

THE PRINCIPLE OF RESTORATION THROUGH INDEMNITY

Introduction

In the regular chapter sequence of the Divine Principle book, this chapter would appear after “The Consummation of Human History,” “The Mission of Jesus,” “Resurrection,” “Predestination,” and “Christology.” As you can see, I’ve rearranged the sequence a bit. I assure you, it is not because I dropped my notes one day and this was the order in which I retrieved them.

This sequence works best for Christians mostly because it follows a natural chronological progression of biblical topics and issues. The lecture on Restoration follows the Fall of Man presentation because, in fact, God’s providence of restoration began immediately after the fall, as a result of the fall. I delay talking about the mission of the messiah until our trip through Bible history takes us there. Believe me, when the train rolls into The Mission of the Messiah station, you will want to make sure Moses, Jacob, Elijah, the saints and all of the prophets are on board and comfortably seated.

However, before we proceed into the explanation of the Principle of Restoration, we must revisit the topic concerning God’s non-intervention in the fall. As stated earlier, it is not entirely accurate to say that God did not intervene into the fall. It is more correct to say that God would not intervene in an *unprincipled manner*.

The topic, “Why God did not intervene in the fall,” is an explanation of what would constitute an unprincipled intervention. It then affirms that God, as a God of principle, would not intervene in a way that would violate his own principle. By explaining the parameters of what would constitute an unprincipled intervention, we establish a foundation for understanding what, then, would constitute a principled intervention. This process of principled intervention is, in fact, what we refer to as: “The Principle of Restoration through Indemnity.” Thus, the issue of “Why God did not intervene in the fall” is a natural prelude to the explanation of the Principle of Restoration through Indemnity.

Sometimes, I have heard some lecturers use the term, "Divine Principles," as if there are several principles at work. It is easy to think so. After all, there is the Principle of Creation, the Principle of Resurrection, the Principle of Returning Resurrection and the Principle of Restoration. However there is only one Principle. In its original form, it is the Principle by which God exists. It defines how He will fulfill his purpose. When it is applied to the work of creation, it is called the Principle of Creation. When it is applied to the restoration of humanity, it is called the Principle of Restoration. There are many applications of the Principle, but there is only one Principle.

Understanding the Principle of Restoration requires a clear understanding of the reasons God did not intervene in the fall. In the same way, understanding the reasons God did not intervene into the fall requires a clear understanding of the Principle of Creation.

THE REASONS GOD DID NOT INTERVENE IN THE FALL

To understand this clearly, let's take a few moments to review the salient points of the Principle of Creation. **WARNING, DO NOT READ THIS SECTION WHILE IN BED: BOOK HITTING HEAD CAN CAUSE SERIOUS INJURY!** Did your eyelids start to feel a little heavy as you began to read this section?

This is a very important part of the Divine Principle. In fact, it was this part of the Principle that was most difficult for Father to discover. It would stand to reason that it would be the most challenging part of the Principle to understand.

In fact, Satan attacks the student most powerfully during these next parts of the Principle. The reason is because, in essence, we are going to reveal the process by which one separates from Satan. Satan's sovereignty is assaulted as fallen man begins to understand and apply these ideas. Generally, Satan is not in favor of people discovering the path to separate from him. He will surely attempt to block your way to understanding this part of the principle. I've been a witness to that phenomenon for almost thirty years. Before you start, read the following testimony.

A Testimony

The Mysterious Screaming Banshee: A True Story

Sleep spirits intrigue me. What are they? Where do they come from? What kind of bad condition does one have to make on earth that turns one into a sleep spirit in the afterlife? Why do they not want me to listen to the lecture? What motivates them to put me to sleep? It is a very strange phenomenon familiar to most members.

Satan tries hard to keep us from understanding the truth that will ultimately expose him. There is no question in my mind that over years of lecturing I have observed the powerful manifestation of sleep spirits upon unsuspecting members. I know that it is not a coincidence that whenever the Fall of Man or the Principle of Restoration through Indemnity lectures were being taught, the sleep spirits were out in force.

In fact, generally, those lectures invoke a wide variety of strange doings and extra-ordinary distractions. Several instances stand out, especially when I was introducing the nature of the secret crime of Satan.

Once, at the very moment I said the word "fornication," a huge three-foot-wide, six-inch thick section of the ceiling directly over my lectern came crashing down! It mangled the metal lectern as if it were a piece of spaghetti.

Another time, but in the same point of the same lecture, a huge water pipe burst directly over the blackboard. Water came cascading down like Niagara Falls. The word "fornication" was washed off the board.

At another time, I was teaching the same lecture and, once again, as I wrote the word "fornication" on the board, suddenly, I felt the ground moving under my feet. I heard the ceiling creaking and cracking. The light fixtures started to sway. It was the 1989 San Francisco earthquake. I caused it (don't tell anyone, I might get into trouble).

I've been very careful about writing "f*****n" since having those experiences. Like I said, Satan doesn't want people to hear about what he did, it really upsets him. I guess it would be a little like confessing a personal act of sin and some person tape records it and plays it for all to hear. How would you feel?

I think the phenomenon of "sleep spirits" has something to do with that. Satan is always trying to separate us from the knowledge of the Principle. It is the knowledge, if applied, that can separate us from him.

Lecturers always have stories about observing the work of sleep spirits. After all, we have a front row seat. I remember this one sister who was in my center when I was a state leader many years ago. She would always sleep in my lecture. She was what I would call a "stealth" sleeper. Her

head would not move an inch. I would glance over at her and her eyes would be wide open. I would turn away for just a second and, goodbye, she's gone! But nothing about her moved. No head bob, no body swaying, nothing. It was just those two tiny eyelids that would ever so slowly—slide—down—over—her eyeballs. Lights out!

She would fall asleep so stealthily that even she didn't know she was asleep. This puzzled look would come over her sleeping face. Her brow would furrow. Her eyebrows would rise quizzically. It was a kind of expression that said, "Hey, who turned out the lights?"

Of course, on the other side of the spirit world helping us are the "poker spirits." I don't mean the card sharks; I mean the jabbers. You know the jabbers don't you? Those are the spirits that punch you whenever you fall asleep in the lecture. I'm not joking.

I would get hit with the Bruce Lee dimension of poker spirits. I got hit so hard once I almost came out of my chair. It is clear, in the lecture room, there is a spirit world that is intending to keep us awake, just as there is a spirit world intending to put us to sleep. There is a battle royal taking place for our attention!

I think the poker spirits are actually our ancestors that are listening to the lecture through us. We are their TV.

I remember I had an old black-and-white TV a few years ago. It was a piece of junk. It had a coat hanger for an antenna and about 5 sheets of aluminum foil hanging off it. The picture would always suddenly cut out. I think the picture tube was on its last legs or something. The way I would fix it would be to take my fist and just bang on the top of the set. For some reason the picture would come back on when I did that.

That's what poker spirits do to us. We are their TV into the lecture. When we fall asleep, the picture goes off! So they get up from the couch, walk up to the "TV" and bang it on the head!

One day, many years ago, I was in training studying the Divine Principle under Rev. Ken Sudo's tutelage. It was a very grueling schedule with lectures morning, noon and night. After about a week of the training, I had my most unforgettable experience with the sleepers and pokers.

I had brought a tape recorder into the lecture. I was thinking if I happen to get a little sleepy, no problem, at least I would have the lecture on tape. This was, of course, THE BAD CONDITION. This was like cutting off your hand with a knife and then jumping into shark-infested waters.

About halfway through the lecture, that feeling started to come over me. It was the afternoon lecture. You know the afternoon lecture. It was that after lunch lecture when all the blood has flowed out of your head and is down there in your stomach, with all that peanut butter, lettuce and rice. The afternoon lecture when the room is nice and toasty, the radi-

ators are hissing and all the windows are fogging up. You know what I'm talking about. Oh yea, the conditions are ripe. It's go-time for sleep spirits. They come charging out of the tunnel and into the lecture room like the Fighting Irish taking the field at Notre Dame stadium.

At this point, I am under siege. I feel that sensation crawling up the back of my neck. I feel my transmission slip into neutral. Rev. Sudo, lecturing on stage, suddenly starts speaking Bulgarian. I start writing my lecture notes in Chinese characters. At that same moment, a hole opens up in the wall and a huge vat of dark gooey molasses is poured into the lecture room filling it to the ceiling. I am submerged in molasses. Mmmhh, molasses, I love molasses. Is there any bread? Please pass the butter . . . thannnk youuu.

Suddenly, a blood-curdling shriek: AAAAAHHHHHHHHHHhGGGGGGG!!! It was the mysterious screaming banshee! A loud scream could be heard coming from the middle of the lecture room. I was seated about 10 rows back from the front. In fact, I was in the middle of the lecture room. In fact, suddenly jolted awake, I realized to my horror: THE SCREAM WAS COMING FROM ME!

Don't ask me to explain it. The only thing I can figure is some smart alec in the spirit world must have patched in a microphone to the "TV." I was totally flabbergasted. Suddenly, I got 10 rows of trainees turning around to see what all the commotion was about. I tried to play it cool and I turned around too and pretended the scream had come from somewhere else, somewhere behind me. I'm going, "Who was that?" Of course, the rows behind were all looking forward AT ME—THE NUT. One kind sister tapped me on the shoulder, "Kevin, I think that was you. Are you okay?" No, I was not okay. I think I was about to die from embarrassment.

After the lecture, I made a beeline for my room. I wanted to see if I had the scream on tape and if it was as loud as I thought it was. I rewound to that point in the lecture. I push the play button. I hear Rev. Sudo lecturing, "sinners cannot solve sin. Dirty laundry cannot be cleansed by dirty water. Only the shinless messiah can solve . . ."

"AAAAAAAAAAAAHHHHHHHHGGG!"

Yep, it was pretty loud.

So let that be a warning to you, if anybody starts to fall asleep, be ready for my bad boy banshee to roust you awake! Okay, strap on your hardhats, gather up you pick axes and lets get ready to do some deep mining. Understanding this part of the Principle will bear tremendous fruit as we proceed through the rest of the material.

THE PRINCIPLE OF CREATION RELATED TO GOD'S RELATIONSHIP WITH MAN

In my opinion there are three components that are essential in understanding the Principle of Creation as it pertains to the relationship of God and man. These points are the essential elements that would be violated if God were to intervene in the fallen action. Those of you who graduated from Rev. Ahn's 40 day training, will find this familiar:

1. God exerts direct, unconditional control over perfect beings only.

God controls man through love directly and unconditionally only after his perfection. God is perfect and complete. "The Lord is one" (**Mark 12:29**). Therefore for man to become one with God, we must accomplish "oneness" on the individual level. By uniting mind and body we achieve "perfection" (**Matthew 5:48**)

2. God controls growing, immature beings indirectly and conditionally through the condition of principled action.

God controls immature growing beings indirectly and conditionally. As we mentioned, God is one with perfect entities. God is one with his Principle. God's relationship with immature growing beings is indirect through Principle. This means, in the growing period, immature beings must produce conditions of principled action. Centering on those conditions God can have a direct control over the result of principled action. Thus, man's relationship with God is personal and intimate, but *conditional* during this period.

3. Adam and Eve's responsibility is to keep faith in the commandment.

As long as they fulfill that condition they will remain in the sphere of God's control and freedom. If they fail to produce that condition, they will fall outside the realm of God's control and freedom.

Remember, Adam and Eve's "portion of responsibility" is a portion of God's responsibility. Fulfilling it is the pathway to become "Co-Creators."

In summary:

- There is a perfection realm where relationship with God is unconditional.
- Before, we get there we must go through a growing period where relationship with God is conditional.
- The process of growth entails man fulfilling a responsibility: to produce the condition of faith in God's word.

With this understanding, let's review the reasons why God didn't intervene and stop the fallen action.

1. In Order to Maintain the Perfection and Absoluteness of His Principle

If we are not careful, we really create the wrong impression when we teach this section. It can very easily seem like God is more concerned with His perfect principle than caring about His children. Perhaps we unwittingly create this impression too when we lecturers become more enthralled by the sound of our voice speaking the content of the Principle rather than, through actions of love, carrying out the purpose of the Principle.

Rest assured, God wanting to maintain the perfection of Principle was done completely in the interest of love and in the interest of mankind. Sometimes the confusion is generated by the incorrect impression that Adam and Eve were little, helpless children.

The analogy that comes to mind and is often cited is of a small child walking to the end of a pier with the parent fifty feet away sitting on a blanket. It wouldn't be reasonable for a parent, who has already warned his child not to go near the water, to conclude that by jumping up and grabbing his child before he plunges headfirst into the drink, he would be in violation of the Principle. This analogy often comes to people's minds, even ministers, as we teach this particular section. It is very important to understand the flaws in this example. Here is a typical question from a minister:

*Would God not be a selfish God if He served His purpose only and wanted to know only what He wanted to know? Based on trust and growing to harmony, we know that mistakes are made. Just as a small child falls many times before he walks, so humans fail before perfection. Would a loving Father ignore a child as he falls and choose not to know that he is hurting or crying or wants to know? How intelligent would this type of God be? **Rev. T.D.S., Southern Baptist***

Answer:

Adam and Eve were not "little children. They were maturing adults. God was not ignoring His children; He was relating to them based on trust, responsibility and love.

The important point is that Adam and Eve are not helpless toddlers. They are maturing young adults. Also, the responsibility with which they were grappling was not some mundane instruction regarding personal safety, but rather was their core responsibility in the path toward Co-creatorship.

God doesn't violate His own Principle. This means that His Principle remains viable and active. Thus, the Principle prescribes the

path to our full restoration. Although we fell, the goal of the Principle of Restoration is the full and complete recovery of the original purpose defined by the Principle of Creation.

2. In Order Not to Recognize Satan as the Creator

Many ministers will contest this particular point if it is not explained carefully. There are certain areas where Christians will misunderstand. They will think that you are saying that God is oblivious to the existence of Satan, which, of course, is not the case. In the book of Job, for example, God carries on a dialogue with Satan. Here's a common question that illustrates the point:

You said that one reason God did not intervene in the fall was so as not to recognize Satan, yet didn't God dialogue with Satan over Job? *Rev. M.S., Ch. of God in Christ*

Answer:

God does not intervene in Satan's activities. God did not impede Satan from attacking Job. It is Job's faith in God that is the key element that forces Satan to relent. This illustrates the basic law of restoration that man must fulfill a responsibility to separate from Satan. God does not recognize Satan as creator and ruler. This does not mean that God isn't aware of Satan's existence.

Obviously, God "recognizes" Satan as an existing entity of evil. What is being explained is that God's intervention in an unprincipled manner would result in a type of empowerment being imputed to Satan. God would be violating His own Principle by directly controlling immature beings that were without the condition of principled action.

This "new principle" would, therefore, incorporate the existence and co-creatorship of Satan, who instigated the action that precipitates God's reaction. Satan's existence would gain an unconditional foundation. In other words, if God could control immature man directly without a condition, then Satan could, likewise, invade man at will regardless of man's own condition. If this were the case, there would be no way for man to separate from Satan.

The effect of God not changing His Principle means that the basis of Satan's existence remains conditional and not absolute. Thus, even though man has fallen and is in sin, Satan cannot unconditionally claim man. Through the condition of the original

sin, Satan has a claim over man as god and ruler; however, for Satan to exert that claim over man, man must accommodate through a condition.

Conversely, it opens the door for man, likewise by condition, to unbind or reverse the claim of Satan. This is the basis of restoration through indemnity. The bad news is that man made the conditions that empowered Satan. The good news is because man made those conditions, man can play a key role to unbind (indemnify) those conditions and thus be liberated from Satan's claim.

The main value of our teaching is that it exposes the nature of the conditions man carried out that empowered Satan as god and ruler. You have probably heard many stories of Father's effort to discover "the secret crime of Satan." Why was it being kept so secret? What was Satan's essential motive in maintaining secrecy with regard to the main conditions of the fall? Think it over.

If man never discovers Satan's secret crime, then he can never know what are the conditions upon which Satan's sovereignty is established. As long as we remain ignorant of the conditions of the fall, we will not be able to reverse those conditions. Satan strives to maintain secrecy to hide the conditional nature of his claim over man. Secrecy makes obscure the path of reversal that man must go. By the way, this is very directly related to why "confessing my sin" is so important *and* so hard to do. (More on that later.)

The beginning of the end for Satan is when man finally unlocks the nature of the events of the fall. That is why the lecture on the fall is so important. To maintain man's potential to separate from and subjugate Satan, God did not want to "recognize," that is, empower, Satan as creator.

3. In Order to Give Humans Dominion

God intended man to have dominion over all things, as expressed in the third blessing. To do that, man must inherit the authority and creativity of the Creator by playing a role in the work of creation. God gave man responsibility to produce the condition of principled action through maintaining faith in the commandment. By fulfilling this responsibility, man plays a role in the completion and perfection of his own creation. Through his own perfection, he likewise, perfects his family and the universe via the three blessings.

This inheritance is the essence of humanity, human dignity and the potential to build enduring culture. It is the direct inheritance

of God's life, love and lineage. Without it, man is nothing more than a higher animal, subject to natural law and carnal desire.

If God overlooks man's area of responsibility and "takes over," God will have severely limited man's potential.

For these reasons God did not engage in an unprincipled intervention in the fallen action. This was done out of concern for man's interest. God sacrificed Himself in order for His children to maintain their potential for life, love and lineage.

A Father and Son

A more descriptive analogy for understanding God's non-intervention in the fall

A better analogy would be a father and his 16 year-old son with a new driver's license, asking to borrow the car for the first time.

The son enters his father's room quietly, his newly issued driver's license clutched tightly in his hand. His father is a stern figure. The son loves him, deeply respects him and also fears him. He softly knocks on his father's door,

"Dad, may I come in?"

The boy's father is standing at his desk, he turns and answers, "yes, come in son. What's up?"

The son enters and approaches his father's desk and pauses. His father was reviewing some papers, moving things on his desktop, opening drawers, closing drawers. The son just waited patiently and quietly for his father to finish his activity.

"What's up," the father asked again, realizing his son was standing there waiting for him.

"Well . . ." the boy began, a tightness forming in his throat, "I got my license today." He held out the license for his father to examine.

"I see." He reaches out and takes the card. He could see it had his son's photo and name on the front. He looked it over for a few moments while collecting his thoughts and attempting not to look surprised or startled.

"Good, good son, good." He started to hand the license back. He recognized the expression on his son's face. He was expecting something more. "Well, let's arrange some practice with the car, perhaps we can plan when your mother gets home."

"He's trying to blow you off, don't let him blow you off." The son thought to himself.

"Well, Dad, you know, I did all the practicing last year when I got my permit. This is my driver's license. That means, well, I can drive, you know,

legally.”

“Oh, I see” The Dad now knew where this was going.

“Dad, in fact, I was kind of hoping that I could use the car, occasionally.”

“Uh-huh, well, we’ll see. Now if there is nothing else, I’ve got to get these files together, son, perhaps we could take it up at another time.”

The voice inside his head was now a shout: “GO FOR IT!”

“Dad, do you think it would be alright if I took the car for a little while, like, uh, now?”

The father looked up from his desk and slowly removed his glasses. He paused for a moment, leaned back in his chair and just gazed at his son. Slowly, his hand crawled into his pant’s pocket and located his car keys. As if in a dreamlike trance, the father just sat there staring and jingling the keys between his fingers.

“What’s he doing?” the son thought to himself.

“What’s wrong with that bike?” the father finally blurted out. “It’s a good bike. So now what, are you just going to throw the bike in the garage and let it sit and rust? Now you’re going to be driving the car everywhere?”

“Dad, I just want to practice my driving.”

“Well, where do you have to go?” the Dad asked pointedly. “It’s almost 5:30, it’s getting dark.”

“I just want to take the car for a spin.” As soon the word “spin” left his mouth, the son was wishing he had an auto-retrieve button on his tongue like one of those fancy tape measures.

The father’s eyes widened like a quarterback watching his wide receiver break free across the middle.

“Spin?” the father repeated, his voice dripping with all the incredulity he could muster. “SPIN! Oh, no, no, no, noooo sir. We aren’t SPINNING anything. We drive the car.”

“Son, sit down over here,” the father directed his son to sit in the chair next to him.

“Oh no,” the son thought to himself, “here comes the ‘this car is not a toy’ speech”

“Son, this car is not a toy.”

The father starts a several minute dissertation on the potential dangers in driving an automobile. He intersperses his comments with examples, statistics and vivid images of watermelons dropping off twenty story buildings, which was supposed to depict what happens to the human body when a car hits a wall at thirty-five miles per hour.

“So you see son, driving a car is a huge responsibility and, well, I’m just not sure you’re ready.” Dad was moving onto the dangerous turf where words wound young sons.

"Well, the State of Virginia thinks I'm ready otherwise they wouldn't give me a license," the son pleaded.

"Well, I'm your father and I'm not so sure."

"In other words, you don't trust me." The son stood up and began to walk away. "Forget it, I'm sorry I asked . . .!"

"Son, wait up," the father called after his son. "Son . . .," but by the time the father got to the door his son had rounded the corner and was gone.

Has this happened to you yet? What does this story have to do with God not intervening in the fall? It illustrates the challenge of a parent giving his son responsibility. The father wants to give his son responsibility but he is hesitant. He realizes that in handing over the keys, he places a huge responsibility in his son's hands. He knows that the son is of legal age and has the physical capability to drive a car, but he still hesitates.

What's his problem?

It is fear of the potential for failure and the adverse consequences that would result. It is made even more pronounced by the practical reality that Dad is probably a much better driver than the inexperienced son. Giving responsibility to his son opens the door for tragedy and pain. What if there is an accident, injuries or worse? The father has done all that he can do to protect his family from pain; that is *his* mission and responsibility. What if the son is not as serious about his responsibility as the father has been with his?

The father falls into the trap of instinctively withholding responsibility from his son. He pretends in his own mind that he has valid reasons, that the timing isn't right and that the risks are too great. Once that conclusion is made it becomes very easy for the father to convince himself that, in the interest of the child and the family, he should postpone the giving of responsibility.

His true motive is stealthily hidden behind a mask of denial. It is the fear of losing control and being faced with the consequences of a tragedy he did not cause. The destructive nature of this path is that it directs the father toward an inordinate focus on his child's faults in order to justify withholding responsibility from his child. Behind the mask of denial, the father, unwittingly, imposes upon the son a sub-conscious sense that he is neither trustworthy nor capable of handling responsibility. The son, thus, never feels validated or worthy.

In this way, the father creates the very monster that rises up to defy him. He can be guaranteed that he will have a son who will be a rebellious terror on the highway. The cycle of denial is complete when the son's behavior justifies the father's initial decision to withhold entrustment of responsibility. Denial will allow both the father and his son to spend a lifetime of blaming others for the consequences of the son's behavior. However, the simple truth is that the father's *sense of his own responsibility* for the well-being of his family has become so overpowering, so all encompassing that he refuses to ever run the risk that is inherent in bequeathing responsibility to another. Whenever it comes time for Dad to show trust, he habitually balks.

Other fathers try another fruitless approach. They pretend to trust while only giving a hollow responsibility stripped of any real authority. "Son, here are the keys to the car, but I'm coming with you!" Dad piles in the back seat and begins to bark orders into his son's ear, "too fast-slow down. . .turn left. . . put your signal on. . .I SAID SLOW DOWN!!!" This is equally ineffective. The son never grows, never matures and finally, frustrated, the relationship breaks down.

All fathers must understand, God gave responsibility to Adam and Eve not based upon an assured positive timely outcome. He gave it because in having responsibility man gains the potential to complete his growth and to achieve full maturity. In many cases, the very act of entrusting a child with responsibility is the element that turns him toward maturity. Without that entrustment, all fearful predictions of doom will surely come true.

God gave a real responsibility to Adam and Eve. It is proven by the fact that Adam and Eve had real authority over their role. Even God respected that authority. As a result, their success or failure bore direct consequences upon God's purpose and destiny. The consequences of the fall were overwhelmingly consequences experienced by God. Consider Father's speech, *The Pinnacle of Suffering*:

What is the pinnacle of God's suffering? There is no question that the fall of God's children, Adam and Eve, is the focal point of His difficulty. Their separation from God was a very pitiful and tearful situation. God is the Father of mankind and Adam and Eve are His first children, the ancestors of fallen mankind; when these children fell, the consequences had a direct impact on God and caused Him incredible suffering. Because the fall was a physical act, God lost His connection with the physical

world, and in addition, He endured suffering of the mind and suffering of the soul. The seeds of man's suffering throughout history were planted by Adam and Eve being corrupted at the beginning of human history, and from that time on suffering was handed down from generation to generation.

The fall of man brought three consequences: God lost His children and He lost His temple, because man was to be the dwelling place of God. Furthermore, God lost the only home in which His love could be manifested; Adam and Eve were not only to be the children of God but to be the recipients of His love. With the fall of man God lost everything He had hoped for in the love of His own children, the love between husband and wife, and the love between parent and child.

How abundantly clear that God placed himself in jeopardy for mankind's sake.