that leads us to do and be good or to want to do and be good.

As for the evil mind, it is written in the Divine Principle, "As long as our spirit mind and physical mind are under the bondage of Satan, the functioning entity they form through their give and take action is called the *evil mind*. The evil mind continually drives people to do evil" (EDP, p. 51). In other words, the evil mind is the faculty of the human mind that pursues evil. Meaning that it is that something within us that leads us to do and be evil or to want to do and be evil.

This means that the human mind, which was created with the innate ability to pursue only absolute goodness, has acquired a new ability, the ability to pursue something other than goodness—evil.

In conclusion, since there is only one original nature, which is the expression of the original mind, there can only be one fallen nature. Because there is only one evil mind, it makes sense that there should only be one fallen nature, which is the expression of the evil mind. We can identify and distinguish fallen nature using the four primary characteristics.

God's nature is what the Divine Principle calls original nature. And Satan's nature is what the Divine Principle calls fallen nature. For us to become God's children, for us to become individuals of Cheon Il Guk, we need to better understand fallen nature.