

## **Becoming God's Children—Fallen Nature (Part Two)**

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*A Personal Reflection.*

After having defined fallen nature in Part One, let us elaborate on it further here in Part Two.

While teaching the Divine Principle, most if not all of us have taught that jealousy is fallen nature. We probably have taught so based on the following passage from the Divine Principle:

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. (EDP., p. 73)

Can jealousy be anything but fallen nature? If jealousy is fallen nature and nothing else, how can we explain the following biblical verse?

You shall not bow down to them [other gods] or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me. (Exodus 20:5)

In this verse, the Bible reveals that God is jealous. If jealousy is fallen nature and nothing else, how can God be jealous? Does that mean that God has fallen nature?

Jealousy is a byproduct of the natural tendency of wanting to be valued and appreciated, or of wanting to be loved, and to receive love and attention. It is a natural feeling that is triggered by the fear of losing what one loves, has, or would like to have—a lover, a possession, a position, a status, etc. It can be expressed with the question, “How dare you love him/her more than you love me?”

Lucifer feared that he was losing his status to Adam. There was nothing wrong with him feeling that way. However, it became a problem as he developed this feeling beyond the purview of the original mind.

The tendency to compare the level of love one receives is, by itself, not fallen nature. However, the feeling that ensues, may be fallen nature if it is the expression of the evil mind. Jealousy, as we commonly know it, is the feeling that expresses the evil mind. This is why we readily classify it as fallen nature. However, jealousy, as the feeling that stems from the tendency of comparing and assessing one's level of appreciation and love received compared to others, can also be original nature. In short, jealousy can be the manifestation of either original nature or fallen nature.

People who feel jealous feel so as a result of wanting to protect what they don't want to lose. How they do so depends on whether their jealousy is a manifestation of the original nature or fallen nature.

It is also believed that envy is nothing else but fallen nature. However, according to the Divine Principle, "Envy is an inevitable byproduct of the original nature, like the shadow cast by an object in the light" (EDP, p. 73). This means that envy was created by God. However, in the reality of the Fall, envy can be the manifestation of either original nature or fallen nature. Envy can be expressed with the clause, "On top of what I have, I would like to have what you have." It is a natural tendency to desire good and better things whether or not they belong to somebody else. As long as we don't let our fallen nature take over.

In other words, envy is a natural feeling that is triggered by the desire of wanting what someone else has. The problem is not the tendency itself but the feeling that ensues. How people feel after seeing that someone has a talent or something that they would like to have possessed is actually what becomes the problem. If one develops the feeling of wanting to snatch a desired thing from the one who possesses it, that is fallen nature. However, if one develops the feeling of wanting to learn how to acquire the desired thing similar to the one that the other person possesses, that is original nature. Due to the fall, an original tendency can result either in original nature or fallen nature. An original nature will result in a good deed if an action is taken based on it, whereas a fallen nature will result in sin if an action is taken based on it.

Hence, jealousy and envy become fallen nature when they encompass the four primary characteristics of fallen nature, which are: (1) Failing to take God's viewpoint, (2) Leaving one's proper position, (3) Reversing dominion, and (4) Multiplying the criminal act.

For instance, a person who feels desirous of what someone else possesses and (1) takes an approach that is not in accord with God's viewpoint, may end up (2) forgetting right from wrong, which will lead to (3) self-centered justifications as to why go ahead and appropriate the desired object. If this person stops and refrains from such a feeling, this will not be fallen nature. However, if the person (4) continues to nurture such a feeling, then and only then it will become fallen nature. And once the person acts on it, it then becomes sin. Once a feeling becomes fallen nature, Satan becomes

the sole master of it. Basically, fallen nature establishes a base upon which Satan can substantially control a person.

With this new insight, let us take another look at Jesus' statement:

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)

Jesus continued,

Yet because I tell the truth, you do not believe me! Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me? Whoever belongs to God hears what God says. The reason you do not hear is that you do not belong to God. (John 8:45-47)

How come human beings can be considered God's children despite having original sin, but not when nurturing fallen nature?

Using the abovementioned words from Jesus, we can deduce that more than anything, what makes us either God's children or Satan's children is dependent on which nature we nurture—original nature or fallen nature. When we nurture our original nature, we are God's children. However, when we nurture our fallen nature, we are Satan's children.

It should be noted that through the whole process of the Fall, we inherited both Satan's blood and Satan's nature. Satan's blood connects us to Satan's lineage whereas his nature, fallen nature, gives us the identity of Satan's children.

Through the whole process of the Blessing, the True Parents remove the original sin, which connects us to Satan's lineage. This is vertical restoration because it deals with our spiritual genealogy—our connection to Satan's lineage. However, the process of our restoration cannot be completed by the True Parents alone. We have to complement their work by completing the horizontal or practical aspect of our restoration, which deals with us eliminating our fallen nature.

Removing us from the lineage of Satan, i.e., removing our original sin, is the responsibility of the True Parents. However, removing the identity of Satan that we have, i.e., removing our fallen nature, is our responsibility.

Basically, the lesson to draw from Jesus' statements, as quoted above, is that we should be careful as to what context we give to our attitude, thoughts, feelings, and actions.

When looked at this way, sin is actually the outcome of fallen nature. Hence, more than sin, it is fallen nature that makes us Satan's children. This is because, there is no sin without fallen nature.

For us to become God's children, for us to become individuals of Cheon Il Guk, we need to eliminate our fallen nature.