The background of the cover is a photograph of the Aurora Borealis (Northern Lights) over a rocky coastline at night. The aurora displays vibrant green and purple bands against a dark blue, star-filled sky. The foreground shows the calm water of the sea and dark, jagged rocks along the shore.

Reflections on Unification Theology

Revealing the World of Heart

**Dietrich F. Seidel
and
Jennifer P. Tanabe**

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and

Jennifer P. Tanabe

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Advance Reviews of Reflections on Unification Theology

Dr. **Seidel's** latest posthumously published work is a remarkable achievement. Throughout his book, sparks of creativity and inspiration make an otherwise heavy subject readable and vibrant. Most books on theology lapse into obscure navel-gazing and self-absorbed intellectualism. But "**Reflections** on Unification Theology: Revealing the World of **Heart**" stands apart. It **doesn't** simply repeat and microanalyze the extraordinary systematic theology of the late Rev. Dr. Sun Myung Moon. Dr. Seidel probes the inner workings of that theology to reveal the emotional content inherent in it.

For example, the writer highlights Unification **Theology's** daring recognition of the feminine strain of personality within the unitary God. And he notes that this provides a strong and heretofore elusive theological basis for the social, intellectual, and political equality of men and women. This has great emotional implications for all women—and all men.

As another example, the book explains the mechanics of **God's** Creation, along with the **Divinity's** emotions at the foundation of the world. This is a rather technical process but, according to Dr. **Seidel's** explanation of Unification Theology, the whole starting point was bursting at His seams, as it were, with an uncontainable desire to create a partner—children—to love.

Yet again, Dr. Seidel discusses the life of Jesus. But he does so not simply through a traditional, tedious explanation. Instead, he lays out for us revolutionary insights into the birth of our Lord, the complicated relationships surrounding his birth, and the uneasy sentiments of the central persons involved. Moreover, he delves into the Second Coming of Christ, the conferring of **Jesus'** unfinished salvation work on a couple, a husband and wife, whom our Lord gives the mission to restore the failure of the original Adam

and Eve. And he discusses the hopes of God at this time of messianic reappearance.

Altogether, a book well worth reading!

Robert Selle

Writer, Washington DC

This book is a finely written exposition of Unification Theology, written for Christians with some theological background. On this score, it can serve as a good explanation of Unification teachings for ministers, seminarians and educated lay people. The authors write in a clear and intelligible style that is easily accessible, and the use of call-outs is definitely a plus.

Although the writing is easy to understand, the authors are well aware of the issues that people often raise when discussing theological topics. Dr. Seidel taught theology for 30 years at the Unification Theological Seminary, and he knows the field well. Hence, the book gives space to address some of the major issues, including evolution, the problem of theodicy, the nature of revelation, the plausibility of the sexual fall, and more. A good deal of attention is given to the contemporary interest in **God's** femininity—Her manifestation as Heavenly Mother as well as Heavenly Father; as this is a concept that is baked into the core of Unification Theology.

Another feature of this book is practical guidance in living the Christian life. In a chapter entitled "**Afterthoughts: Living with the Heart of God,**" the authors take the theory and translate it into practice. They write that after knowing **God's** plan through understanding the theory, there are practical steps that we can take in order to better live our life with God. This includes learning how to subjugate the evil within ourselves, dealing with guilt from the Fall, etc.

Interestingly, the authors declare that the best place to deal with these issues is in marriage, the relationship with **one's** spouse. Since the conjugal relationship is the place where Satan attacked humankind, troubles can abound there, and working on that relationship is one of the best ways to repair the damage caused by the Fall in our own lives. It is also the place where the promise of **God's** true love shines brightest.

One of the best aspects of "**Reflections**" is its emphasis on **God's** heart. The late Dr. Seidel was a man of heart, and he brings that quality into his writing. The book opens with an explanation of God that begins with **God's** heart. It is indeed an excellent way to begin to contemplate the nature of God. It is also a fine place to end, as they do in summing up the situation of God and human beings today:

“**God's** heart was damaged and pained by the Fall, just as ours were. But His heart is unbroken and His love for us, **God's** children, is unbreakable. God does not give up on His ideal, on us. God does not even judge us; we judge ourselves when we recognize the standard of **God's** love.

As object partners to **God's** heart, living with the heart of God, it is not just a matter of sharing with God in a vertical parent-child relationship, there is also sharing love horizontally with all humankind. Then, human beings are also to share **God's** love with all of creation. This is the world of heart.

When restoration has been completed and we live as the object partners of God, in the world of **God's** heart, there is no need for judgement. The heart does not judge; the heart just **loves.**”

In sum, I heartily recommend "**Reflections** on Unification **Theology,**" not only for personal reading but also as a book for outreach. It is a fine text of the Principle teachings that

Unificationists will feel confident about sharing with friends, family and members of their tribe.

Dr. Andrew Wilson

Unification Theological Seminary

Working with the posthumous papers and journals of Dr. Dietrich Seidel, Dr. Jennifer Tanabe has crafted a beautiful systematic theology. **"Reflections on Unification Theology: Revealing the World of Heart"** presents the teachings of Rev. Sun Myung Moon and Dr. Hak Ja Han Moon in clear and lovely prose. It clarifies the flow of reasoning, answers possible questions and objections, considers alternative approaches, and comes to coherent conclusions, building step by step from creation to fall, restoration and eschatology.

The source of the **authors'** inspiration is a heart of faith and love. It comes shining through in passages such as this:

"We cannot understand ourselves just by ourselves. We understand ourselves in partnership with someone else. Therefore, we are messiahs to each other as husband and wife. We see our fulfillment through the other. That is self-communication, which is the real source of self-knowledge and self-enlightenment."

Seidel and Tanabe strike the deepest chords of Rev. and Dr. **Moon's** life and thought, given for the sake of Heavenly Parent and all humankind. This book provides gentle enlightenment, something the world is deeply in need of.

Tyler Hendricks, Ph.D.

Educator

"Reflections on Unification Theology" is an accessible book that offers profound insight into the heart and mind of God. Based on

the notes, tapes, and spiritual guidance of the late Dietrich F. Seidel, an accomplished Unification theologian, the co-author Jennifer P. Tanabe crafted a compendium that captures the essence of Unificationism. While the structure of the book closely follows Unificationist classics such as the Exposition of the Divine Principle or Young Oon **Kim's** Unification Theology, its style is not that of a dry theoretical treatise that only speaks to the head. Rather, the book invites readers to explore, experience and engage with the living God. **Seidel/Tanabe's** reflections provide an ideal resource for sermons, lectures, and daily inspirational reading for young and old alike.

Jonathan Heinrich

Austria

As a new and unfolding field of theological study and research, Unification Theology invites and calls for creative interpretive efforts to explore and reveal its magnitude and depth. **"Reflections on Unification Theology: Revealing the World of Heart"** by Dietrich Seidel and Jennifer Tanabe is a stimulating work of exactly this kind of exploration.

One of the important strengths of the book is the way that the authors draw upon other Unification sources in addition to the Divine Principle book, including Unification Thought, Ye Jin **Moon's** writings, and other articles by Dr. Andrew Wilson, Dr. Theodore Shimmyo and others. In its combination of scholarly sources, academic analysis and mystical insight, the book is reminiscent of the work of our pioneering Unification theologian, Dr. Young Oon Kim.

While some familiarity with **"Exposition of the Divine Principle"** is necessary and expected, the authors lead their readers to reflect more deeply on the connections within Unification theology, as well as its practical applications in daily life.

The section on the Principle of Creation lays a strong systematic foundation of the rest of the book. For example, the thought-provoking discussion on the value of novelty and surprise in the Principle of Creation, appears again in later sections about the restoration of the Three Blessings in the eschaton. In the section on the results of the human Fall, there is an intriguing discussion of various kinds of knowledge or ignorance that arose as consequences of the Fall, drawing on Dr. **Seidel's** pastoral concern and Dr. **Tanabe's** psychological insight. Another fruitful contribution—and there are many throughout the book—is the theological concept of **“inclusive incarnation.”**

The interlude entitled **“The Unbroken Heart”** is one of the highlights, offering profound insight into the perseverance of original goodness within each of us, as seen from **God's** point of view. This section also connects with a point made earlier that God relates with us fallen humans in terms of our proper position, treating us as we are supposed to be, and where we are supposed to be. This insight can be understood as revealing the deeper meaning of **God's** question to Adam [and Eve] in Gen.3:9— **“Where are you?”**

Of course, there are a few places where I wish things were handled a bit differently. After all, if a reader disagrees with the phrasing or emphasis here or there, that is just a sign of the fruitfulness of this work in stimulating further reflection.

For example, although the authors are quite deliberate and conscientious in drawing out the gender-balanced implications of Unification theology, they still find it necessary to use **“He”** for God at various points. I concede that sometimes pronouns may be necessary, but in about 1/3 of the times when God is referred to as **“He”**, the word **“God”** could well be used instead. Another minor observation is that there are lots of disclaimers in the opening section about the relative unimportance of theology and intellect compared with revelation, but in fact the book is rather theological

and intellectual in many parts, and that is one of its strengths.

To the authors' credit, "**Reflections**" goes well beyond the existing Divine Principle book in its inclusion of a number of issues in the current providence. "**Reflections** on Unification Theology: Revealing the World of **Heart**" is stimulating and refreshing for both feeling and intellect. I highly recommend this book for all who are seriously interested in Unification theology.

Thomas Selover

President, SunHak UP Graduate University, Seorak-myeon, South Korea

Foreword

When I asked my husband, Dietrich Seidel, "If there would be only one book you could write, even though you have so many different **interests, what would it be?"** He answered without hesitating: "Unification Theology." We always want to leave something behind to benefit humankind. But, because in the latest stage of his life sickness and cancer ravaged his body, he could not fulfill his dream.

I am so grateful to Dr. Jennifer Tanabe who dug into the notes and tapes and videos that my husband left behind from the many classes he taught on Unification Theology. She updated the material, adding logic, sharp intelligence and insight, so that it became a treasure. She woke up many times in the middle of the night to write down an idea, a thought, an inspiration, always having a pen and paper by her nightstand. Inspiration comes often during the night.

Dietrich and Jenny were colleagues at the Unification Theological Seminary (UTS) in Barrytown, New York. The Reverend Sun Myung Moon founded UTS in this property purchased by the Unification Church from the Christian Brothers in 1974. Theologians from different backgrounds and denominations were hired to teach there, and Dietrich was part of the first class as a student.

During this time, Reverend Sun Myung Moon came there almost every day. He taught the students how to fish in the Hudson River. They caught carp with their own hands going in the cold water when it was not summer...they also made nets, staying up all night long together. Those experiences could bond them as one. And those fishers of carp became fishers of men.

When Dr. Tanabe was putting this book together, our treasure, I accompanied both of them, Dietrich from the spirit world and Jenny

on earth, I accompanied them with prayers and devotion. That is the least I could do, to will and pray this book into reality. It serves not only the earth plane but the world of spirit. It is a treasure for every one of us, and humankind as a whole.

Reverend Sun Myung Moon during his life endured the utmost persecution and misunderstanding in a world that said there is no God, there is no help from above. Dietrich and I, his wife, had one cherished wish, that during our life time we could redeem the name of our Reverend Moon, our beloved True Father. May this treasure, this book on Unification Theology, help fulfill our dream!

Elisabeth Seidel
Red Hook, New York
December, 2020

Preface

The origins of Unification Theology, which is a new understanding of God for today, are based in revelation, not theological discourse or research. Therefore, while academic training is important, sensitivity to the spirit of God is essential to this enterprise.

Sun Myung Moon, the original author of the "Divine Principle"¹ which in turn is the foundation for Unification Theology, was not trained in theology nor philosophy; he studied engineering. However, he was a devout Christian, his family having converted to Presbyterianism when he was a child. After receiving his anointing by Jesus Christ, he studied the Bible for direction and understanding. He prayed. He asked God to help him understand the meaning behind the scriptures. Over time, with many tears and sleepless nights spent in prayer, the new truth was gradually revealed to him.

The first author of this publication, Dietrich F. Seidel, like Sun Myung Moon, began his studies as a student of engineering. He too was a devout Christian, raised Catholic, and considered entering the priesthood. However, he questioned how celibacy could bring one closer to God, when he knew that the love of husband and wife and the creation of a family were the source of the greatest joy. Instead of entering the priesthood he chose to study engineering, but quickly became dissatisfied with the limitations of godless science in answering important questions about life. When he was

¹ Originally written in Korean, the Divine Principle text has been translated into English (and other languages) several times. The most recent English translation is Sun Myung Moon, *Exposition of the Divine Principle*. HSA-UWC, 1996.

introduced to the Unification movement, he found the Divine Principle answered his spiritual questions while continuing to value the human intellect and rational answers. Chosen to study at the Unification Theological Seminary (UTS), he began his theological training, culminating in a Ph.D. in theology. He then returned to UTS as a professor of theology, and taught courses on Unification Theology for several years. His lectures form the foundation and framework for this book.

The second author, Jennifer P. Tanabe, did not receive extensive training in theology, having studied psychology, in particular child development, for her doctorate. Like her co-author, and also Sun Myung Moon, she began with scientific training, eschewing the spiritual and religious way of thinking, and seeking answers through the experimental method of data collection and analysis. Psychology naturally involves studying the realm of the mind, of thought, an arena beyond the merely physical; but an omnipotent being, a creator, God, was never in the picture. However, her colleagues were students of parapsychology and so she recognized **the validity of a "sixth sense," or a realm of reality that transcends** the material world of the physical sciences. Also a convert to Unificationism, she soon experienced the spiritual realm as reality. Prayers were answered, and insights and understanding came through intuition not just through reason and intellect. It soon became apparent to her that the most powerful way to understand our purpose as human beings and to connect to God was through the heart.

Together, these authors offer their reflections and insights into Unification Theology. Their insights come not just from the hard work and sweat of their brains and their intellect, but more subtly and quietly through that small voice that speaks to the heart; that small voice that reveals the heart of God. As Sun Myung Moon himself remarked, God is a God of heart:

The Bible is like a love-letter written by a bridegroom searching for his bride and containing many secret codes. Why does God write in code? It is because God is a God of heart. Not everyone is meant to decipher **the Bible ... only those who have prepared themselves to attend the Lord with a heart akin to God's heart can decipher the Bible**; to anyone else it is an impenetrable **mystery. ... It does not matter how well you know** theology. You cannot understand the Bible unless you interpret it by the flow and feeling of heart.²

More than theological expertise, it takes heart to understand God. It is through the eyes of the heart that we most clearly see our way, our purpose, and what we must do to restore this world to the original ideal of creation. The reader is invited to join the authors on this quest to see the world through the eyes of the heart, and in so doing to experience the true love of God.

Jennifer P. Tanabe, Ph.D.
December, 2020

² Sun Myung Moon, February 14, 1960. In Andrew Wilson (ed.). *World Scripture and the Teachings of Sun Myung Moon*. Universal Peace Federation, 2007, 720-721.

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Introduction

As already mentioned in the Preface, Unification Theology depends not only on human reason but also on divine inspiration, or revelation, to bring its new understanding of God. We recognize the need to understand God through the heart, not just through our intellect. How do we do this? We need **God's help.**

The Importance of Revelation

In theology we are seeking answers about God, about creation, and about human beings and our purpose in life. We are looking for something from God, something to follow, how to act. Because we are separated from God, out of our own resources we would never find our original purpose.

We cannot find out how this world can be saved; how all the suffering of humankind can come to an end. We cannot understand God through our reason and intellect alone; we need **God's help.**

|| We are not able to understand God with only our reason and intellect; we need **God's help.** ||

God is He³ whom we cannot see with our human eyes or touch. He is not a being who can be seen within the limit of human vision. God is the parent of all

³ The Korean language does not use pronouns in the same way as in English, and gender is not necessarily included. In Unification Theology God is recognized as having both male and female characteristics. However, for the sake of simplicity, the masculine pronouns are used to refer to God in this English text, except in places which refer explicitly to the feminine aspect of God.

humankind, the creator of all things. If such a God can be determined and analyzed within human thinking, then we can conclude that any other great being could be God.

God is only God. ... If anyone could analyze God with their human brain, that person would have to be God.⁴

Interestingly, the great theologian Thomas Aquinas wrote in favor of divine inspiration in addition to the work of human reason:

Now Scripture, inspired of God, is no part of philosophical science, which has been built up by human reason. Therefore it is useful that besides philosophical science, there should be other knowledge. i.e. inspired of God.⁵

He argued for the need to have knowledge revealed by God in order that **we may understand God's purpose for humankind:**

Firstly, indeed, because man is directed to God, as to an end that surpasses the grasp of his reason: "The eye hath not seen, O God, besides Thee, what things Thou hast prepared for them that wait for Thee" (Is. 66:4). But the end must first be known by men who are to direct their thoughts and actions to the end. Hence it was necessary for the salvation of man that certain truths which exceed human reason should be made **known to him by divine revelation. ... It was** therefore necessary that besides philosophical science built up by reason, there should be a sacred science learned through revelation.⁶

⁴ Sang Hun Lee, *Messages from the Spirit World*. FFWPU, 2001.

⁵ Thomas Aquinas, *Summa Theologica* 1.1.1.

⁶ Thomas Aquinas, *Summa Theologica* 1.1.1.

Even theologians recognize the need for revelation! For those who seek answers to the questions of ultimate concern for humankind, even if they were trained in theology and philosophy, revelation is fundamental, foundational to the direction of their understanding.

What is Revelation?

In Young Oon Kim's book, *Unification Theology*,⁷ there is an interesting discussion about revelation. She makes a number of points that are relevant to Unification Theology, noting that there are different types of revelation. For example, there is revelation as a doctrinal statement, as in scripture. We read the Bible and then think, here is what God is telling us.

Because it is a holy text, we acknowledge its authority, and from there we gain insight. In connection with that, we read the text and then inspiration comes. We look beyond the words and we feel God is revealing more of His heart. So, beyond the doctrinal revelation we have inspiration as another way that God conveys His view and His will to humankind.

Then, also, there is revelation in the more immediate sense of certain people having a personal encounter with God, the mystical encounter where revelation is given. For example, Moses meeting God on the mountain; that is very dramatic. Other such revelations may be less dramatic, more personal or private in nature, experienced as a mystical union with God.

Another type of revelation is described by twentieth-century German theology, Wolfhart Pannenberg, who concluded that **"it is**

⁷ Young Oon Kim, *Unification Theology*. Holy Spirit Association for the Unification of World Christianity, 1987.

in history itself that divine revelation takes place.”⁸ Indeed, we see God revealed through salvific acts. For example, a major salvific act for the Israelites is the Exodus. As Moses leads them out of Egypt, God reveals continuously through His actions that He is their God. This is the foundation for the Israelite people to strengthen their belief, to be inspired, and to persevere in the midst of hardship.

Revelation is an ongoing process that allows us to access **God’s heart.**

Then there is the possibility of new revelation and how this can be tolerated. Many times, people of faith say that we have it all in here, in our scriptures. Why do we need new

revelation? This is important because people may refuse to talk about new revelation because it is part of their doctrine that there is to be no more revelation. The book is closed. But on several occasions in history there was new revelation. Jesus brought new understanding to his disciples that went beyond the Covenant between God and the Israelites, beyond the Ten Commandments received by Moses. Francis of Assisi and others received divine revelation that changed the course of their lives, and many others who followed them. There are many historical situations where there was more revelation, and, based on that, the providence could progress.

Revelation is important because it defines our primary sources: The Bible, Divine Principle, **Father Moon’s speeches, Mother Moon’s speeches.**⁹ Revelation defines our primary corpus, our collection of

⁸ **Wolfhart Pannenberg, “God’s Presence in History”** *Christian Century*, March 11, 1981: 260-263.

⁹ Sun Myung Moon and his wife Hak Ja Han Moon are often referred to as Father Moon and Mother Moon respectively.

scriptural writings, and it is an ongoing process that gives us more **and more access to God's heart, to His will.**

The next step is that we take revelation and apply it to our daily lives. We reflect on it, we say, what does this mean in this situation? That way we gain more and more treasures for our life of faith, and we become stronger, better able to **accomplish God's will.**

Advancing the providence requires more than just spiritual revelation. It means action in the physical world. Knowing more about God is a calling, a mission, and it calls for change in this world. You are changing not just yourself, but your environment and other people, when you carry out your mission. Revelation leads us to action. That was Sun Myung Moon's **situation. He had** this tremendous experience with God, felt **intoxicated with God's** love, and multiplied that intoxication, becoming the leaven for humankind to be saved.

How can the primary revelation, God's will as it is manifested to us, how can it affect our lives, change our behavior, change our heart, so that we become reconnected with God? This is why we do theology: We do it to reflect on revelation and become stronger in our faith, and act on it.

Approaching Unification Theology

How do we approach Unification Theology? There are four pillars in Unification Theology: God and Creation, Fall, Redemption or Restoration, and Eschatology. We start with the distinction between primary doctrine and secondary doctrine. Theology is teaching about God, knowledge about God. That is the primary doctrine.

This primary doctrine **explains God's** purpose, how He created, the basic laws in creation, how we should relate to God, who God is as we know Him

||| The understanding of God and Creation is the Primary Doctrine |||

through creation, the original image of God, the Three Blessings, our purpose, the spiritual world, the physical world. All these topics are basically what is needed to understand God; that is primary doctrine.

Primary doctrine deals with the original ideal and its future fulfillment. However, the ideal has not been fulfilled; the original ideal could not be substantiated. Therefore, the fulfillment of the ideal of creation is projected into the future. We are hoping that it will come. This means that in the primary doctrine we have both Creation and Eschatology: Creation deals with the original ideal; Eschatology with its future fulfillment.

Primary doctrine also includes Eschatology. That is the second pillar, Eschatology. Creation is the alpha and Eschatology is the omega. In the Bible, Christ says **"I am the alpha and the omega," the beginning and the end. He presents that dynamic of God's original plan and how he fulfills it in his own person.**

The first things have to be like the last things. If God created with a clear purpose then that original purpose of God needs to be fulfilled in the end. The alpha has to be equal to the omega. Now, as we all look for the Second Coming, in the eschaton, that is the **omega situation when the final fulfillment of God's original plan will be accomplished for the whole of humankind.**

This gives us two pillars: Creation and Eschatology. The doctrine of Creation is the main pillar and ideally should have been the only pillar. Sun Myung Moon said many times in his sermons, if there had been no Fall, all we would need is the doctrine of Creation. However, we are confronted with the present state which is not ideal but which reflects the Human Fall. Since this is not the original ideal, a transformation is needed.

Now, we have the secondary or subsequent doctrine, which has to do with the present state and the process of transformation. The

present state is the result of the Human Fall, and the transformation that the Fall necessitated is the process of Redemption, which is termed Restoration in Unification Theology. This gives us two more pillars: The Human Fall and Restoration.

Thus, the secondary doctrine deals with why the ideal of creation derailed, and what needs to be done to bring everything back to fulfill its original purpose. We need to understand the Fall, this transgression, to understand why are we sick, why are we separated from God. Then we can find the remedy, how to achieve healing. That would be restoration or salvation.

Christians usually speak about salvation: You are saved from something. What are we saved from—sin. Sin means acting against God; it is bondage to Satan. Salvation means to be liberated from the bondage of Satan. It is a little bit different from restoration, because here we affirm an original state of goodness and we have to bring back that original goodness and then reach perfection.

Secondary doctrine also includes Christology, the understanding of Christ, the Messiah, and his mission.

This is part of salvation, of restoration. Originally if there had been no Fall, we would not have needed a doctrine of Christology, because Adam would have accomplished the messianic mission in his own person. He would have reached perfection; the purpose of creation would have been fulfilled. But because of the Fall we have the coming of Jesus. So, why did he come, who was he? These are the questions addressed in Christology.

To summarize: Creation and Eschatology are the two pillars which confirm the primary doctrine: What God originally intended, and the fulfillment of His will to achieve that original plan. That gives us Creation and Eschatology. Then, between those two pillars, we

Unification Theology has four pillars: God and Creation, the Fall, Restoration, and Eschatology

have the secondary doctrine: The Human Fall and Restoration. After the Fall, in order to reach Eschatology, the providential foundations have to be established so that the Messiah can come and we can respond to him and be restored to our unfallen state.

Unification Theology emerged against the background of Christian theology. There are 2,000 years of discussion and development in Christian theology, and that is based on the foundation of Judaism. There is much to learn from the Christian foundation, and from other world religions. They reveal the heart of God, how God was present in these cultures throughout history.

We also have the possibility for new revelation, new truth from God at significant times in providential history. The primary source for Unification Theology is the Divine Principle, the revelation received by Sun Myung Moon. This revelation is the foundation for Unification Theology. Now we can begin to discuss the doctrines of Unification Theology itself, beginning with God and Creation, the first pillar.

Part 1: God and Creation

As noted in the Introduction, the doctrine of Creation is the only doctrine that would have been necessary if there had been no Fall. This primary doctrine **explains the nature of God, God's purpose in creation, how He created, the relationship between God and creation, and the special role of human beings in realizing the purpose of creation.** Indeed, if we knew all this, what else would we need? Therefore, our starting point is not addressing our current reality. We do not start with sinfulness and suffering and all the other issues that are addressed in religious traditions. They will be addressed in the secondary doctrine.

We have recognized the need to experience God not just through our intellect but through the heart. We also need intuitive understanding, revelation, in order to learn about God

To understand God,	we need to use our
heart, not just our	intellect

and creation, which includes ourselves. The starting point then is to understand what is at **the very center of God's being**. What is the starting point for my own creation, and how does God relate to me as His creation?

To achieve this understanding, we need the mystical experience with God as our creator, as my creator, and who had a certain intention in creating us, and who wants to communicate Himself through us and towards us. What follows is a brief account of a moment of mystical experience with **God's heart** towards the creation, as a simple example **of God's communication of Himself**.

“God’s Heart towards Creation”

This morning I saw a strange flickering of light and dark **across the trees in our neighbor’s yard. Could it be smoke? Surely not a fire!**

I ran outside and heard such loud sounds. At first, I **didn’t know what it was. But then, I saw a huge crowd** of big birds flying around. They were making so much noise! And they had caused the strange flickering of the sunlight I saw through the trees. They were geese, preparing to migrate for the winter.

I watched as they flew around in a huge circle, honking all the time. There must have been a couple of hundred **of them. They weren’t organized in a V shape, just a** whole lot of groups all trying to go in the same direction. My husband and I had been watching smaller groups flying around for the past couple of weeks. We decided they were gathering at the large pond, well a **lake really, just past our neighbors’ houses, preparing** for the migration. And whenever we saw a group flying around, circling our neighborhood and returning to the pond, we thought they were practicing for the long flight together, calling out to each other to learn how to fly in formation. This morning there were so many, I thought they must be getting ready to leave.

The sun was shining and as they flew past, low above our house, I could see their beautiful coloring, and see their beaks opening as they called out to their followers. I was struck by the amazing plan to take care of them in this way, that they would all fly to warmer lands for the winter and return together next spring. They have an inbuilt GPS system to guide them and they spend weeks gathering and preparing to make the long journey together, taking care of each other all the way. Watching them, I felt deep love and pride in these beautiful creatures and how well they were doing.

What a beautiful loving heart their creator had to design them this way! Of course, their creator is also my creator, my Heavenly Parent.

That made me think of the verse in Matthew, 6:26: **“Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?” Indeed, our creator has a parental heart towards all of creation, and especially towards us human beings, God’s children.**¹⁰

In this experience, God reveals a parental heart towards creation. In Unification teaching the foundational doctrine about God and creation is about the heart of God, that it was out of His heart of love that God created the world.

The Nature of God

In discussing the doctrine of Creation, naturally we begin with the Creator, God. While the revelation that God is a God of heart is central, let us first look at some other aspects of God that have been revealed.

In the Old Testament, there are two terms for God: Yahweh is the immutable creator; and Elohim is Lord, the one having a relationship with human beings. When **you say “Lord” you imply** dominion, lordship, so God is Lord in the sense of being lord of history. Whatever happens God is involved; He pulls the strings. He leads and guides His people. Lordship in that sense is related to His interaction with human beings and His Covenant with Israel. The Hebrew Lord God is relational, mutable, responsive, temporal,

¹⁰ This spiritual experience, together with the other two accounts quoted **in this text, will be published in Jennifer P. Tanabe’s forthcoming book, *My Reflections on Life and Other Important Matters*.**

dependent, in constant communication with His people: They react; and this God reacts to them. This Biblical understanding of the living God emphasizes divine-creaturely interaction.

On the other hand, Yahweh, “I am Who I Am,” is the immutable Creator, the unchanging God. There are roots of that in the Old Testament, and it is highlighted through Greek philosophy and into mainline Christian theology, which emphasizes divine absoluteness. Everything in God is totally accomplished, fulfilled, and perfected.

This is the kind of background we have in the West. We think about God as if we were Greeks: the abstraction, the conceptualizing, the nailing down of the characteristics of Yahweh, the immutable Creator. But then, we live with God as if we were Jews: the experience of the Covenant, prayer, **God’s guidance in our lives**, which has to do with all the other aspects of Elohim, our Lord.

Unification Theology includes both the intellectual approach to describing the Creator and our relationship with God	Unification Theology bridges both approaches, denying neither, recognizing both. There is the intellectual approach, describing the conceptual aspects of God and Creation; and also, the experience of relationship with our Heavenly Parent, experiencing His love and guidance as real, being in His presence, which is not just conceptual but a real experience.
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Beginning then with the nailing down of God’s characteristics, Unification Theology takes seriously Saint Paul’s comment that “For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse” (Romans 1:20). In other words, just as we can learn about the artist from his work, since the creation is God’s work it must reveal much about His nature.

Two important characteristics of all created beings are recognized: they have both internal nature (mind or instinct) and external form (body), often referred to by the Korean terms *Sungsang* and *Hyungsang* respectively; and they have aspects of masculinity (or positivity on the atomic level) and femininity (or negativity).¹¹

All created beings have both internal nature and external form, and also the duality of masculinity and femininity

God as the creator, the origin of all created beings, is the source of these characteristics. Therefore, the origin of both dualities of internal nature and external form and masculinity and femininity lies within God. However, since God is only one being, these are not manifested separately.

God, as the creator, is the origin of these dual aspects of internal nature and external form, as well as masculinity and femininity

Yet, in the Judeo-Christian tradition God is considered to be masculine. Jesus taught that God is our Father, masculine, "He." If so, where does the feminine in creation come from? As we have already stated, God is one being; there is no separate female God.

The problematic use of the masculine pronoun in describing God may be at least partially attributed to the nature of many languages, English included. But this does not answer the real question of whether God also has a feminine nature. Desmond Tutu is one person who has answered in the affirmative:

It is a liability of many languages that they are gendered and therefore we must speak of God as either a He or a She but rarely both. There is something in the nature of God that corresponds to our maleness and our femaleness. We have tended to speak much more

¹¹ Sun Myung Moon, *Exposition of the Divine Principle*. HSA-UWC, 1996.

of the maleness, so we refer to the Fatherhood of God, which is fine but incomplete. We have missed out on the fullness that is God when we have ignored that which corresponds to our femaleness. We have hardly spoken about the Motherhood of God, and consequently we have been poorer for this.¹²

|| God is our Heavenly Parent, both Father and Mother to creation ||

|| In the same vein, Hak Ja Han Moon has emphasized that the nature of God is more than masculine, our Heavenly Father. She has stated that God is actually our Heavenly Parent, with both masculine and feminine characteristics. Again, this does not mean two Gods—a male god and female goddess—rather, there is one original Creator, able to relate to us both as a strong masculine father and as a nurturing feminine mother.¹³

Thus, God is equally our Heavenly Mother and our Heavenly Father. Without **understanding God’s nature in this way**, we are not only poorer in our understanding of the nature of God, we are also limited in our understanding of the nature of humankind, regarding men and women as unequal in value, with serious implications for their roles in marriage and family and the fulfillment of **God’s** original purpose of creation.

This original purpose of creation is something that we, as fallen human beings, have difficulty understanding. However, if we study the revelation God gave to the Israelites as recorded in Genesis

¹² Desmond Tutu, *God Has a Dream: A Vision of Hope for Our Time*. Crown Publishing Group, 2003.

¹³ Given the above-mentioned problem of the gendered nature of English, **in this text the pronoun “He” is used for God, unless specifically referring to God’s feminine aspect.**

Chapter 1: "And God saw that it was good," we learn that God created for the purpose of experiencing joy. We shall look further into exactly how this joy is to be realized later in this chapter.

Also, in Genesis 1:26-28 (NRSV), we read:

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon **the earth."**

So God created humankind in his image, in the image of God he created them; male and female he created them.

God blessed them, and God said to them, **"Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."**

It was after the creation of human beings that God looked at His creation and said **"it was very good"** (Genesis 1:31). Clearly, human beings are special, created in the image of God to be fruitful, to multiply, and to have dominion over all other created beings.

As these special creations, how do we human beings understand God; not just as a conceptual Creator, but as our loving Creator, a God of heart who created out of love? How do we relate to God? What are the needed conditions for love to occur, and what is the potential for love? What is the realization of love? These are the questions we really want answered.

First, we have the question of how do we speak about God. Obviously, we do it all the time: We speak about God the merciful,

the compassionate, the loving, and so forth. In using these words, we are speaking from human experience. We are compassionate, we are loving, and we project all these terms onto God our creator. In doing that, what are we presupposing? What kind of ontology is implied in the use of anthropomorphic language, and how do we justify it?

Anthropomorphism means something that was derived from our human experience. If we say God is loving, it is an anthropomorphism because we experience love. We know that behind this word there is a real human experience. Then we say that God has that experience too. We transfer it to God; we speak anthropomorphically about God.

There are two ways of using anthropomorphism. One is the **metaphorical use of anthropomorphism**. For example, **"God walked with Adam in the garden"** is metaphorical. We know God does not have feet, but we say God walked. Also, we say, **"God breathed the breath of life into the nostrils of Adam."** God doesn't have a mouth and lungs like we have, but, as a metaphor about how life entered Adam, we can accept it. This use of metaphor to express a certain situation about God employs physical imagery.

The metaphorical use of anthropomorphism is rather crude since it is taken directly from our physical experience. We accept images of the loving hand of God, or His breath as He breathes life **into Adam's** nostrils, even though we know God has no literal hands or mouth. We cannot say that God is exactly like that, with lungs and a mouth to breath, with legs and feet for walking, or the hand of God reaching out to us. So, in terms of understanding God, this is quite limited. We recognize that the reality of God exists on another level and this physical imagery does not really advance our ontological understanding of God.

Another possible approach is to use what is known as analogical anthropomorphism. This involves non-physical, or spiritual, imagery

referring to our own experience. Analogical anthropomorphism is what is used in theology. In our own experience, we have experience of love, of trust, of compassion, of fidelity. These are part of our spiritual life. We can speak of God as having those qualities in an ideal, or a perfected, sense. This means we use terms from our own spiritual experience and know that these experiences have an ideal form; and that ideal form we ascribe to God.

This way we can understand God better, using human experiences which are emotional and spiritual. Any ideal type of our experience is then ascribed to God. God has these attributes found in human beings in a much more refined and perfect form than we have. For example, we experience love as precious, we experience it, we give it, and we receive it. We have an understanding of what loving means but we know it is an imperfect understanding. It is very limited. We say God has the same capability of being loving, but then we say God is loving in the ideal way. Also, we have compassion. Somebody is suffering, we want to help. We say God is the compassionate creator. God is passionate, compassionate, loving. In the same way we can say God has mercy because we feel merciful towards others. Joy is something we experience, and so we can say God is joyful.

God contains all perfections of human experience. If I see that I am the result of God creating me, and He gave me the ability to be loving, then He in Himself is loving, in a supreme and perfect way. In saying this about God I expand my actual knowledge and understanding about God. Such analogical imagery advances our knowledge of God, and our understanding of God becomes richer.

The approach of using analogical language presupposes faith in the **revelation that human beings are created in God's image**, as stated in Genesis 1:27. This simple notion that we are **created in God's**

image is the foundation for being able to use anthropomorphisms. It means there is a relatedness between **God's experience** and our experience.

The question of how to talk about God then is not purely philosophical; it is a statement of belief. I am created in the image of God, so my way of loving is an image of how God is loving. It is actually a faith statement that provides the foundation for the analogical ontology. **I affirm that I am created in God's image**, and that is my green light **to further explore God's love**. We do this by projecting ideal types of our spiritual experience, as was done in **the reflection "God's Heart towards Creation" earlier in this chapter**. In this way, we ascribe to God these ideal types of human experience and thus extend our knowledge and understanding of God.

The starting point to learn about God is to understand what is the **very center of God's being**: What is the starting point for my own creation, for understanding how God relates to me as His creation? In Unification Theology the heart of God is this central starting point.

The Heart of God

God's central attribute is heart; the very **essence of God's being** is heart, and heart seeks joy through love

What does it mean when we say God is a God of heart? It means that before anything else, the very center, the essence of His being is that which we call heart. We use this term because there is something in

ourselves, at the center of our emotions, which we call heart and we apply that analogically to God. Heart in this sense can be defined

as “an emotional impulse to obtain joy through love.”¹⁴ In other words, heart is seeking for joy, and the way joy is achieved is through love.

In saying that, something resonates within us. We are referring to a reality that is already established in us, and which we project onto our creator. If we have it in us, it is not something in the air that was abstracted, but it is something related to our very existence. We are beings of heart. We have that orientation to realize joy ourselves. We know the highest form through which it is done is through being loving.

Now, as we ascribe heart to God, the question is, how does it function? With that notion of heart there is a connection to the goal of what the heart wants, which is to achieve joy, and this is accomplished through love. In that sense the goal of being joyful is at the same time a state of being loving. Love is a force which leads us along to reach the goal of joyfulness. The perfected state of love is then also a perfected state of joy. That is the communication of **God’s** heart.

How do we understand the heart of God vis-à-vis creation? The first step is that we see God communicating Himself in creation. And how is He doing that?

First, God is the originator. He is the source of purpose, the source of love. As the source, we say that God is the ultimate subject partner of love, who then creates a responding object partner of love. This relationship of subject and object partner is a way to

God is the originator, the source of purpose and love, the subject partner of love who creates a responding object partner of love

¹⁴ Sang Hun Lee, *Essentials of Unification Thought*. Unification Thought Institute, 1992.

describe a necessary condition for love to emerge, for emotions to become reality.

Returning to the definition of heart, it is an emotional impulse, which brings in the realm of emotion. This provides a connecting ground between uncreated reality and created reality. In the realm of emotion, the realm of feeling, which is the realm where love is realized and where also joy is realized, this is the connecting category between uncreated and created, between the subject partner of love and the object partner of love. There is continuity here.

This is the beginning of how God communicates Himself. What God communicates is a reality, which then means that human beings as **God's** creation can also manifest that reality, or experience that reality of **God's heart**.

Our desire is to establish a loving, joyful relationship with God. How can we discover that personality of God, the heart of God? How can it be more revealed to us? And in that sense how can our actions in responding to **God's** love be more genuine and fulfilling? How can we ultimately realize the goal of joy? Every one of us wants to realize joy. This is a hopeful statement; something we have as common ground, and which is again a reflection of our original nature.

What we are discussing here concerns the ideal state of creation. It is about what could give us a deeper understanding of why God expressed Himself in creation, especially in human beings. Then, by answering that in a progressively deeper way, we are able to discover **God's** heart and the love of God.

In trying to understand **God's love, God's heart, what we are really** doing is that we all move to the origin of our faith. There is a unity **of different traditions in discussing God's love. As we define** this to each other we move closer to each other. On the other hand, there is also another aspect of unity: As we go to the starting point of our

religious journey, we also see that how I understand God's love determines also how I further develop various doctrines in my tradition. So, my understanding of God's love is in a mother position towards the doctrines that define my relationship with God. Then we see the possibility of understanding these different doctrines by understanding different emphases in the love of God.

We can start with the revealed scriptures. The Old Testament God is a God who is emotionally involved with His people. His heart is crying out for His people. There is a commitment to His people. It is not just legalistic, not just a covenantal legalistic commitment. There is a passionate commitment of a parent towards his children. That is the major paradigm which is even more clearly expressed in the New Testament through the father-son relationship between God and Jesus.

In the Old Testament we find the **tradition of emphasizing God's heart.** God is anxious to liberate His children from their suffering, and, to the degree that humankind does not respond to God, **there is a yearning and suffering in God's heart.** This is expressed, for example, in Genesis after the Fall: "And the Lord was sorry that he had made humankind on the earth, and it grieved him to his heart" (**Genesis 6:6**). There is grief there, and suffering.

Even the human Fall and our rejection of God does not interfere with **God's** identity; He is always loving and maintains His self-identity. But on an emotional level, on the level of realizing joy, realizing the original intention of creation, because love is a reciprocal and mutual relationship, the real situation of God in this fallen world is that God is a God with a suffering heart. That is a central notion in Unification Theology: We do not see God as sovereign and happy, where suffering and trouble do not really

affect God. God expresses His grief and suffering, as we noted in Genesis 6:6.

Speaking about the ideal situation, though, trying to fathom what God intended for us, what is that ideal? That ideal is the potential which God sees in every one of us and is longing to see accomplished in our lives. That was the purpose of creation. And the motivation for creation **comes from God's heart. God's central attribute is heart; the very essence of His being is heart.**

Creation

Central to Unification Theology is purpose. We discuss God and creation always within the view of purpose, what needs to be

Knowing the purpose of creation helps us understand God	accomplished. That is central; the guiding category. Knowing the purpose of creation leads us to better understand the nature of God.
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This is crucial because what we do in the beginning of theology, defining the relationship between God and creation, is like the traffic light for any other theological doctrine which follows. We are determining the position of the switches, if you take the railroad analogy, and wherever you put the switches is so important to where you are going. By setting the switches in our understanding of God and the purpose of creation, we are giving an initial direction to all the other theological doctrines.

Whatever we say in the beginning has its impact in the end. The doctrine of the First Things is totally related to and completed by the doctrine of the Last Things. Creation and Eschatology, these are the anchors of theology, the alpha and omega. If we are clear in the beginning about creation, the purpose of creation and how God relates to creation, then the goal of Eschatology, the doctrine of the Last Things, is already determined.

God's purpose in creating was to realize joy through love. God is defined as the God of heart, who expresses His love through relationship with a qualified object partner. That object partner was

God's purpose in creating was to realize joy through love

created by God with the purpose of realizing joy through love. Love needs an unchanging center from which it originates. Love has an unchanging nature, and love is directed to the fulfillment of purpose. There is a specific purpose, which is the realization of joy.

Heart Motivation Theory of Creation

Is that not a wonderful thing to say, God is the God of heart! Surely that means God is loving, God loves us. As we said before, heart is the emotional impulse to obtain joy through love. And not only that, this impulse is irrepressible even for God: **"It is an irrepressible force and desire that well up from within God."**¹⁵ God, as the God of heart, sought object partners with whom to share love, and through sharing love to fulfill this impulse to experience joy.

In other words, for everything in creation, from the smallest atoms to the largest galaxies, their internal cause is to serve the realization of true love. The potential of all creation is to fulfill that specific purpose—to serve in the realization of joy through the experience of love.

The purpose of all of creation is to serve the realization of true love

We take the creation for granted. We are created, we have a head, we have limbs, we have all this created world. But originally there was God before creation. God had to find a substantial object partner which could respond to His heart, to His love. Because at

¹⁵ Sang Hun Lee, *Essentials of Unification Thought*.

one point there was no object partner, **and God's love was not** responded to. This is why God created.

Every created being has an internal dynamic of being directed to the fulfillment of true love, being embraced by that overall purpose **to bring that about, as the object partner to God's love.** Our original nature has its own dynamic to be loving, to be responsive to God. Our original self, our original value before God, the motivation for the existence of every cell in our body, is to achieve that partnership with God, to accomplish that true love which is the ultimate ideal. We are to find that absolute center in God, find His standard of love, activating that original potential which all created beings have to share love and experience joy.

The Heart Motivation Theory of Creation: God created to **satisfy the heart's** irrepressible impulse to obtain joy through love

That is the Heart Motivation Theory: **God's heart was** the starting point for creation. The purpose for all of creation, including human beings, is found in their partnership with God, acting as object partners for His love. There is that constant interaction, how creation can uplift and enrich

God's own experience. As created beings act as object partners to God, sharing love, joy is experienced. God experiences fulfillment of joy in relating to the creation. This brings in the notion that **through the creation God's own experience is enriched.**

This Heart Motivation Theory of Creation is the unique starting point for creation in Unification Theology. The original motivation was heart, and every created being has an implicit purpose to fulfill that motivation, with its own dynamic of sharing love and experiencing joy. Everything which comes into being is motivated by heart.

Of course, we have the notion of the heart of God in other religions. But what is unique in Unification Theology is that we start with **God's heart. It gives us the reason for creation, and it is related to**

the innermost feelings and the innermost reality of God, that **unchanging center, that quality of God's heart. We have heart as** the original starting point, as the absolute center, the irrepressible impulse to seek joy through love with an object partner. The question now becomes, what kind of **object partner fulfills God's** desire to experience joy through love, and how is that joy achieved?

Realization of Joy

The realization of joy through love means there is a connection between love and joy. They are related, and the principles needed for realizing love and joy are basically the same. So, if love and joy are closely related in their ontological make up, then in discussing joy we will find insights which parallel the realization of love.

How do we feel joy in our life? If we want to be joyful, what would we do first? Would we cut off a little finger? That would not be a very joyful experience. Obviously, we can do things that have the opposite effect, leading to pain and suffering instead of joy. Alternatively, we can do things that really bring joy. Reflecting on the desire to realize joy, how do we go about it?

Let us look at an example: the relationship between the artist and his work of art. When the artist has a creative idea, keeping it in himself does not lead to the realization of joy. It is in expressing that idea, in making a substantial work of art which reflects his idea, that is how he realizes joy. As the work of art reflects his idea to an increasingly higher degree, and finally becomes the full reflection of the original idea, then joy is realized. This realization of joy comes when the object completely reflects his idea, fully resembles the idea.

Resemblance between the idea and the work of art means that the aspects of the artist, the creator, that constituted the creative idea, are reflected in the created work of art. This means there is common ground and there is the possibility for relationship, for the

actions of giving and receiving. In other words, there is a being in the position of subject partner who communicates his being, his whole self, to some other being in the position of object partner. In this case, the artist communicates his being into his work of art.

Expressing an idea in a created work produces joy

Now, if the artist is able to completely express his idea in that work of art, he experiences joy. There is joy in the **resemblance between the artist's idea**

and the work of art. That is one level of joy. But there is another level of joy. What makes the difference between when something is really joyful, and something just gives a moderate amount of joy? When are we uplifted? What is it that makes us really enjoy something?

The joy experienced by the artist in creating a work of art, whether it be a painting, a sculpture, a musical symphony, an opera, a musical play, a ballet, a video game, and so forth, can be very fulfilling. However, that joy remains limited; there is a still greater experience of joy. In the case of the artist, this greater joy comes when the artist sees uniqueness in his work of art. In some sense he is surprised by how well he could actually express what he intended to do. He is surprised by the result, how beautiful it is, by the uniqueness and novelty of his creation, and especially by how other people respond with excitement when appreciating the uniqueness of his work. This provides another dimension to the experience of joy.

A higher dimension of joy comes from relating to living creatures

This new dimension to joy comes from living creatures, whose behavior can be unpredictable, unique, surprising. Here **we can understand that God's joy in creating living beings reached a whole new level compared to the creation of inanimate objects.**

The ultimate experience of joy comes from the creation of a living being who most resembles the creator, in other words their child. This creation is a unique being, and their behavior is always surprising. When the creator, now parent, enters into a relationship where their child expresses their uniqueness in unexpected and novel ways, and shares love and joy with their parent, the ultimate experience of joy and love is realized. This element of surprise, of novelty, brings that greater joy.

These then are the three factors involved in the realization of joy: resemblance, uniqueness, and novelty.

Realization of joy has three factors: novelty, uniqueness and resemblance

Resemblance

The first factor we shall consider is resemblance. The law of resemblance says that if the object partner resembles the subject partner what is the outcome? More joy and more love!

If we see a stone, it is useful, it is hard, we can use it, we can throw it. There is a certain amount of joy connected to the stone, but it is limited. If a little puppy comes running up to me, I feel attracted to this creation. It behaves much more like me. It resembles me. We also feel thrilled by watching a beautiful bird, with all kinds of beautiful colors. If we compare the bird with a stone we are drawn to the bird because it is so much more like us. It has life, it has a form and structure of its body that is similar to ours. The puppy even more so. The common ground is substantially increased, so then the actions of giving and receiving are on a much larger scale. We can appreciate the stone, but it cannot compare to our experience if we watch a beautiful bird or play with a puppy. Finally, the greatest joy comes from relationship with another human being. Then resemblance is very clear, and joy is maximized and the experience of love is the deepest.

For God to experience joy in relating to creation, there has to be a resemblance between them

Resemblance between the subject partner and the object partner is a presupposition for the experience of joy. We are created in the image of God. God created us with the greatest level of resemblance to Him;

as God's children. Therefore, resemblance is that first step in understanding the dynamic of **God's heart.** There has to be that resemblance between God, the subject partner, and created beings, the object partners, so that a loving relationship can develop and joy can be experienced.

To develop this loving relationship though, the resemblance has to have certain features. Resemblance means the object partner reflects the characteristics of the subject partner like a mirror. The creation reflects **God's nature. This is common ground** and it allows the relationship of giving and receiving to exist. Both partners stand on the same foundation. This common ground creates stability. Their relationship is stable. The object partner has a certain level of responsibility to maintain that common ground, to maintain that stability. This means they are responsible to uphold the standard of **God's heart, of God's purpose of creation.**

Three features of resemblance in a joyful relationship: reflection, stability, and responsibility

So, we can see there are these three features of resemblance needed to sustain a relationship in which joy is experienced: reflection, stability, and responsibility.

Reflection

The first aspect of resemblance is reflection. There is a mirroring of **God's attributes in the creation, in us.**

The more attributes of God that are reflected in the creation, the clearer and more intense the reflection is, and the greater the joy

that can be experienced. This reflection stimulates God's experience of joy through seeing His own being reflected in the creation, seeing various aspects of His character reflected in the object partners. Joy starts with an increased self-relatedness of the subject partner, which is reciprocated by the object. The subject partner has the opportunity to understand itself more through relating with the object partner. There is an ongoing process of insight about one's own being.

The more the object partner resembles the subject partner, the more joy is experienced

God is self-related in His own experience of heart, but the creation as the object partner for God allows God to move on to a higher dimension of self-relatedness. This does not mean selfishness! Rather, this greater self-relatedness, self-understanding, means experiencing the depth of His own being in a new dimension.

Through relating with created beings as object partners, God's own self-relatedness is increased

That is what the object partner, in the form of the creation, can do for God. It is the heightened awareness, the heightened self-relatedness of the subject partner, that is then reciprocated by the object partner; and that produces joy. This is why God created.

This increased self-understanding is not just in God, but also in the object partner. We understand ourselves more if we relate to God. Our greatest self-relatedness and joy and experience of life comes through our relationship with God. As our origin, He can give us that quality of self-relatedness, while at the same time we increase it in God as our subject partner.

The reflection aspect of resemblance heightens that self-awareness or self-relatedness in God, the subject partner, and in the object partner,

Subject partner and object partner relate for the purpose of realizing love and joy

and that is how joy is generated. Subject partner and object partner relate for the purpose of realizing love and joy.

Stability

Resemblance also includes the notion of stability. Resemblance is anchored in the absoluteness and goodness of God. The goodness **of God is expressed in God's heart. God's heart provides stability.** In the relationship between subject and object partners, stability has to do with the origin, with an original purpose. The origin is **God's heart, and the purpose of creation is to experience joy** through love. The stability in the relationship for the realization of joy is then the purpose of the heart of God. That is the stability in the law of resemblance.

|| The original quality **of God's heart is** || **Within God's absoluteness,** the original quality of God's heart is unchangeable. **The harmonious relationship of God's** unchangeable, and || attributes is the unitive principle within God. There is a center of stability there. provides stability

Because of that stability within God, whatever appears in creation, reflecting His heart, also reflects that implicit stability. There is a **permanent element of God's unchanging heart. The stability** depends on the relationship between subject and object partners, which in its essence shares the quality of the heart of God. This is the stable factor, the permanent element.

Thus, we see that for love and joy to be experienced there has to be a certain stability. There has to be an unwavering center, an absoluteness, which is **God's unchanging heart. God's character** has the quality of unchanging, self-giving communication of His heart and love. That is an essential aspect of a loving relationship.

Responsibility

The third aspect of resemblance is responsibility. What is the task on the part of creation, especially on our part as human beings, to **preserve the standard of God's absoluteness**, His unchanging heart and love? Responsibility. Acting responsibly means we are **upholding God's standard of heart and love**. In our relationship with God, it is given into our prerogative to uphold that quality of heart, to fulfill that responsibility. By being **responsible to reflect God's attributes** we create stability in that relationship.

Responsibility means **upholding God's** standard of heart and love

We mirror the absoluteness of God by being responsible. In that way we close the circle as God communicates His heart to us as human beings, and as we preserve this absolute standard through acting responsibly.

Therefore, reflection, stability, and responsibility are aspects within the law of resemblance. It is not just looking in a mirror and having that kind of resemblance, a mirror image, but more is involved. It is the self-**communication of God's heart within creation, so that** God would recognize Himself through perfected creation.

Human beings in the object position towards God are involved in keeping that stability, keeping the standard of true love. To be responsible means to be the guardian of the ideal of true love. That is really the definition of responsibility in this context. It has to do with the ultimate purpose of true love. If Adam would have been the guardian of true love, he would have been responsible; he would have created stability in the relationship between God and human beings. On that foundation, resemblance would have found its completion. The ideal standard of love and joy means resembling the heart of God.

To be responsible means to be the guardian of the ideal of true love

Uniqueness

However, the real stimulation of love and joy goes beyond resemblance. There is that extra dimension which needs to be pinpointed. This is uniqueness.

We can look at the created order and ask, how do I feel joy? One way is by having choice among many possibilities. This is expressed in the uniqueness of each creation, every flower God creates, every tree has its very particular unique characteristic. We walk into a supermarket and we have these tremendous possibilities and this freedom of choice; we can choose between ten varieties of apples. Within the created order we have that freedom of choice which provides a way of feeling joy within creation. This is a basic description of uniqueness.

Resemblance does not mean identity or uniformity

Therefore, resemblance does not mean identity or uniformity. Resemblance just shows the underlying foundation, that the creation resembles the image of God.

Creation resembles the universal image of God, which is described in the Theory of the Original Image in Unification Thought.¹⁶ All created beings have that universal image.

Then, there is the individual image. God expresses His universal image as an individual image in each creation. Every creation is in that sense a new creation; it is unique, it has that individual aspect.

God's universal image is expressed as an individual image in each creation, making each creation unique

Human beings are also created as individuals, as something unique. We are never cloned, always totally new, totally unique among the billions of people. Therefore, the experience of

¹⁶ See Sang Hun Lee, *Essentials of Unification Thought*.

God towards each person as an individual is unique. There is no repetition. It is not mass production. Each person is unique; and **each person's relationship with God is unique**. This concept of uniqueness has to do with individuality.

There is a uniqueness in the created order. There is freedom of choice in the created order: We have a multitude of creations, which allows us to experience joy by being able to choose. We can call this uniqueness on the horizontal level. Then, in the God-creation relationship, which means God in relationship to created beings, and in particular with perfected human beings as the ultimate fulfillment, we have a further understanding of uniqueness. In this aspect, it is in the relationship between God and the created being where the uniqueness is expressed. Each unique object partner has a different, unique relationship with God as the subject partner. This is uniqueness in the vertical sense.

The uniqueness expressed in the relationship between God and creation is then experienced through the otherness of God. God is somewhat different from creation. He is the uncreated creator. We are created beings. There is always an otherness to God.

Creation resembles God, but God is still **"Other," different, the** uncreated creator

Even if we resemble God, are the image of God, God is still different from creation. There is a certain otherness within that relationship between God and creation. This paradox exists. On the one hand there is the resemblance, and the partnership with God, the self-reflection of God in creation. But then God is still Other. He is His own being and is different in some sense from all created beings. It is this otherness that results in the element of surprise, of novelty.

Novelty

There is a stimulating quality of the object partner towards the subject partner in their relationship. What causes that stimulating aspect? The object partner, the created being, conveys novelty towards God, who is in Himself already showing an otherness towards creation.

Creation represents an element of surprise, of novelty, that stimulates **God's heart**

The relationship between God and creation has an element of surprise because there is an ontological uniqueness of God and creation.

This dynamic element of novelty and surprise triggers joy. Any novelty in creation stimulates **God's heart**, provides that stimulus of joy. Novelty signifies something surprising and unexpected, a dynamic or changing element that is able to trigger the emotional impulse of joy. Creation represents an **element of surprise, a novelty that greatly stimulates God's heart.**

The fulfilling aspect in the concept of uniqueness is that there is a constant novelty within the relationship, a constant element of surprise. It is never the same. Every moment of encounter is new and fresh and exciting. This makes the relationship so enjoyable, so desirable. A loving relationship is always brand new, always unique, and so it has an element of surprise in it. If love were to be automatic, following laws and principles, everything would be robot like. Something would be missing. What is needed is uniqueness, which leads to novelty and surprise.

Then the question is, how can God have an object in creation which, on an ongoing basis, would present the most stimulating, unique joy to God? How would God do that, conceptually? What quality has to be there in the creation that God wants to have as His object partner? We see that **the expression of God's heart through love**, seeking joy, realizing joy, comes about by creating object partners

with the ability to provide in an ongoing fashion an element of novelty, or surprise, or uniqueness.

The search for novelty seems to be at **the center of God's creativity**, and the achievement of novelty then becomes a further expression of that otherness between God and creation. Ultimately, God intended to achieve with His creation a lasting experience of joy through love. Thus, he sought a way to establish an ongoing surprising effect through an object partner that would continuously generate a supreme kind of novelty that would stimulate love and joy in the heart of God.

This kind of novelty and surprise involves risk-taking on the part of God. On the one hand there is stability in the resemblance between God and creation: Creation reflects **God's attributes, and God's heart of love is unchanging towards His creation**. However, the creativity of God reveals the desire for uniqueness, for novelty, for surprise in the relationship between God as subject partner and the creation as object partner. This implies a readiness for taking risk.

The nature of love and joy required God not only to invest Himself in creating object partners that resemble Him, but also to trust that created beings would uphold His standard of absolute love and goodness, reciprocating love and bringing joy to them and to God. **The mystery of God's love is hereby expressed in the absoluteness and stability of God's heart, and the element of risk-taking in creating beings that reflect God's attributes but also have the responsibility to maintain the quality of God's heart by reciprocating His love.**

This applies most especially to human beings, who have the greatest responsibility due to their free will. This is the gift of human freedom, that we, in our free development, in having creativity given to us, creating our own personality and being in that sense totally unique in front of God, that this would ultimately result in love and joy exchanged between God and human beings. Then, when we go back to the law of resemblance which creates the stability, which creates the centeredness **on God's heart**, we realize that human freedom has to be connected with the responsibility to **uphold that standard of God's heart**. Therefore, human freedom, as the agent with which uniqueness is expressed and the surprise element and the novelty in this experience of joy, is rooted in responsibility. This topic of human freedom and responsibility is **discussed further in the section, "God and Humankind,"** later in this chapter.

How Did God Create?

|| God reflected and thought up the concept of the human being as His ultimate object partner of love || From our discussion of the Heart Motivation Theory of Creation, we understand that **God's desire is to** actualize joy through love, by having a loving object partner. Based on that, God reflected, formed His Logos about the creation, and came up with the concept of the human being. God thought up this concept. That is the way He could best communicate His love, creating object partners who would most resemble Him, namely human beings.

Now, after God had reflected, had thought about creating, and had developed His Logos, the blueprint for creation, how did the actual creation happen? Did God wave the magic wand and things popped into existence? Did God just say the word and the universe came into being and all the creatures, including human beings, just appeared? In the Bible, it is recorded in Genesis that it took several **"days" for the process** of creation.

What do we know about this process? We know that prior to creation, God was a being of undivided oneness, the only being in existence. But the creation is not like that. Created beings do not exist in undivided oneness. As noted earlier, the creation manifests dual characteristics which exist as counterparts to each other. In fact, there are **two important characteristics of all created beings: they have both internal nature (mind or instinct in living beings, and what may be called inner nature for non-living things) and external form (body or outer structure); and they have aspects of masculinity (or positivity on the atomic level) and femininity (or negativity).** How did we get from a being of undivided oneness to the created world whose characteristics are complementary pairs?

God becomes the Creator

The first step in creation, therefore, is not what God created first, but rather God deciding to create, and becoming the Creator. For God, the original, uncreated, self-existing being of undivided oneness, existed eternally in a realm without time and space, without created beings. The beginning point, then, is that God decided to create.

The first step in creation is that God decided to create, becoming the Creator

What does this mean?

Here, it is important to note the distinction between God and the Original Image of absolute oneness.¹⁷ God, the original being, transcendent of time and space, is an undivided being of oneness **and does not have "structure."** The Original Image, our image of God, can, however, be described as having structure, since that is

¹⁷ For more details on this point, see Jennifer P. Tanabe, *Contemplating Unification Thought*. Lulu Press, 2013.

the way we as human beings are able to conceptualize God, who would otherwise be an unfathomable mystery.

Structure means the relationships among the various attributes of the Original Image. The form of these structures is the Four-Position Base, or Four-Position Foundation. This consists of an origin or center, the subject and object partners, and the union or multiplied body (new being) resulting from their relationship. Figure 1 illustrates such a Four-Position Base, with *Sungsang* (internal nature) and *Hyungsang* (external form) as the subject and object partners respectively.

Unification Thought explains that God exists eternally through identity-maintaining structures centered on Heart. These identity-maintaining structures constitute the internal nature of God as a harmonized being of oneness, and the internal attributes of God which are eternally harmonized.

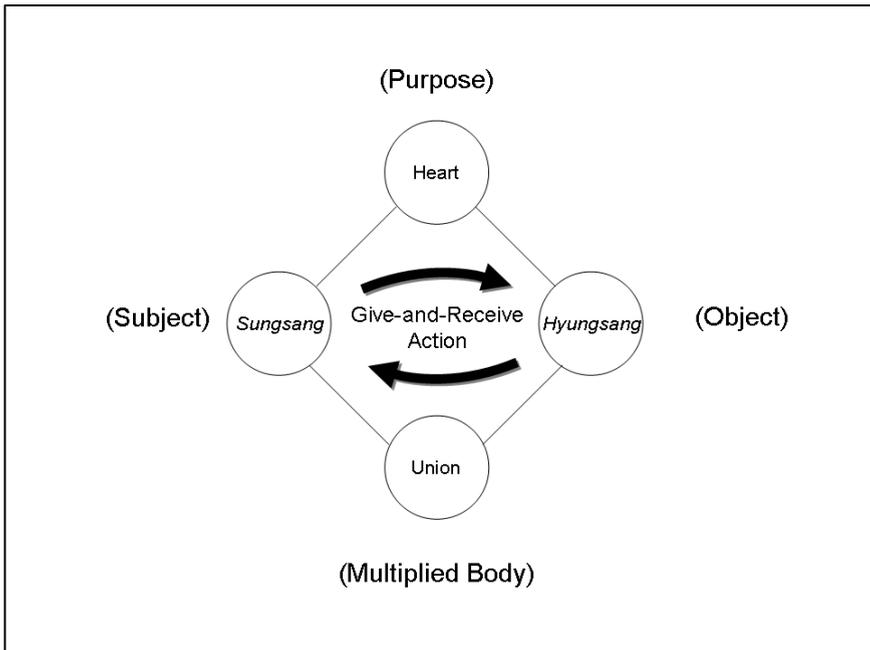


Figure 1: Four-Position Base (Foundation)

Again, these divided elements are only for our understanding of the Original Image. Prior to the creation, God was the undivided being of oneness. When God decided to create, instead of Heart as the center, which is the basis of eternal existence, the center became the Purpose of creation, based on Heart. These structures based on Purpose are developmental, having the ability to create new beings:

When God decided to create, the center became the Purpose of Creation

God in the origin position prior to the Creation can only be viewed as the undivided, all-encompassing Original Oneness, as God was the only Original Being in existence at that time. This means then when God alone was in existence as Original Oneness, one should not attempt to divide God into any categories such as dual characteristics or dual positions, even if such characteristics are innate within God. ... Then, at the point when God established the Will or purpose to **create prior to embarking on the creative process, God's** innate dual characteristics or dual positions began to emerge outward, ready to substantiate into the creation throughout the creative process.¹⁸

The first of these developmental structures describes the formation **of the Logos, "God's Word," or the blueprint for creation**, and describes the internal nature or mind of God. The second of the developmental structures centered on Purpose consists of the interaction between **this Logos and God's external form (pre-matter)** and produced the energy and elementary particles of the created world (see Figure 2).

¹⁸ Ye-Jin Moon. "The Need to Recover Gender Balance, to Understand God as both Heavenly Father and Heavenly Mother" *Journal of Unification Studies*, 16 (2015): 72.

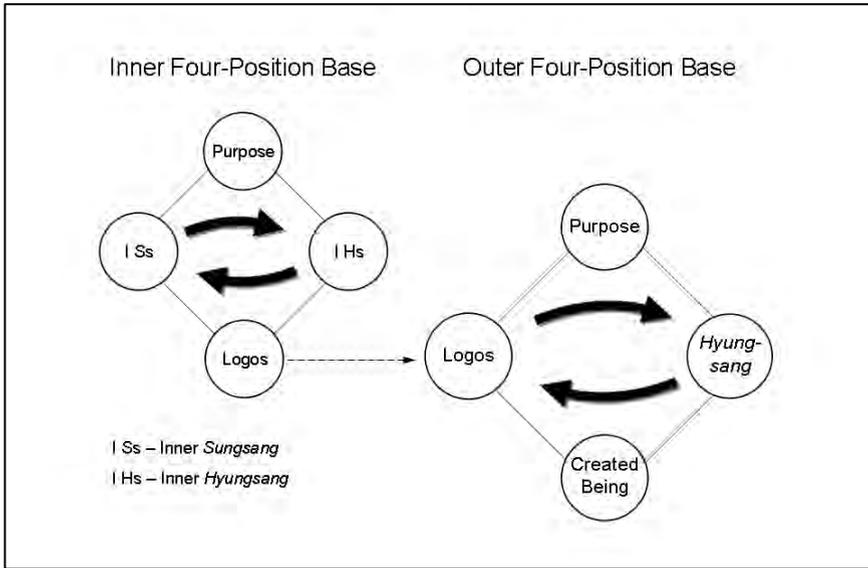


Figure 2: The Two-Stage Structure of Creation

Here we understand that creation was not *ex nihilo*, out of nothing. The creative act was the activation of this second stage, the outer Developmental Four-Position Base, whereby the Logos (God's *Sungsang*) and the pre-energy of God's *Hyungsang* interacted centered on the Purpose of Creation, producing as their union created energy and elementary particles.

Creation involved two stages: The first stage produced God's inner dual characteristics, while the second stage substantiated them in created beings. This two-stage structure of creation explains the emergence of the dual characteristics of internal nature and external form. The first stage in the creative process involved the emergence of God's inner dual characteristics of internal nature and external form, which in the second stage became substantiated in created beings.

The origin of masculinity and femininity, or positivity and negativity, which are manifested in all levels of creation must also have been

present in God prior to the creation. The actual separation into these dual characteristics of masculinity and femininity within God occurred during the process of creation, just as did the dual characteristics of internal nature and external form.

Prior to that, God was a single being of undivided oneness, the only being in existence. And, after the emergence of these dual characteristics, God was still a single being, the only being in existence. There were never, and never will be, two Gods, nor are there a pantheon of Gods like in the Greek and Roman mythologies. The Original Image is of one harmonized and unified being.

God was originally a single being of undivided oneness, the only being, our Heavenly Parent

Ye-Jin Moon has described this emergence of masculinity and femininity as the development of the original Heavenly Parent, the being of undivided oneness, into the being of harmonized masculinity and femininity, or Heavenly Father and Heavenly Mother, where these two aspects of God are in absolute and perfect balance:

The first step in the creative process was to **develop into “Heavenly Father” and “Heavenly Mother,”** the harmonized being of masculinity and femininity

The “Heavenly Parent” part indicates God in the origin or cause position. It indicates God’s singular status prior to embarking on the creative process in earnest, even though God in Heart already had the Will or purpose to create. The part where God is “Heavenly Father” and “Heavenly Mother” designates God’s participation in the effect position.¹⁹

¹⁹ Ye-Jin Moon. “The Need to Recover Gender Balance,” 72.

This being of harmonized Heavenly Father and Heavenly Mother, centered on and originating from God the Heavenly Parent, is the creator God. No longer just a God of heart, the creator God now has the purpose of creation, the plan, the blueprint, the Logos, for a created world of object partners of love. There, the irrepressible impulse to experience joy through love that is the nature of the divine heart can be fulfilled. This is truly amazing and hopeful! The creator God invested His (and Her) whole being into the creation, producing new created beings, analogous to how living creatures produce offspring in the created physical world.

When God created human beings as the final creation, at that time this creator God truly became parental:

Heavenly Parent of the origin position most thoroughly manifested His/Her dual positions in a manner similar to human personhood as a father and a mother in the distinct person-like beings of Heavenly Father and Heavenly Mother.²⁰

In the Original Image of the creator God, we recognize this **“Godhead”** consisting of Heavenly Parent, Heavenly Father, and Heavenly Mother—three consubstantial natures; one substance, three natures.²¹ This is a new kind of trinity! Certainly, something worthy of reflection.

²⁰ Ye-Jin Moon. **“Critical Importance of Gender Balance: Unification Movement and Its Mission Responsibility.”** D. Min. Dissertation, Unification Theological Seminary, 2020.

²¹ This can be compared to the Christian trinity of Father, Son, and Holy Spirit. We find the important difference that the Father is not the origin and cause but rather is in the effect position together and balanced with Heavenly Mother. The origin God, our Heavenly Parent, is the cause and creator of all created beings, while Heavenly Father and Heavenly Mother are participants in the creative process, themselves resulting from the **origin God’s decision to create.**

Science and Creation

Unification Theology does not place itself in opposition to science in the way that traditional Christian theologies have often done. Rather, Unification Theology regards scientific truth as the mechanism, the explanation of how creation was accomplished. Religion, or theology, provides the internal understanding, the motivation and purpose of the creation.

In doing science we discover the handiwork of God. We can appreciate how He did everything in a very thorough and amazing manner, applying physical laws and having things interact the way they

Theology and science are not in opposition; in doing science we discover the handiwork of God

do in order to bring about higher and higher levels of existence. It is a grand vision, and a grand purpose, connecting all these particular steps and conditions so that human life could come about. It is very eye-opening, an awe-inspiring experience of understanding how God created. Scientific discoveries deepen our understanding of God; in that respect Unification Theology and science are of one accord.

Physical sciences

Let us review what the physical sciences tell us about the origin of the universe. According to the Big Bang Theory, the leading explanation of how the universe began, the universe started with a small singularity and then **inflated over billions of years to become the cosmos that we** know today. In the first instant of the existence of the universe, there were only fundamental particles and extreme heat. As the universe expanded, it cooled off, and these particles combined or decayed.

This insight of an expansion from a minute point, that singularity where all energy and everything was together, tells us that the initial conditions were critical to allow the vastness of the universe

to emerge. As the newly created universe expanded and cooled off, the ratio of how fast it expanded and how fast it cooled off, that must have been extremely fine-tuned. If it would have cooled too fast it would have collapsed back onto itself, and nothing would have remained.

Another point is the production of matter and anti-matter in the beginning. Any kind of matter was accompanied by anti-matter, the same amount, so they annihilated themselves and the result was **light**. Therefore, the first verse in Genesis, “Let there be light,” marked the beginning of the cosmos. But in that exchange of matter and anti-matter, there was a slight asymmetry such that for every billion protons one proton remained. This slight asymmetry allowed physical reality to come into existence. That is another insight showing the fine-tuning that was required to bring the created world into existence.

Time and space also came into existence at this beginning point. The Big Bang theory states that in the beginning there was this singularity that marks the creation of the universe, which includes the creation of time and space. They came about through the expansion of the universe from that original point.

The creative act was the singularity at which the universe, including time and space, came into existence; when God’s idea was manifested and His plan substantialized	The creative act, when God’s plan became substantial, was the singularity at which the physical universe came into existence; when it emerged as the manifestation of God’s idea . God is beyond time and space, the eternally existing being, transcendent, existing apart from, and not subject to, the limitations
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of this created universe. The structure of the physical universe is based on the dimensions of space and time. God created time and space as part of this physical universe, this new being which was the substantial manifestation of His idea.

Another insight from science is the development of the chemical elements. There are over 100 elements. Originally, according to the Big Bang theory, there was energy and sub-atomic particles, like protons and electrons that could move around and combine and react. The original sun was produced from the simplest elements, helium and hydrogen. In order for the other elements to come about, the sun generated millions of degrees in its interior, and new elements were baked within it.

The sun then had to die, had to shrink to a critical mass that would cause a supernova, an explosion of the sun. As a result, the elements which are needed for life were then dispersed throughout the universe. Then these existing elements, carbon, oxygen, and so on, all these elements became available and could be re-formed through gravitation into the planets. All these necessary elements for life appeared, baked in the belly of the sun. There is a long path of particular steps and conditions that provided the necessary elements for life to come about.

Biological sciences

Now we come to the biological sciences, where we study how the different life forms emerged on earth. Here we have one of the greatest disagreements between science and religion. It is not the facts that are in dispute, but rather their interpretation and the evolutionary theories developed to explain them. Still, there are several enlightening aspects to the evolutionary approach which are not at all contradictory to a theological account.

The geological and fossil records show the development of the earth and different species over time, millions even billions of years. The scientific records are fully in accord with Unification Theology, and with Christian theologies in general. The Genesis account **details six "days" of creation, in which the earth was transformed** from a formless planet to one with oceans and land masses, vegetation growing on the land, creatures in the water, in the air,

and then on the land, and finally human beings as the ultimate creation.

There is no need to take the term “day” literally. When it is understood to mean periods of time, possibly extensive epochs of indeterminate duration, the biblical account is compatible with scientific findings. Both describe periods of time from when the earth first existed until it was populated with all the different kinds of species, including humankind. In other words, science and Unification Theology both affirm that the universe as we know it was not created instantaneously, but rather over extensive periods of time.

The fossil record also shows how we all fit nicely into a grand scheme of evolution—the **“tree of life.”** Based on this evidence, we have the “theory of common descent” which postulates that all organisms are descended from common ancestors. The theory of descent with modification presumes that the history of life can be mapped like a tree, beginning with the trunk as one universal common ancestor and then progressively branching, with modern species at the ends of the small twigs. In other words, each group of organisms shares a common ancestor, with more recent forms resulting from modification of earlier forms.

The evolutionary account from the fossil record is not a theory of how this came about. We have to be clear on that. This fossil record merely shows that there is step by step emergence of different life forms, all connected. This fully supports the position of Unification Theology.

When it comes to providing answers about how one species becomes another one, or how the progress in evolution actually took place, the picture is less clear. The “theory of modification through natural selection” attempts to explain how evolution might have occurred; in other words, the process by which evolution took place to arrive at the pattern depicted as **“the tree of life.”** Here we

have Darwin's proposed mechanism of the **"survival of the fittest,"** which results in genotypes with greater fitness becoming more abundant in later generations while those with lesser fitness become rarer.

Concrete evidence for the theory of modification by natural selection exists on the microevolutionary level—that is, events and processes at or below the level of species. For example, plant and animal breeders have been successful in using artificial selection, mimicking natural selection, to produce different varieties of plants and strains of fish.

However, there is no actual evidence that natural selection directs changes on the macroevolutionary level—such as the major transitions between higher taxa and the origination of new designs. The natural selection explanation for macroevolutionary changes necessarily involves extrapolation from evidence on the microevolutionary level. The validity of making such an extrapolation is controversial to say the least.

Other interesting findings have led scientists to postulate further details about this evolutionary process. The fossil record does not yield the expected sequence of slightly altered intermediary forms, but instead it records the sudden appearance of species, interspersed in long periods when species do not change much. This suggests that development follows a pattern of **"punctuated equilibrium,"** whereby the evolutionary change is concentrated in specific events of speciation which interrupt long periods of morphological stability during the existence of a species (stasis). In other words, the origin of a new species occurs during a geologically short period of time which **"punctuates"** the long-term stasis of a population with a rapid speciation event.

The question that remains, though, is where did these different genotypes for the new species come from? To answer that we begin with the theory that Darwin suggested, the theory of random

mutation. Somehow, a new mutation within a species comes about randomly, which then supposedly brings into play the survival of the fittest—the largely non-random force of natural selection made manifest as various species compete for limited resources—with the best mutation winning out. This best mutation allows the species to evolve into a new form.

The theory of modification through natural selection promotes the view that a higher purpose is not required or utilized to explain the seeming harmony in the world. If we deny design by a creator, the explanation of our existence is that we are a random product of molecules, atoms, electrons, protons, and neutrons that just came together by accident and somehow life came about. Then different species appeared based on genetic variations, mutations, and genetic drift. Such changes came about through random variation, that means statistical probability, and natural selection. Small differences in color or size can indeed be explained this way. But, then all of a sudden something wonderful comes out of nowhere, a totally new species, explained purely by random variation. This is not actually very scientific!

|| The evolutionary process is the instrument God used to bring about His creation || Bringing the scientific evidence together with our theological understanding, we realize that **God's creative input** is involved in the introduction of a radically different new species. In other words, a directive force coming from God was needed, which resulted in the rapid origin of new species and a step-wise evolutionary process. The evolutionary process is the instrument God used to bring about His creation. The fossil record, and its arrangement into the evolutionary timeline, describes the outward manifestation of the creative process. The **internal plan, or blueprint, for creation was first conceived in God's mind.**

In other words, we affirm God as the creator, who used the evolutionary step by step process to bring about the manifestation of His creative ideal, allowing human beings to emerge as the ultimate form of created beings.

It is important to note that this position is Theistic Creationism, as opposed to Deistic Creationism.²² The Deistic position means God would just create all the laws and then everything happens on its own, automatically, with no further input from God. God is like the clockmaker and the creation is the clock that is just wound up and it runs by itself.

Unification Theology, by contrast, recognizes God as actively involved in creation; He continues to be involved in our lives today. There is an ongoing connection between God and creation. ||| God continues to be actively involved in the created world |||

Here we note that God's activity in this creative process does not mean that God would suspend natural processes and act miraculously, that God would just wave the magic wand and a new creation would come into being. No, that would mean God disregarded the natural laws, the laws God had conceived of and used to initiate the creative process. Unification Theology affirms that God used the natural laws as tools to bring about the creation step by step.

Unification Theology also holds that the concept of human beings existed in the mind of God prior to creation. ||| The concept of human beings existed in the mind of God prior to creation |||

²² Jonathan Wells, "The Creation-Evolution Controversy and Unification Theology." In Anthony Guerra (ed.), *Unification Theology in Comparative Perspectives*. Unification Theological Seminary, 1988.

Then, all things were designed using aspects of this image of human beings, subtracting the more complex elements step by step until the image of the simplest beings, non-living minerals, were conceived.

The actual process of creation began with the simplest level and then proceeded step by step to more complex beings, finally culminating in human beings

The actual creative process was in the reverse order, beginning with the simplest level and proceeding step by step to more complex beings, finally culminating in human beings. This accords with the evolutionary record, which describes the ordered appearance

of the environment and all things and creatures that would provide optimal support for the life of human beings, the ultimate object partners with whom God would share love.

This view of creation by design, the design conceived of by God to create not only human beings but also the environment needed to support them in the physical world, is congruent with what is called the Anthropic Principle. Let us study this insight in more depth as a final review of how science informs our understanding of how God created.

The Anthropic Principle

The Anthropic Principle was first stated by physicist Brandon Carter. He constructed two very simple statements, known as the Weak Anthropic Principle and the Strong Anthropic Principle respectively:

1. We must be prepared to take account of the fact that our location in the Universe is necessarily privileged to the extent of being compatible with our existence as observers.
2. The Universe (and hence the fundamental parameters on which it depends) must be such as to admit the creation of observers within it at some stage.

These seemingly innocuous statements express the fact that since we exist, this universe must have the fundamental parameters compatible with our existence, and that our existence is proof that the universe supports the creation of observers, creatures like us.²³

In a nutshell, the Anthropic Principle is the statement that "If some feature of the natural world is required for our existence then it **must indeed be the case.**" **Very simple. "Anthropos" means human,** and the Anthropic Principle means all the conditions for the existence of human beings are in an astonishing way fulfilled in creation, manifested as a fine tuning of all the constants which are found in the universe.

As science progresses, the conditions necessary to support life become more and more clear, and also the fine tuning of the cosmos for the appearance of life becomes clear. In other words, if one of these existing constants is slightly off, the whole universe would look very different and life as we know it could not come about. For example, scientists have found that to support human life we need to have a certain atmospheric pressure, we need to have a certain constitution of the atmosphere, the nuclear forces in the atom need to have a clearly defined ratio of those forces and if it is slightly off, we could not exist.

Starting with the Big Bang, the protons and electrons and neutrons and photons and quarks and so on, their properties and how they related to each other, all this already had to be compatible with the appearance of human beings. This means that the cosmos from its inception was fine-tuned for the appearance of human beings.

From its inception, the cosmos was fine-tuned for the appearance of human beings

²³ Ian G. Barbour. *Religion and Science*. HarperCollins, 1997.

For example, why do we have three dimensions of space? Mathematically, we could propose a universe of two dimensions, or four or five dimensions. They are possible mathematically. Our universe has three dimensions, very practical, up and down, and forward and backward, left and right. We have a three-dimensional reality. Scientists have discovered that three dimensions is exactly where neural networks can develop; our brain function needs exactly three dimensions. If there are four or five dimensions, it becomes unstable and it cannot work. Of course, two dimensions is too limited. Thus, three dimensions are very important for the development of neural networks.

Another example is the water molecule. It has one oxygen atom and two hydrogen atoms, and they are positioned in relation to each other at a precise angle of close to 104.5 degrees. If that angle would be just a second different, just the smallest difference in how the oxygen atoms were arranged, the whole creation, and especially biological processes, would be totally different.

By computer simulation, scientists can change the conditions just a little bit and look at the outcome. And the outcome is usually that life cannot exist. If these constants in our universe change just a fraction, a millionth or a billionth of a part, or even a smaller amount, life is not supported. The precision of the natural constants needed to support life is breath taking.

More and more as we study the phenomenon of life, the existence of human beings, and the physical laws, we see that all the laws in the universe in their essence tell us that we as human beings can only exist because these laws exist. In other words, we emerge as the fruit of all these laws. We are here as the resultant beings of an immensity of evolutionary steps and laws and consistent interactions compatible with the appearance of human beings. Quite incredible!

This brief review of scientific discoveries describes the phenomenon that we human beings appear in a universe that has all the necessary characteristics to support human life. As mentioned at the beginning of this section, there is no disagreement between scientific findings and the theological account of creation. The only issue is the interpretation of the facts.

Human beings are the result of a very large number of evolutionary steps and laws that are compatible with our existence

The scientific findings all support the position that the universe was created with the idea that human beings would eventually appear. For scientists, however, that is still only speculation. Facts can only disprove a theory, or fail to disprove it. The discoveries of scientists have not disproved the idea that somehow the universe must have known that we will come, or at least the creator of the universe knew that we would appear and prepared everything for us.

All scientific findings support the position that the universe was created for the human beings to appear

Looking at the uniqueness of the human being from a scientific point of view, we have the Milky Way, our galaxy. Our solar system, one of millions of other star systems, is located in this galaxy, which is just one of many galaxies. This gives us a sense of the immensity of the universe. We human beings are housed on this earth, this one planet, among so many billions of other planets.

Sometimes, we may feel overwhelmed by the immensity of the universe. We appear so insignificant in this little solar system on this earth. When we look at the immensity of space and all those millions of other suns, the earth seems like nothing, not extraordinary in size or anything.

The value of our existence lies in the partnership between God and human beings

The true understanding of our value comes not from external physical measurements or comparisons. The right approach to see the significance of human beings is to ask for the purpose of our creation. Why do we

exist? The partnership between God and human beings, that is the answer. Our deepest desire is to fulfill our original purpose and once that is done then we can move on and take dominion over whatever other galaxies and planets there may be, as additional living space.

Now, we want to investigate further the theological account of human existence: The spiritual reasons for our existence, our relationship to our creator God, **and God's ultimate purpose for all** of creation and particularly human beings. These are the issues to be discussed in the following section.

God and Humankind

Unification Theology places the greatest emphasis on relationship: the relationship between God and creation, the relationship between God and humankind, the relationship between humankind and the rest of creation, and relationships among human beings. This follows from the understanding that the creation was motivated by heart, by the irrepressible emotional impulse to obtain joy through love. God created in order to have object partners with whom to share love and the resulting experience of joy. Human beings, as the ultimate created beings, were designed to be the perfect object of love **for God's heart.**

In order to understand the relationship between God and **humankind, we need to deepen our understanding of God's purpose** for our creation. So, let us review some of the aspects **of God's** nature.

God has the attribute of omnipotence; He is all-powerful, and He is absolute. But then on the other hand, God is also responsive and can be affected by creation, experiencing joy. God is moved and changed by our response. We find this type of understanding in Process Thought, which sees the relationship between God and creation as a process, concrescence, a growing together of God and creation.²⁴ There is a receptive, responding element in God. There is a genuine relationality, a genuine responsiveness, which is the foundation for the realization of love.

God is influenced by the perfection of creation, and His ideal of communicating His heart and His love is fulfilled through the perfection of human beings. Human beings become like God, become co-creators with God, not in a metaphysical sense but in the sense of a partnership of love where God wants to give everything He has to His created beings. There is no holding back. There is a total self-emptying of God in the act of creation. This is where we touch on the mystery of love.

God is transcendent. This means that **there is an “otherness”** to God with respect to the creation. Theologically this is puzzling: God is the other, the Creator, and we are the result, the creation; there is an ontological difference, a difference in being. How is that difference, that gap between God and creation, to be bridged?

²⁴ Theodore Shimmyo. “Dipolar Theism in Process Thought and Unificationism” in Anthony J. Guerra (ed.), *Unification Theology in Comparative Perspectives*. Unification Theological Seminary, 1988.

We are created beings and God is transcendent; He is beyond us. **As Karl Barth put it, God is “wholly other,”** and in that sense He is inscrutable, unknowable in some aspects: There is always an element of not really knowing who God is:

On the other hand, we have His deity—a God absolutely unique in His relation to man and the world, overpoweringly loft and distant, strange, yes even wholly other. ... **[And yet] Who God is and what He is** in His deity He proves and reveals not in a vacuum as a divine being-for-Himself, but precisely and authentically in the fact that He exists, speaks, and acts as the partner of man.²⁵

God wants to exercise His sovereignty over creation through perfected human beings. God wants to dwell in us; He wants us to be His body in creation. This is the paradox.

|| Love is the link || What is the link between the natural and
|| between Creator || the supernatural order, or the link between
|| and created || the created and the uncreated order?
What is it that brings the two together? It
is the experience of love; it is love itself. Love links the two.

Therefore, even if we cannot know who God is in Himself, in His existence as Creator, as the uncreated, He can still be real to us because of that loving relationship. The touching point between the created and uncreated is the experience of love. The God-creation relationship, particularly the relationship between God and humankind, reveals an internal dynamic towards the fulfillment of true love.

God is not just a being in Himself; God is present in relationships. God wants to give His love to human beings. He created us as

²⁵ Karl Barth. *The Humanity of God*. Westminster John Knox Press, 1996.

relational beings in order to share love and experience joy. Therefore, our innermost essence is to relate to others. We are totally unhappy if we are cut off from others. The more harmonious give and take we have with others the more we respond to that innate nature of relationality, that impulse to experience joy through sharing love.

God created us as relational beings to share love and to experience joy in relationship with us

God is indwelling, immanent. God is present in creation through relationships, not through His substance or essence, but through relationships. Here we are not taking the position of Panentheism, which regards God as transcendent and also interpenetrating every aspect of creation. We go beyond that notion; we are talking about relationships between God and creation.

God is immanent, present in creation through relationships, not in His substance or essence

Unification Theology very clearly distinguishes between God as a unique being, eternal, unchanging and absolute. God has all these qualities and as the creator, the Heavenly Parent, is in a partnership of love with the created beings. The otherness of God is maintained in order to be in relationship with created beings. The connecting link between the supernatural and the natural, or between divinity and humanity, is the medium of love; it is the relationship itself. The foremost relationship is love, the loving relationship. This is the answer to the age-old quest, how we as created beings can even approach or enter the divine realm: It is through the medium of love.

We already discussed the realization of joy through the law of resemblance: We can say a stone is nice, it is hard, it is collectible, it has a certain function, and so a certain amount of joy is experienced. But a stone does not have much in common with human beings. If there is a little dog, it has much greater

resemblance to us, with the result that the experience of joy is enhanced, it is greater.

Applied to God, we see we are created in God's image, we resemble God, and in that sense, there is a **self-reflective activity on God's** part. God gave of Himself in the act of creation, and then the response of creation allows God to know Himself in that reflection. In that self-reflective dynamic we serve as instruments for God to understand Himself.

There is a double resemblance: All things are created in the image of human beings, and we are created in the image of God. There is a double resemblance: Between God and human beings, there is resemblance; between human beings and all things there is resemblance. All things are created in the image of human beings, and we are created in the image of God. So, God sees Himself reflected on two levels; the human level and the level of the rest of the creation.

God created us with the greatest level of resemblance to Him; as **God's children. God wants to dwell in us substantially. God created** us so that we can be His bodies. We should be walking Gods on this earth. **Humankind is God's body. That is an enormous** statement!

To achieve that resemblance, we need to grow; there is a process of growth. Again, this concept is largely absent in traditional Christian theology, and it is in Process Thought that we find this idea of growth. Growth involves time. The creation took time, six **biblical "days."** Human beings also need to take time to grow, to **become the ultimate object partners for God's love.**

Qualified Partners of God

We said already that God is the God of heart, who expresses His love through relationship with qualified object partners. The object

partners were created by God, with the purpose of realizing joy through love. And the ultimate object **partners for God's love are** human beings.

In the ideal, **God's self-realization is accomplished and God's own** experience is lifted up to a new dimension through that partnership, through the relationship with human beings. Human beings as couples become the means of self-reflection for God: a mirror for God; **the vehicle for God's own self-**understanding. God more fully understands Himself through relationship with His creation. Therefore, God seeks His self-communication through the ultimate object partners which human beings are supposed to become.

Beyond that, God blessed human beings to become lords of creation, to transmit the love of God to all created beings. But we have to be qualified.

Then of course the question is, how do we become qualified? How **do we become the ultimate object partners for God's love, resembling God so that we can transmit God's love to all of** creation? We have already discussed that there is a period of growth, that it takes time to reach this level. What does this period of growth entail, and what is the end result?

During our period of growth, we come to resemble God more closely. How can we be most similar to God? How can we resemble God in the highest form? It is written in Genesis 1:28 that God gave human beings

||| The goal of the human growth period is to fulfill the Three Blessings: to be fruitful, to multiply, and to have dominion over all things |||

Three Great Blessings: to be fruitful, to multiply, and to have dominion over all things.

The goal of our growth period is to fulfill the Three Blessings: to be fruitful, as in reaching individual maturation; to multiply, by experiencing marriage and family life; and to have dominion, which

means to govern **the creation with God's** love. That is how we come to resemble God.

Love and beauty are at the center of our relationship with God. God created human beings in such a way that we could reflect more and more beauty. The ideal of creation can be understood in the sense of how human beings can actually reflect higher beauty through God. The Three Blessings are the central explanation of how that higher beauty of human beings can be accomplished.

As we human beings mature in our personal lives, as individuals, as skilled persons with careers, as householders, and then married with a family life, in that process of maturation we are actually partaking in the love of God. Then we can mediate the love of God to all of creation. Human beings are created in the image of God so that we are able to **mediate God's love** in the highest degree to creation. Then again, the affirmation is made that creation is created in the image of human beings, which establishes the common ground for a genuine relationship between human beings and creation.

God's love is the reason for the creation, and the purpose of creation is fulfilled by having the ultimate object partner of love appear through the perfection of human beings. To understand fully the qualifications for this accomplishment, we need to look more concretely at the partnership of God and humankind.

Let us begin by looking at the relational concept of love and beauty. We have already said that love and beauty are at the center of the relationship with God, and that God created human beings in such a way that they could reflect the greatest beauty. If God gives all of His love, then the stimulation for giving is made perfect through the response on the part of the object partner. That response is the intensity of beauty reflected in the object partner. In this way love becomes a genuine action of giving and receiving, an unfolding process of fulfillment.

Through this process, God moves to a higher dimension by accomplishing the ideal of true love with human beings. In the Christian tradition, God is considered to be perfect from the start, and so there is no advancing to higher dimensions. In Unification Theology, for God that new experience of higher dimensions comes through the substantial unfolding of love. Ultimately God will relate to human beings as co-creators, because eventually we should be the image of God, co-creators with Him. Through this, **God's own** personality and His own being is experienced on higher and higher levels both by God and by human beings. It is a two-way interaction.

This new experience on the part of God is a unique notion in Unification Theology; it is a unique concept of the love of God. Love and beauty form a two-way communication. It is not only God who is loving and we at best receive the love of God, but, in this understanding, **we actually enrich God's heart with our love**, with our response. The uniqueness of the Unification position is that we are able to generate a deeper experience within God once we are qualified as His object partners.

Once human beings become parents, reflecting the parental heart of God, actualizing it, **experiencing it, then God's** experience also takes another step forward. God experiences increased joy through the love of parents and grandparents. This moves God to a new dimension in His experience, in His own existence. Why is that? Because the nature of love is to express itself in a lineage, for couples to produce children and become parents. This is the conduit

for transmitting love into the future. God wants to continuously communicate His love through generations of human beings.

This is the notion of a substantial fulfillment. Substantial fulfillment means there is another dimension, where love becomes dynamic and moves on to higher levels. In the ideal family (see Figure 3), God is heart and purpose, the first position. Then, we have the **mediation of God's love through subject and object partners, the harmonious relationship between man and woman as husband and wife, father and mother.** Finally, in the fourth position, the union, we see that the children open up the lineage.

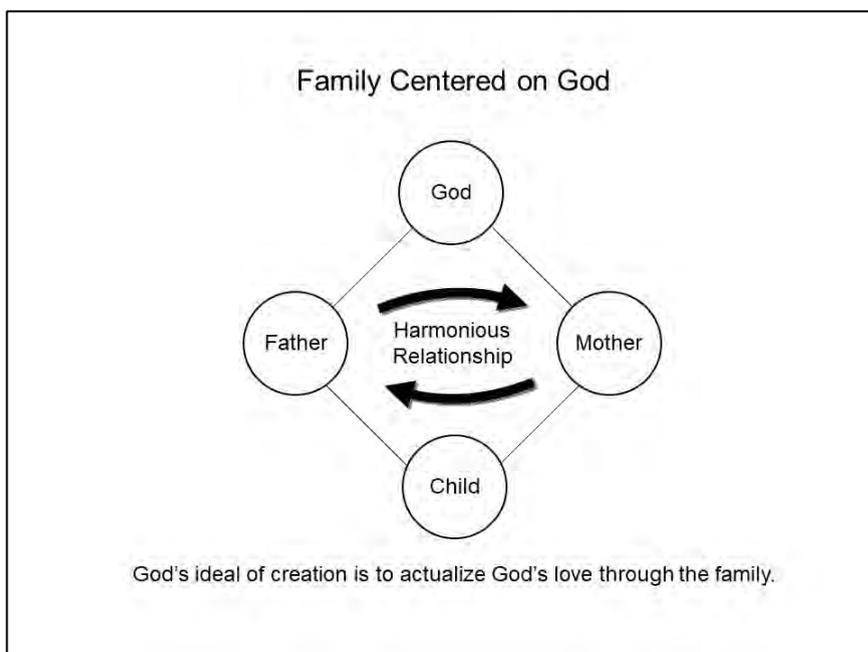


Figure 3: The Family Four-Position Foundation

As the unfolding of God's love happens through the Four-Position Foundation, as we enter that dynamic there is an advancement, a perfection of the love of God through the love of human beings. Here we have a new dynamic aspect, God's love unfolding through human generations, shown through lineage. God's love expressed

through love, life, and lineage is expressed in the Four-Position Foundation of the ideal family.

This experience God has of Himself on a higher dimension, this dynamic aspect, is very unique and it has to do with co-creatorship. Co-creatorship means that we have the **ability to enrich God's heart** and His own experience. We resemble God in such a perfect way, **that whatever is in God's own personality** He communicated it to us. He held nothing back. We are created to be co-creators with God. We are created to be the ultimate, perfect object partners of **God's love.**

To qualify as perfect object partners of God's love, human beings have to mature, become adults, who are able to become parents. Human beings as a family, with husband and wife and children and grandchildren, would in every way be the perfect object partners and convey the heart of God and love of God. This is an interesting point because our likeness to God is accomplished only by being parents ourselves, by having children. It means we are not created just **as God's children, but as God's children who become parents** too, who actually go through that process which God originally initiated. In this way we reflect a much higher level of likeness than if we would be created just **as God's children. We start out as God's** children, the Christian position, but we develop to become parents ourselves.

We become co-creators by having children, raising them to adulthood, experiencing the four realms of heart, the basic forms of love. All that is in the family. The perfect object for God is then the family, where

We become co-creators by having children, raising them to adulthood, and thus experiencing the four realms of heart in the family

we become co-creators, where we can say we are child and parent too. That is what makes us co-creators.

In going through these levels, human beings mature and participate in the true love of God. In that process we qualify as lords of creation, which is the fulfillment of the last of the Three Blessings. That lordship grows out of the understanding that men and women can become true sons and daughters of God. Parenthood between God and human beings, taken in the more literal sense, also leads to the understanding that we should become the heirs of God. Then God would give us the creation, not just that we are stewards of it, but actually lords of creation.

But it is only through the qualification of being able to manifest **God's love; to act with the impulse of God's love towards creation.** That is the qualification for lordship. At that point we move away from stewardship to ownership, which is a further aspect of what the fulfillment of the Third Blessing means.

The qualification for being lord of creation **is to manifest God's love, acting with the impulse of God's love** towards creation

Perfected human beings within perfected families as the original ideal of creation would then completely, in the fullest sense, reflect the heart of God and would allow God to work through humankind to express His love to

creation. Human beings become that microcosm, that highest manifestation of God in creation, in that fulfillment. Beyond that, the beauty of human beings towards God also becomes enhanced as they enjoy creation in their own relationship, in their own **creative activity. Here again God's creativity is reflected to** the ultimate degree.

Along with this creativity, there is also responsibility. What this means is that the realization of joy implies that we are put in a position to uphold the original direction of **God's** purpose and desire, to maintain those conditions which are needed for joy to be an ongoing process. We are given responsibility to uphold the **standard of God's heart.** We are asked to cooperate in that way as

co-creators. Our responsibility reflects the purpose of God in expressing His heart in the creative process.

Freedom and Responsibility

There is a very interesting notion in this whole dynamic. Once we say that God communicates His heart to humankind as a perfect creation, giving human beings complete freedom so that genuine joy can come with genuine love as the mediating agent, what that means is the complete self-giving of God to humankind as His highest creation. In this way, God can see all of Himself reflected through His creation, and reflected most completely in human beings.

Carrying that thought further, we see a uniqueness in the relationship between God and human beings: Through that freedom of will, God gave human beings the ability to constantly be able to offer a surprise to God, a certain new element, a newness. || Our free will allows human beings to surprise God and so makes our relationship unique ||

Human beings have that special gift of freedom, that grace, which in this relationship to God opens up all these new dimensions, all with a certain surprise element and joy which is genuine because the freedom is genuine. It is our reaction, our response to God that can deepen that sense of joy. This freedom is unique to humankind.

Uniqueness

There is uniqueness in the created order. As we look at creation, the flowers, the animals, human beings, everything is unique. Each being or type of being is a specific idea in the mind of God. There is variety, breath-taking variety in creation. Individuality comes from that. The concept of individuality marks the horizontal aspect of uniqueness. We have that encounter, that surprising element,

within creation. This opens up a freedom of choice among many possibilities, which in itself has an element of joy.

Freedom of choice among many possibilities is one aspect of uniqueness

In the created order we have many things to choose from: There is a multitude of grains to make bread from; there are so

many herbs that can be used for healing; there are vast numbers of different flowers of different shapes, colors, fragrances to delight our senses, and so forth. Within the created order there is uniqueness, because everything God created is created according **to an idea in God's mind, and from there we receive joy through** this variety and these possibilities. Freedom of choice is one aspect of uniqueness.

Then there is uniqueness in the God-creation relationship. This relationship includes a certain otherness. God is not creation and creation is not God. Even if there is resemblance, God is somewhat "other." Resemblance does not mean sameness, although the creation has some aspects of God, and in particular human beings most closely resemble God. This is expressed as "*imago dei*," the image of God.

Novelty, which comes from the otherness of God in relation to creation, stimulates **God's heart**

This otherness of creation vis-à-vis God provides a stimulating experience for God. That otherness, that newness, results in beauty. This feeling of beauty comes from this unique experience of otherness as

God meets creation. It is a surprising and unexpected experience. This **element of novelty greatly stimulates God's heart. The search for novelty is at the center of God's creativity. Why is God creating?** He wants to make an array of unique creations to express His own being in this stimulating fashion.

The highest form of this novelty would be something in creation which is ultimately stimulating and giving back to God a unique experience. What is that ultimate thing in all of creation? Beyond the multiplicity of created beings, there is one thing which in the highest form shows uniqueness and constant stimulation. This is the polarity between man and woman. Here, uniqueness finds its complementarity. Here, uniqueness reaches its fullest expression in human beings in love.

Why is it so exciting if we love our spouse? Why is it so exciting all the time? Why? Because we meet each other as beings who are endowed with human freedom. Love is more than just reflecting, and being similar. Love is exciting, new, brand new; every moment it is new; it is a total life-giving experience. Why is that? There is uniqueness, unexpectedness, involved. There is that element of surprise, and on top of it, not just surprise but what else? Unpredictability.

The gift of human freedom provides in its ultimate sense that description of uniqueness. Freedom means we act according to our own impulse, our own personality, and we always create a surprising situation for the one we meet and love. Therefore, it is exciting, intoxicating. This whole notion of intoxication comes about because of the surprise element, because the response of love is a free response. It is that surprising and unique element in the unfolding of love which God wants us to experience.

Ultimately the love of God is fulfilled in the vertical sense between God and creation, and this love comes then into the horizontal dimension between man and woman. Both man and woman have the uniqueness of being free agents, having the gift of freedom. We all carry resemblance and uniqueness, but then, in oneness as a perfected couple, man and woman can fulfill the ideal of creation **and the family. God's vertical love finds its realization in the** horizontal love between man and woman. That is the substantial manifestation of love.

Human beings have the gift of freedom, of free response; and love has that intrinsic quality of free response

We have that gift of freedom, free response; love has that intrinsic quality of free response. The mystery of human freedom is something theologians rack their brains about, how can human

beings be so free as to even rebel against God? How can God allow that to happen? Impossible! But it is given to us, as a total self-emptying of God. God did not hold back anything in creating human beings, but gave us that freedom of response. That ultimate element of uniqueness is expressed through human freedom. In order for that to work in a balanced way, we need to match it up with responsibility. Our freedom allows us to respond in novel and unexpected ways, but to achieve ultimate joy in our relationships we have the responsibility to respond in accord with the heart of God.

God took a risk in giving human beings the free choice of whether to respond **to God's love and be** qualified as His object partners in love, or to choose otherwise

Human freedom, with a connection to uniqueness, involves an element of risk-taking on the part of God. The notion of the love of God implies risk-taking in this whole reality of a loving relationship. **God's giving freedom** and creativity to human beings, as His ultimate creation, is what allows us to be qualified as the object

partners of His love. But only if we fulfill our responsibility, our **responsibility to uphold the standard of God's true love**. By giving freedom and responsibility to human beings, through our perfect relationship with God we can actualize that freedom and responsibility, with the result that the complete and highest fulfillment of joy and love becomes a reality.

Risk-taking

God took the risk to endow human beings with freedom and responsibility, hoping that we would use it rightly and partake in **the ideal of true love. That was God's intention.** However, due to the freedom God gave us, the whole process of accomplishing this goal is not predetermined. The goal is predestined, but how it will work out depends on our response.

By giving us that moral freedom, by giving totally of Himself to us as human beings, God took a risk. That element of risk-taking has to be clearly understood in discussing the relationship between God and humankind.

The more we understand the love of God as the most basic foundational principle in all of creation, and that the goal of creation is to have that love unfolded and substantialized, once that is clear to us then all the other doctrines in theology follow. They follow that guiding principle of the love of God. Everything God does is in accordance with His heart, with His desire to communicate love, with His desire to realize joy. These basic principles express the quality of that love, that it has to be a free response on the part of **human beings, who were created as the object partners for God's** love.

With that in mind, knowing that God totally emptied Himself in creation, held back nothing, but gave of His freedom, of His creativity, to human beings, then with that risk-taking there is the possibility that human beings do not fulfill their responsibility. This **opens up the question of the Human Fall and God's response to it.** God took the risk of endowing us with freedom and responsibility. This means giving everything of His nature to human beings, not holding back anything.

God made Himself vulnerable to human beings; He took the risk of being hurt, and God was hurt by the Human Fall

God's total self-communication of His nature involved risk-taking, allowing human beings to have a totally free response. God made Himself vulnerable to His object partner, to human beings. He took the risk of being hurt, and God was hurt by the Fall.

This element of risk-taking is essential for actualizing love. Love involves submission. Submission means to make yourself vulnerable, to take the risk to be hurt. If you love someone you open up, you make yourself vulnerable, you take the risk of being hurt:

Where is the base of love? The base of love is not myself. The noun love is used reciprocally. No matter how handsome a person is he cannot have love without a partner. Love needs a partner. The base of love is not myself. ... The base of love is not where I am. It is where my partner is. Therefore, in order to find love, I must be sacrificed before love. Love always requires sacrifice and it also requires submission.²⁶

Love is a relational experience, and so it involves risk-taking

Love itself, as a relational experience, includes the element of risk-taking. If you love someone, you reach out to that person, you give your heart to that person; you are vulnerable to that person and their response. They may not return love to you, and that is the risk you take.

If we understand God's love more deeply then we can have gratitude for our freedom and how we use that freedom and what responsibility means. We are co-creators, because we have human

²⁶ Sun Myung Moon. *Blessing and Ideal Family*. HSA-UWC, 1993.

freedom and responsibility. We have to always balance these two so that whatever we do, whatever unique response we make, we bring joy to God. Our actions reflect the creativity of God; that is our calling.

Spirit World

To bring to a close the doctrine of creation we come to the spiritual world. The realm of spirit is part of creation, just as is the physical realm.

The uniqueness we have as human beings is that we are a microcosm. With our spirit self we encapsulate all the laws of the spiritual world and all the beings in the spiritual world, and with our physical self we encapsulate the physical world. Everything is created in our image. Even if we came as the last creation on the evolutionary scale, it was the idea of human beings that was the foundation for all creation. We encapsulate all reality, spiritual and physical. Therefore, our physical being can relate to the physical environment, we can respond to it with our physical senses, and our spirit self relates to the spiritual environment with our spiritual senses (see Figure 4).

As beings who live in time and space it is always a challenge to comprehend this. But we know, for example, that the speed of thought is faster than the speed of light. You think about your grandmother and you connect with her through thought instantaneously, transcending the physical laws. There is another dimension here which can reach beyond the physical dimension into the realm of spirit. And human beings have a spirit self and spiritual senses that connect to that realm of spirit.

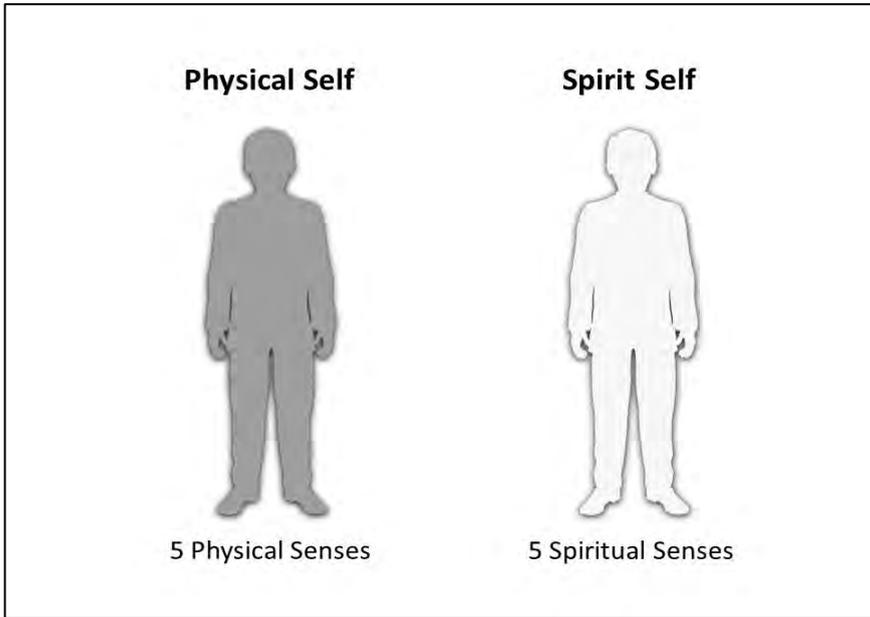


Figure 4: Physical and Spiritual Senses

The existence of this realm has been known throughout history in all cultures. Looking at the Christian tradition, which is relatively recent in terms of human history, there is faith in immortality. We have an immortal soul. That is well established. There is an understanding of the afterlife, individual existence beyond death.

Religions teach about the afterlife, a realm of spirit where we exist after the death of our physical body. According to Catholic doctrine, what happens at the end of our lives is that we receive a judgment: We go to heaven if we did not commit any mortal sin, and even any venial sin if we repented for it at the time of death. Then the second realm is purgatory. If we die with a venial sin, which is a smaller sin compared to the mortal sins, we go to purgatory. If we die with a mortal sin then we go to hell. The understanding is that there is a layered spiritual world: heaven, purgatory, and hell.

In Unification Theology we would also say there are certain realms in the spiritual world, and indeed the lowest realms can be described as hell. Of course, we must note here that this describes the spiritual world after the Human Fall, not the ideal that God envisioned.

What is somewhat more uplifting in traditional Christian thought, in Catholic teachings about the spiritual world, is what is known as the communion of saints. All those good people who died in the past and did a lot for God, they are saints. They are good spirits who can help us in our lives on earth. This communion of saints means that we can offer a prayer inviting a saint for some help, to be with us, or to protect us. There is also the well-developed doctrine of the angels, purely spiritual beings who did not have a physical life. For example, we each have a guardian angel, a spiritual being who helps us, who protects us. In other words, we have a relationship with the spirit world, at least with the good beings like saints and angels.

On the other hand, there is a certain reservation to really get involved with the spirit world, to have too much contact with it, or to investigate it in any detail. The danger of abuse seems to loom large. This is because there is an understanding that as a result of the Fall there are evil spirits, demons. Demonology is also well-developed. Therefore, what are Catholic priests trained for? Exorcism—to cast out evil spirits, exactly like Jesus did. In the gospel accounts, the main activity of Jesus, apart from preaching, was to cast out spirits in order to heal the sick. That power to cast out spirits was passed on throughout the ages. In Catholicism it survives in the power of exorcism. **Again, this is not part of God's original ideal of creation.**

On the other hand, we have the Enlightenment thinkers who moved us away from this realm of spirit and tried to explain everything in naturalistic terms. The Enlightenment stimulated scientific research, but also moved over into a materialistic understanding of

reality. This has led to a polarization: We have scientists who do not believe in the spirit world, and more religious people who do.

Although science turned towards materialism and away from the spiritual, there is now significant evidence of a realm beyond physical matter

But, especially with regard to science, the circle is closing. Even if science took a turn towards materialism and tried to prove everything purely on physical principles, material principles, that is changing. Through the development of quantum physics, we have come to discover more about the nature of matter, that material we thought was the reference point for all our knowledge. Now we realize that there is no such thing as stable matter, a physical concept of matter that would be the reference point for all other insights. The awareness in the sciences of another dimension in nature is increasing day by day. Physicists have come to realize there is some governing principle which is different from what we know of the physical world.

How do modern scientists think about our eternal existence, immortality? In the field of parapsychology, we have the scientific method applied to spiritual phenomena. There is a significant amount of evidence of the continuing existence of departed people, who are able to communicate information which nobody else living on this earth would know.

Reports of Near-Death Experiences give support to the existence of a spirit self that lives eternally

Also, there are many accounts of Near-Death Experiences (NDEs) where people were pronounced clinically dead, their physical body showed no more life, but they revived. When such people recover their consciousness, they report experiences that show remarkable similarities, describing the existence of the realm of spirit where life

continues.²⁷ Thus, there is a scientific foundation for a belief in life after death and immortality of the spirit person, beyond the time and space confinement of this physical world.

Still, we may have the question, why do we have this eternal spirit? The answer **is found in God's purpose for creation,** which is the partnership of love. Love is eternal. Therefore, the object partner of **our love, and of God's love, should be eternal.** Otherwise, our love partner would suffer unimaginable pain when we die, when we cease to exist.

We are created with an eternal spirit because true love is eternal

When we consider God, the eternal being, whose love is freely given to us, how could He create His perfect object partners of love to have a transient, temporary **existence? The motivation for God's** creation tells us that He would create us with an eternal existence, eternally able to share in His love. Similarly, we as human beings share our love eternally with our spouse, our children, all our loved ones. We face heartbreak when a loved one dies if we do not understand that their existence continues, and we will be reunited when it is our time to ascend to the realm of spirit.

Every created human being is affirmed to have an eternal spirit, that there is an afterlife. But on the other hand, we can now ask, why do we have a physical body? We have an eternal spirit; we have emotions of love, or longing for love, for joy, and so we meet God on that level. But why would God give us this physical body and create this physical world?

The answer is that our physical body, as it interacts with the creation around us, provides the setting for the growth of our spirit.

²⁷ For more details on this phenomenon, see Dietrich F. Seidel and Jennifer P. Tanabe. *Eternal Life in the Spirit World*. Lulu Press, 2017.

We receive vitality from our physical body through having experiences in this world. We learn through our own creative involvement in the world as we go through the process of maturation. We need our physical body to do that.

We are embedded in a spiritual reality with our spirit and a physical reality with our body. Here on this physical earth, we are to grow, to perfect our spirit, to have this growth experience. The vitality elements for the growth of our spirit are provided through the physical self (see Figure 5).

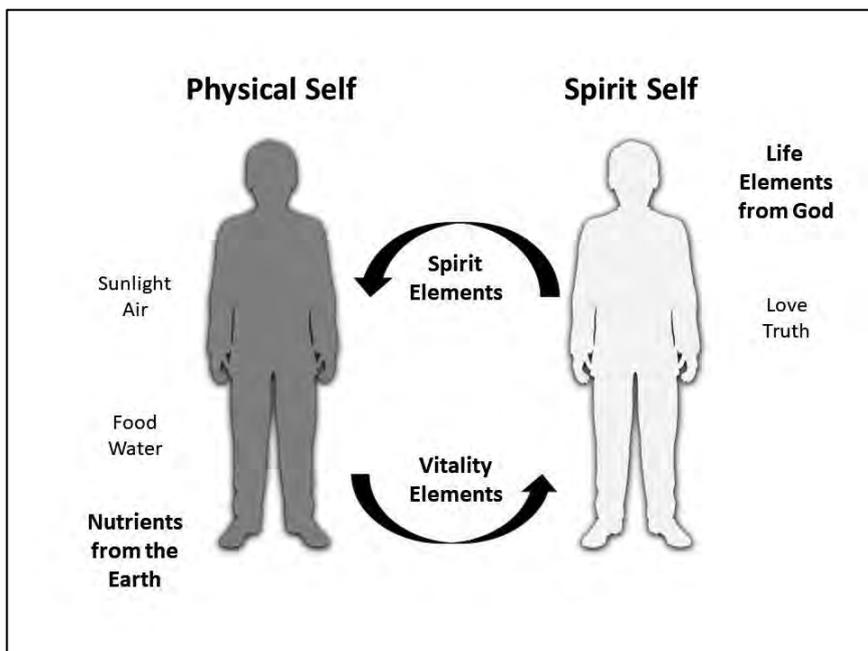


Figure 5: Growth through Vitality and Spirit Elements

We are invited to have dominion, loving dominion, over the whole physical universe and the realm of spirit. But the starting point is here, on this earth. This is what it means to be a microcosm: We are given the mandate to govern, to have dominion over the universe. But we can only exercise that mandate once we accomplish the ideal of true love.

Being a microcosm also means that the whole cosmos, all the laws of astrophysics, of quantum physics, of evolutionary biology, all these insights, they are brought together and perfected and applied to the most perfect stage of creation—the human being, mature, perfected man and woman. That in itself is a great thought! It gives us a certain foundation for our own self-reflection, how we relate to the universe and the universe relates to us, as well as how we relate to the realm of spirit.

We are here to grow and perfect our spirits, to perfect our love, and with that love then we can have dominion over the created world. Therefore, the importance of the physical body is enormous. We can grow our spirit only in this physical body. || We are born in our physical body in order to grow our spirit ||

Then, the question arises about people who cannot fulfill the ideal in this life, for whatever reason. What happens to people who die not having experienced fully the love of God, falling short of responding to the love of God? Is there any provision in the hereafter for that fulfillment?

Obviously, it is very difficult as a purely spiritual being in the spiritual world to have any further growth, because the instrument for growing—the physical body—has been lost. However, some spiritual growth is possible. It is done through the mediation of people who live on this earth, who are striving and struggling for their own perfection. Through working together with such people, the spirit is able to receive the kind of vitality element which is needed for growth. No one is left behind!

On that positive note, we have completed our last step in understanding creation, how God created and for what purpose, and especially the purpose and responsibility of human beings. However, until now human beings have not been able to accomplish

the goal of the ideal of creation. To understand why this is the case, the next step is to speak about the Human Fall.

Part 2: The Human Fall

Having discussed the doctrine of God and Creation, which is the starting point, the first pillar and the foundation for Unification Theology, we are now ready to move on. There is obviously a relationship between the secondary doctrine of the Human Fall, which is the derailment of the ideal, and the primary doctrine of Creation, which describes the ideal. In this section we will explore the Human Fall and how it could come about, and what are the presuppositions for it.

First of all, as we look back at how Sun Myung Moon received the revelation of the Fall, we see that in its essence it is **Satan's confession. The details of the Fall, how it actually happened, the identity of Satan, why evil is in the world, and how we are dominated by evil, all these details can be understood as Satan's confession.** This is not just an explanation, or doctrine, or theology; there is much more involved. It brings clarity to what was hidden for all those eons of time, and pinpoints the identity of Satan.

Once we know the identity of Satan, then we understand that Satan himself became god (with a small g). Satan became god, ruler, and ancestor. Like Paul said, he is the god of this world (II Corinthians 4:4). He is the ruler; he took false dominion over humankind. He is our ancestor. As Jesus said, we are children of the devil:

You are from your father the devil, and you choose to **do your father's desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies (John 8:44).**

This is the result of the Fall: **God's ideal for His children was never fulfilled.** Instead, we live in a world dominated by the false father, the devil, Satan. How could this have happened?

How Could the Fall Take Place?

Why in the world should human beings fall? Why should there be some contradictory element in creation? Why could it not be the joyful, harmonious creation that God intended? In other words, how could the Fall take place? This is a very serious question.

How could a totally good God, the creator motivated by a heart of love, allow evil to come into this world? **Knowing God's ideal for creation, it is**

clear that the Fall was not part of the original plan; it was not a necessary step in human evolution. Yet, there is no denying that there is evil in this world. Evil could not come from a

totally good God, the one who created this world motivated by a heart of love. Evil came into this world as a result of the Fall. The question is, how could the almighty God, the creator of this amazing cosmos, allow such a terrible tragedy to take place?

The original ideal of creation comes from the heart of God, and involves realizing the potential for true love through the relationship between God and perfected human beings. That original ideal was not achieved. **Why did it not go according to God's plan?** The answer has to do with human responsibility. True love involves responsibility. We are responsible for keeping the ideal standard of **joy, the standard of God's heart, to preserve the ideal of God's love, to become the guardians of the quality of God's love. This involves resembling God's heart, which means we resemble that quality in God to always keep the standard of His heart.** That responsibility is given to us, to keep the standard of true love, resembling that **quality of God's heart.**

Giving this responsibility to humankind involved risk-taking on the part of God. God risked a wrong response on the part of human beings. To allow human beings to fulfill their portion of responsibility, to come to maturity as individuals, sharing true love, and to finally qualify to be lords of creation, God could not intervene if human beings failed to keep the standard of true love.

God risked suffering in the case where we might not respond fully to His love, in the case where human beings do not use their endowments of freedom and responsibility in the way that was designed, centered **on God's heart**

By giving human beings the responsibility of being the guardians of true love, God risked suffering and evil coming into this world

and purpose. If human beings put their own self-centered purposes **before God's purpose of creation, then suffering** is the result.

God risked suffering by giving Himself completely in creating His children, and risking that possible wrong response on our part. This **is included within the nature of God's perfect self, of communication** through love. That love itself dictates the responsibilities with which human beings are endowed, and delineates the conditions that are **aligned with God's ideal**.

Why did God allow the possibility that human beings would not **respond to God's love? God did not expect the Fall, but He knew** about the possibility. He was aware of the risk. It was part of the reality of communicating His love to man. God gave a clear warning in the form of the commandment:

And the Lord **God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."** (Genesis 2:16-17).

God knew of the possibility of the Fall, and so He gave the commandment as a warning to Adam and Eve

The moral testing of humankind happened with the commandment. **Would Adam and Eve heed God's** warning and be obedient to the commandment? Obedience leads to the ideal, while disobedience leads to the Fall. Adam and Eve were free to choose which course to follow.

The Fall was not part of God's plan, His intention for creation. God gave human beings the responsibility to fulfill their purpose of creation, and free will to choose to do so. Human freedom and **responsibility were God's plan. Sun Myung Moon explains clearly** that freedom was not the cause of the Fall:

Freedom is accompanied by the responsibility laid out in the Principle, and freedom pursues accomplishments that bring joy to God. Free actions generated by free will bring about only good results. Therefore, it cannot be that freedom caused **the human fall. ... freedom** could not possibly have caused human beings to fall. Rather, the human Fall was caused by the stronger power of unprincipled love, which overwhelmed the freedom of the original mind.²⁸

The creation of human beings was to fulfill the purpose of realizing joy through love. That means there is a dependence: God created human beings and made Himself dependent on our response. God does not need humankind in the sense of His existential existence, to maintain His identity. God is independent in Himself. However, for the fulfillment of joy, God needs human beings. That is the very reason we were created.

²⁸ Sun Myung Moon. *Exposition of the Divine Principle*, Pt. 1, Chap. 2: The Human Fall, Sect 5.

Freedom did not cause human beings to fall. However, because of human freedom, God risked the possibility of failure. Unfortunately, that became a reality through the Human Fall.

Freedom did not cause the Fall; God gave human beings freedom in order to realize joy through love

The Origin of Evil

Adam and Eve should have been the guardians of love, ensuring **that the quality of God's love** would be present among human beings. They should have understood that standard, guarded it, kept that standard, and not allowed love to be twisted away from the ideal. However, they failed in that responsibility, and evil came into the world. The Fall brought evil into this world.

Now we have to look at the origin of that evil. This brings us to the whole problem of evil, the issue of theodicy, which is how to justify the existence of the fully good God in the face of abominable evil in this world.

In traditional Christianity, the origin of evil is associated with the archangel. For Christians, the origin of moral evil is found in the pride and envy of the angels. This led to the archangel's rebellion, resulting in him being thrown out of the heavenly court, and ever since then there has been a demonic spiritual world. This fall of the angels happened long before the creation of Adam and Eve. In other words, Adam and Eve were created with a spirit world already filled with demons.

Unification Theology adheres to a relative dualism of good and evil. This means that we have good and evil, we have this polarity in the world, but it was not so from the beginning. The archangel was created by God as a

Good and evil exist in the world today, but originally all of **God's creation was** good

good being, with a good purpose, and then deviated and became evil. But this deviation occurred after the creation of Adam and Eve.

|| The archangel was created by God as a good being, but he deviated from his good purpose after the creation of Adam and Eve

|| In Unification Theology the fall of the archangel happened after the creation of Adam and Eve, at the time of their emergence into maturity. There was no separate, prior failure of the angels: The fall of the angel took place after Adam and Eve were created.

Adam and Eve were responsible to protect the ideal of true love. It was the Human Fall, not a prior angelic fall, that derailed true love **and thwarted the purpose of God's** ideal of creation, bringing evil into this world.

Pride and envy, leading to disobedience, are the explanation of the Fall in traditional Christian teachings. Let us investigate the concepts of pride and envy in more depth.

What does the concept of pride mean? If I am proud of something, it can be positive. I can have good pride about fulfilling my potential, using my God-given talents. I can be proud of achieving my goal to be a mature, God-centered, loving human being. God also has pride. God is proud of His creation and His ideal. Then there can be self-centered pride. There can be an abuse of pride when it becomes vanity or arrogance.

|| Pride and envy are not necessarily evil; they can lead to good, God-centered actions or evil, self-centered actions

|| Similarly, envy is not always bad. It can be a positive motivator: I can be envious of those who have achieved a goal which I have not yet achieved. The positive reaction is I try my best, I make the right decisions, I proceed in a God-centered way and then I can

achieve that goal. In that way, envy can be a stimulus to act in the

right direction. However, it can also become a self-centered envy, with jealous thoughts and actions against those who have what I **don't** have; I feel diminished because of their achievements. Then I want to attack them, I may even want to destroy them. Therefore, we understand that originally pride and envy were neutral concepts which became self-centered and evil in the process of the Fall.

Disobedience is involved in the Fall, but there is a deeper layer. There is something more essential about the Fall than disobedience, or envy or pride. These explanations do not reach the level of the ultimate purpose of creation, which means the question of how true love is realized and what is needed for that to be accomplished.

Vanity, envy and pride, these emotions involved in the Fall, are just a first step. These descriptions of mental states, or spiritual states, do not pinpoint the real cause of the Fall. Self-centered vanity, envy or pride cannot be the origin of evil since these emotions exist outside

Self-centered pride and envy are not the root cause of the Fall since they exist outside the original God-given order

of the original God-given order. In other words, if I have self-centered vanity, envy or pride it means I have already separated from God. They cannot be the root cause of the Fall which led to separation from God.

Vanity and envy seem to be the result of an emotional process that is involved in growth towards maturity and the fulfillment of true love. At the root of that growth process is the desire to reach perfection, to reach the ideal of true love. All creation is fundamentally oriented towards the fulfillment of true God-centered love. However, to achieve that goal in its highest form, human beings and angels were endowed with free will and responsibility. To use these endowments rightly would have meant to allow **growth to happen in a principled way, according to God's principle** of creation, continually keeping the goal of the realization of true love at the center of personal development. In other words, the

motivational force is to be always oriented internally towards the **fulfillment of God's purpose.**

The principled way of growth ensures the attainment of true love; desire to experience love prematurely is the origin of evil

The principled way of growth ensures the attainment of true love. The period of growth entails immaturity, within which the desire for attaining true love can show itself as more powerful than the principled way of growth. In the period of immaturity, the desire to attain true love can be more powerful than

obedience to the principled way. The desire for attaining true love prematurely, when it overcomes obedience, appears as the basic origin of evil. This gives a deeper level of explanation than vanity and pride for the origin of evil.

Since conjugal love was abused at the Fall, the restoration of true conjugal love is the salvific event

The reason it is so important to clarify our understanding of the Fall is because the notion of salvation hinges on it. If we focus just on obedience, then the whole outlook of what salvation needs to be is already mapped out: We need to find the supreme example of

obedience. Adam was disobedient, so the new Adam has to show obedience. If we understand the abuse of love as the core of the Fall, in particular that the conjugal love of Adam and Eve was abused, then the restoration of that love relationship becomes the salvific event.

If we look at the Fall story in Genesis, of course our first impression is that it was a problem of disobedience. Adam, the first man, was guilty of that disobedience. Adam originally disobeyed the commandment, and as a result we all became rebellious. Disobedience has the connotation of rebellion, defiance. It is the attitude that I have no need for God; I can do it all on my own. That is included in disobedience. As Adam transgressed by being

disobedient, we need another Adam who brings back righteousness through obedience. Therefore, Christ, as the second Adam, shows total obedience to God. Obedience then means submission to God. It means to receive the word of God, to accept it as guide, and to submit. Then we gain salvation. We overcome that inherited inclination to disobedience and rebellion. That is the superficial interpretation.

The problem is that the content of the commandment, not to eat of the fruit, is ignored. What is that content? In Unification Theology, it is understood that the commandment was to avoid having premature sexual relations. In order that they would fulfill the ideal of true love, Adam and Eve were not to have any sexual relationship outside of marriage blessed by God. That is the simple message.

The commandment given to Adam and Eve was to avoid having a premature sexual relationship; they were to wait until God blessed them in marriage

The Sexual Nature of the Fall

The basic point here is that Adam and Eve's sexual union should have happened after they had reached a state of maturity and had received God's blessing to procreate. However, there was a premature sexual union while they were still immature. That failure to follow the commandment caused their deviation from God.

While this understanding of the sexual nature of the Fall may be shocking to contemporary Christian society, in fact there is a long tradition of a sexual interpretation in the scriptures and related writings.

There is a long tradition of a sexual interpretation of the Fall

Andrew Wilson, in his article "The Sexual Interpretation of the Human Fall,"²⁹ examines the culture at the time of the writing of the Yahwist³⁰ account in Genesis 2 and 3. The Yahwist writer received a revelation, some unique insight and understanding about the Fall. What is the genius of his revelation in this account of the Fall in Genesis 2 and 3? Obviously, he is expressing his insight in the language of his time, with the symbols of his time, with the cultural background and the religious practices of his time. He cannot do it differently. If you grew up in Korea, you speak Korean; you use that language and culture to express your ideas. If you grew up in England you use English. Culture and language are mediating agents to get a thought and an insight out to the world.

The Yahwist writer is using the symbols and the cultural background of the early Near Eastern fertility cults. The mindset of the people was focused on fertility. If fertility comes it means survival, it means the good life, rich crops, progeny, you have children, you are blessed. That is what you want. The question was how to gain that blessing.

The way they sought to obtain the blessing was through re-enacting the **"hieros gamos,"** the sexual union of the gods. Wilson explains that the theory behind all the fertility cults is based on the **"hieros gamos,"** where **"gamos"** means marriage, and **"hieros"** has to do with divinity. Therefore, it means divine marriage, or sexual union of the gods. The notion was that the cycles of fertility, or fertility itself, were dependent on that sexual union of the gods. The way

²⁹ Andrew Wilson, "The Sexual Interpretation of the Human Fall" in Anthony Guerra (ed.). *Unification Theology in Comparative Perspectives*. Unification Theological Seminary, 1988.

³⁰ The Yahwist account refers to the passages in the Pentateuch, the first five books of the Old Testament, in which God is referred to as "Yahweh" as distinct from other passages using "Elohim."

to bring fertility was by re-enacting that “hieros gamos,” which means having sexual relations with a temple prostitute.

The genius of the Yahwist writer was to say, wait a minute, the way you understand blessings from God is all wrong. You do not bring fertility by going through ritual sex to bring down the power of the gods. If you do that, if you have extramarital sex, then what really happens is that the curse of God will be upon you. This is the major

The Yahwist writer refuted the promise of the fertility cult, by explaining that extramarital sexual activity brings the curse of God and not His blessings

point that the Yahwist writer was teaching. This is the revelation. He is doing it in the language of, and with the symbols of, that ancient time.

As we examine the elements in the Yahwist account, we find many parallels with the Fall story of the Bible. All these elements which were well known in the ancient Near East to describe the fertility cults, they appear in Genesis chapter 3.

First, there is the garden, the Garden of Eden, seen as sacred ground. That setting is important for the fertility cult. Ritual sex happened under the trees in the sacred ground, the garden. Therefore, the symbol of the tree is used.

The fertility goddess is called Asherah, or Ishtar, and is symbolized by the serpent. This connects the serpent with sexual activity. Asherah herself, seen as a serpent, mediates the numinous power, **the divine power of fertility. The name of the woman, “Eve,” comes from the Hebrew *Havvah*, meaning “life-bearer.”** It also relates to the Aramaic *Hivya*, snake or serpent, which brings us to Asherah.

We have Eve placed in this garden, symbolizing the goddess of fertility. This directly connects the woman to fertility and sexual activity, setting the stage for the sexual interpretation of the Fall.

We also have Adam, the man in the garden. Then Adam and Eve do something which is supposed to make the couple like God.

This parallels the ancient fertility cult, where the people thought that a ritual sexual union would bring the divine power. They would become penetrated by the forces of nature in terms of fertility, and, in this way, divinity would be communicated to them. Becoming like God means to participate in the divine life. Adam and Eve were tempted to do this by the serpent who said, if you eat of this fruit you become like God. This false promise of the serpent is reaching out for divine powers. And Adam and Eve believed it. They believed they would be like God if they listened to the serpent and ate the fruit of the tree. Adam and Eve sought what was promised through ritual sex in the fertility cult, participating in that divine power of **the "hieros gamos."**

But then in Genesis 3, the immediate result of that extramarital relationship is the curses; the blessings are turned into curses. The major message of the Yahwist writer is to say that if you have extramarital intercourse, it is not re-enacting the **"hieros gamos"** and it does not bring fertility. In fact, it is the reverse. You will suffer the curses. The woman will have pain in childbearing. How does this relate to fertility? She is struck with the specter of infertility, and she has pain, there is a problem in her sexual life. The man has to gain the daily bread by the sweat of his brow. This means the ground is not fertile like it could have been. There is no happy, joyful life with blessings. The result of illicit sexual love is that we have to sweat and work hard to take the fruits from the ground in order to survive. The blessings which were promised are all lost.

The lesson from the Yahwist writer, given to the Hebrew people, demythologizes their previous understanding that extramarital, ritual sex would bring blessings. That is reversed and the message is that such sexual activity brings curses.

Then there is the whole question of the knowledge of good and evil, the tree whose fruit Adam and Eve were commanded not to eat. **What is the meaning of the word "to know"?** The knowledge of good and evil could mean to know the secrets of nature; it could mean moral knowledge, the ability to discern between good and evil. But ultimately, in the Hebrew language, it means that the man has sexual relations with the woman. So, for example, the passage **"Adam knew Eve and she bore Cain"** is referring to sexual relations between Adam and Eve. Knowing the woman means to unite with her sexually.

The Midrash, which is the biblical commentary on the Old Testament, contains commentary by several rabbis, or Jewish theologians **if you want, on the Genesis account. This "Genesis Rabbah"** (*B'reshith Rabbah* in Hebrew) contains the sexual interpretation of the Fall, and the temptation by the serpent. **Eve's name is linked to the serpent: "The serpent was thy serpent and thou wast Adam's serpent."** In other words, as the serpent tempted Eve, so Eve tempted Adam. This temptation by the serpent was to unchastity, to illicit sexual union. Additionally, it means that Eve not only tempted Adam, but tempted him in the same way that she herself had been beguiled by the serpent. The Fall here is represented as consisting of the fleshly union of Adam and Eve.

In the Midrash, then, we have quite an open interpretation of the Fall in terms of illicit sexual union, and the way the temptation happened is through a multiplication of the evil act. The presence of the serpent, which is the symbol of that wrongful sexual activity, was passed on to Eve and then through Eve to Adam.

In other words, the forbidden fruit represents illicit sexual activity. How many events of sexual activity occurred in the Garden of Eden? **The first "eating of the fruit" was done by Eve, seduced by the serpent's temptation. In other words, Eve joined with the being symbolized by a serpent in a sexual relationship.** Then, she went to Adam and tempted him to eat of the same fruit. Thus, we

In the Garden of Eden, eating the forbidden fruit represents illicit sexual activity; Eve participated in this twice: first with **the "serpent" and then** with Adam

understand that Eve and Adam also had a sexual relationship during their time of immaturity, when God had commanded them not to do this. This means there were two acts of fornication and both involved the woman, Eve.

First, she was seduced by the serpent, and then she became the temptress and seduced Adam.

There are many passages in the Bible where there is an indication that the worst sin is the sin of fornication. And not only that, but there is fornication between angels and women. For example, in Genesis we read about the angels of God who went into the daughters of man:

The Nephilim were on the earth in those days—and also afterward—when the sons of God went in to the daughters of humans, who bore children to them (Genesis 6:4).

The apocryphal book of Enoch also describes angels who defiled themselves with the daughters of men, taking them as wives, which ultimately would lead to their demise:

Here shall stand the angels who have connected themselves with women, and their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as gods, (here shall they stand,) till the day of the great judgement in which they shall be judged till they are made an end of (Enoch 19:1-2).

The symbols used in the account of the Fall carried a very clear meaning to the people of their time, who had that background of the fertility cults. The Yahwist writer spoke about an illicit sexual union of Adam and Eve, which constitutes the actual act of the Fall. Since the scriptural writings contain a quite explicit account of the

sexual nature of the Fall, clearly it is not new to the Judeo-Christian tradition to see the Fall as involving the abuse of human sexuality.

Even if that was known, though, the Unification Theology account of the Fall offers a new insight: It is not just speaking about premature sexual love occurring between the first man and woman, it puts it in the context of creation and the ideal of creation, the ideal of true love, which was lost.

The Fall as the abuse of human sexuality is not a new idea for the Judeo-Christian tradition; the new insight is how it relates to the loss of true love, the original ideal of creation

The Identity of Satan

In addition to the wrongful sexual relationship between Adam and Eve, which destroyed the ideal of creation, there is the prior temptation of Eve by the serpent. The identity of this serpent is key to understanding the process of the Fall. The scriptures call this serpent the Devil, Satan:

The identity of the serpent, the one who seduced Eve, is the key to understanding the process of the Fall

The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him (Revelation 12:9).

Not only is Satan defeated in the final judgment, but “his angels,” who indulged in sexual immorality, are also punished severely:

And the angels who did not keep their own position, but left their proper dwelling, he has kept in eternal chains in deepest darkness for the judgment of the great day. Likewise, Sodom and Gomorrah and the

surrounding cities, which, in the same manner as they, indulged in sexual immorality and pursued unnatural lust, serve as an example by undergoing a punishment of eternal fire (Jude 6-7).

Earlier, it was noted that fornication is considered the worst sin, and that sexual relationships took place between angels and human beings (Genesis 6:4). This type of transgression appears several times in the Bible and in the literature surrounding the Bible. The apocryphal literature, and the pseudepigraphal writings, describe in great detail how the archangel seduced Eve.

Taking all these writings into consideration tells us that these two things were already known to the Hebrews and the early Christians: First, the serpent who tempted Eve was an angel, in fact an archangel in charge of other angels. Second, the serpent seduced Eve and they had a sexual relationship. In other words, the first act of the Fall was an act of sexual intercourse between the archangel and Eve. Then, Eve tempted Adam in the same way that she was tempted, passing on the lineage of Satan to Adam through a sexual union, bringing Adam under the control of the archangel as well.

The serpent was none other than the archangel Lucifer, whose mission was to educate and guide Adam and Eve	This archangel had a name, Lucifer, which means bringer of light. Since light is used as the symbol for truth, we know that Lucifer had the mission of educating and guiding Adam and
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Eve, sharing his wisdom. Clearly, something went very wrong for him to become Satan! This is the topic of the next section on the Spiritual Fall.

First, though, the importance of this revelation must be stressed. The Fall is not just an interesting story in the Bible, explaining the origin of evil. It is not just a doctrine or theology; it is not just a teaching, an intellectual reflection. It is a real encounter with Satan

as the evil adversary of God who confessed his identity to Sun Myung Moon. In order to clarify all the teachings of the Fall, to verify the various doctrines, Sun Myung Moon was in a spiritual battle where Satan accused him and tried to deny whatever

The explanation of the Fall, revealing the identity of the serpent and how he seduced Eve, is the confession of Satan

he found. Eventually Satan had to admit that was really how it happened: That his identity was the archangel Lucifer, and the abuse of love, the fornication with Eve, all these points were affirmed. This explanation of the Fall is the confession of Satan.

This understanding of the Fall has a new dimension. Now whatever was in darkness comes to the light. We can understand the identity of Satan, which is the crucial point for overcoming his abusive dominion. This has the power to free us from the claim which Satan has had on us. As long as we did not know his identity he operated anonymously, causing havoc and suffering. This confession allows us to overcome his claim and turn the accusations back towards Satan as we turn towards God. Satan is unable to hide in the shadows any longer; his identity as the archangel has been revealed.

The archangel Lucifer, as well as all the angels, were created by God as good beings. God entrusted Lucifer with the important mission of educating Adam and Eve, His children. Knowing that Lucifer tempted Eve, seducing her, tricking her to trust him and to **fail to follow God's commandment, we must now consider more** deeply how this tragic situation came about. How could a sexual union between the young woman Eve and the archangel Lucifer possibly have happened?

The Responsibility of the Archangel

The ultimate question that always lingers in the back of our minds is, how could evil come into this wonderful, beautiful world? What was the origin, the beginning of an evil inclination, an evil manifestation? To answer this, we will begin by analyzing the responsibility of the archangel.

Angels were created with responsibility, in the image of human responsibility. As a spiritual being, the archangel was created in the image of our human spirituality. The angels were created as the encapsulation of all the spiritual laws involved in the creation of the human spirit. They resemble the spirit of a human being, so whatever quality we have in our spirit, that is present in image form in the angels. In other words, the angels have a form of responsibility.

Angelic responsibility is in the image of human responsibility. It is not the same as human responsibility. However, in some form a decision was placed in the realm of the **archangel's responsibility**. The archangel Lucifer could decide one way or the other. He was not forced to go a particular way. Not at all. There is something in his being which amounts to a parallel concept of what we know from human beings as our responsibility. It is very limited, when compared to human responsibility, but something is there.

The responsibility of archangel Lucifer was to teach and guide Adam and Eve to attain their perfection while he was in the position of servant. So, what was the responsibility that the archangel was given to fulfill? Lucifer was given the assignment, the mission, of teaching Adam and Eve. God called him to be a teacher, and the archangel responded. Lucifer had the goal of helping human beings to attain perfection, while he was in the position of servant. In this

role, he was a coach, a trainer, an instructor, a guide. He was created earlier than human beings but he was in a servant position, called to help human beings attain perfection. The archangel was asked to educate, to be the guide for Adam and Eve.

Lucifer had the freedom to decide to do just that, to fulfill that calling. He was not forced to do it. He was to show solidarity with **God's will and carry out that mission; that was his responsibility.** This involved decision-making on the part of the angel, which mirrors the freedom of choice in the spiritual makeup of human beings. If Lucifer had been created as a fully mature, perfect being, not needing any growth period, with no responsibility, no freedom **of choice, how could he possibly have gone against God's will and** initiated the Fall?

This brings up the issue of Lucifer's maturity, which in turn involves the purpose of the angels. Angels have the roles of messengers and servants. The archangel was asked to help the first human beings during their maturation period. The task of the archangel was to serve the human children, recognizing them in a higher position as **God's children, and to receive God's love through them.**³¹ To do this, the archangel, Lucifer, was to help Adam and Eve to grow to perfection, to assist them sincerely, and then through perfected Adam and Eve the ideal of true love would have been accomplished.

In what sense are angels and humans different? Usually in the Bible angels appear as messengers, looking like human beings. Angels appeared to Lot in Sodom, and the people just saw human beings. They manifest themselves as humans, but, because they appear

³¹ For more detailed discussion of this point, see Dietrich Seidel, "The Fall of Humankind" in Jennifer P. Tanabe (ed.) *Unification Insights into Marriage and Family*. Lulu Press, 2017.

and disappear, we know that they do not have a physical body like we have. However, their spiritual body becomes visible at times.

Angels are spiritual beings; they have no physical body and therefore they cannot procreate. There is the bodily difference: They have a spiritual body and we have a spiritual body; but they lack a physical body. Because of that, there is no experience of parenthood among angels. They cannot procreate. They cannot have direct offspring. The parent-child **relationship, which is the fulfillment of God's love, was reserved for humans. We human beings were created as God's children. Angels, who lack a physical body, have no direct offspring.** Instead, they had the responsibility of caretakers, to take care of Adam and Eve. This servant position on the part of the angels is somewhat of a replacement, or analogue, an initial stage of the parental disposition to take care, to help, to serve. Obviously, though, angels cannot have the fulfilling parental experience that we have, because as human beings we have the privilege of having physical offspring because of our physical body.

Development for the angels is based on laws and principles. There is a measure of freedom and responsibility but it is on an angelic level, not on the human level. Adam and Eve were to gain their spiritual maturity through a process of self-creation, as co-creators with God. As an angel, **Lucifer's** growth to maturity was largely determined by spiritual laws and principles. He had his position given, and in that sense his angelic responsibility was limited compared to human responsibility. The difference has to do with human co-creatorship. We human beings are called to develop our own personality, to be co-creators of ourselves together with the uniqueness that God created in us. So human responsibility involves the process of self-creation. The angels may have some of that too, in image form, but human beings are called to do it in the most fulfilling and complete way.

Angelic responsibility has the goal of helping human beings attain the state of perfection. It is the servant position. Human beings are responsible to attain perfection through the process of self-creation, fulfilling the Three Blessings

The responsibility of the angels is to help human beings to mature and reach a state of perfection

as bestowed by God. Therefore, human beings are in the son and daughter position. For the archangel, responsibility is defined by his goal to help human beings attain perfection from his position of servant.

Maturation of the archangel means that there was a goal and purpose for him, for Lucifer, dependent on the maturation of Adam and Eve. If they consummated the ideal love of God, the true love of God, then with that experience of true love they could give it to the rest of creation. They would become true lords of creation, and the archangel could take part in that.

Then Adam and Eve, as lords of creation, would show their gratitude and love towards the archangel by treating him as their adopted son. He would no longer be just a servant, but they would want him to share the same love which they had with

Lucifer's servant role was to be temporary, until Adam and Eve reached maturity

God in perfection. The major difference is that Adam and Eve, as lords of creation, should then be in charge. From that position they would give the love of God to creation and foremost to the archangel who helped them.

If Lucifer had fulfilled his responsibility, he would have been rewarded. The master-servant relationship was a transitional relationship. It was not something that was intended to last forever. Lucifer was not called to be a servant forever. His servant position was not the final one.

In human society, someone should not remain a servant forever, as a single person. That is a mistake. Servants are in a temporary position: They serve, lay a foundation, and then they should have their own family and fulfill their own purpose. Servants eventually should have their own household. In other words, after being in the servant position for a certain time period something is learned, the mission is accomplished, and one moves on to a new position.

Had Lucifer decided to help Adam and Eve, to humble himself, he could have realized **that God's love and heart is expressed** in the highest form through the conjugal union of Adam and Eve. Then, if he had fulfilled his servant and teacher role, he would have been part of that realization of true love in the physical world. At that time, Adam and Eve would have been grateful, thanking Lucifer for guiding and helping them.

|| If Lucifer had fulfilled his responsibility, he would have been rewarded; he would have received the perfected love of God through Adam and Eve

|| They would have expressed their gratitude by giving him their love, **which is of course God's true love.** He would have participated in the goal of true love, no longer as a servant, but in a child position, receiving parental love from Adam and Eve. In that way he would have moved out of the servant position.

He would have received the perfected love of God after he had fulfilled his calling as servant and teacher. He should have fulfilled his responsibility and, then, through perfected Adam and Eve, been elevated into a higher experience of love where he could reach perfection himself.

With the marriage of Adam and Eve, the fulfillment of **God's love** would have been achieved in the physical realm. This would have opened up the way for the archangel to accomplish his goal, his **destiny, the experience of God's love in a fuller sense. The first sign** of true dominion in perfected Adam and Eve would have been to

reward the archangel with the true love they received from God. This means he would have moved away from a purely servant level of love, and experienced **the fullness of God's love, through marriage.**

Until now there was talk only of male archangels, not female archangels. There was no balance of male and female angels, no counterparts. The polarity of masculinity and femininity in the angelic realm would have been realized by Adam and Eve giving the archangel permission to marry:

Perfected Adam and Eve would have given angels permission to marry, necessitating the appearance of female angels

The three archangels were created to educate Adam and Eve until these children of God were heartistically mature enough to become a family. Following the marriage of Adam and Eve, the archangels could have been given permission to marry. However, the archangel known as Lucifer fell before that happened and brought about the destruction of God's ideal.³²

That ultimate experience of true love, through perfected Adam and Eve with God in the center, that would have been the love to permeate all creation. Adam and Eve as lords of creation would have shared that love first with the angels. Their qualification to marry hinged on the perfection of Adam and Eve. Since everything is created in polarity, even if we have only male angels as the starting point, then the possibility of the appearance of female angels seems to be quite principled.

Still, even if angels had their spiritual partners, and they married in the spirit world, there is an obvious difference from human beings.

³² Sun Myung Moon. "Three Spiritual Children as a Foundation for a Family," *God's Will and the World*. HSA-UWC, 1985.

There is no procreation, no children, no lineage established. That ability is reserved for the physical world, and in the highest form for human beings. There is a certain order and hierarchy in creation. Human beings are the ultimate object partners for God, and through human beings the rest of creation takes part in that fulfilling love relationship, including the angels.

To summarize: The angels were to fulfill the ideal of true love, but through the mediatorship of perfected Adam and Eve. The marriage **of Adam and Eve means fulfilling God's ideal**, and becoming lords of creation. Through their perfected love, the angels could have been given permission to marry, which requires the creation of female angels.

That is an enormous thought, not present in the Christian tradition! It is quite a new doctrine. But it makes sense. We see the process of fulfilling the ideal of love, and that is not done just in the physical realm but it reaches over into the spiritual realm to define the perfection of the archangel.

Lucifer was immature, not perfect, and that made it possible for him to deviate from God's ideal and initiate actions that led to the Human Fall	Therefore, Lucifer was not perfect. He was not mature; he was in the process of growing to perfection. That is why he could tempt Eve. How could a perfect, mature being make such a tragic mistake and destroy God's ideal?
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That is not logical. How can a perfect being Fall! Therefore, the archangel was not yet perfect. That is also a new idea, that the archangel Lucifer was not perfect.

The angels were created to partake in the perfected love which Adam and Eve should have experienced in their state of maturity. Therefore, Lucifer was capable of feeling more love; the potential for that love was there. However, he used that impulse, or that yearning for more love, in the wrong way, which led to the Fall. He

could feel more love and long for it, which means he had the potential to experience it; but it should have happened through perfected Adam and Eve.

The archangel was created as a good being, but he was not created perfect. He had to grow to his own maturity, achieve his own perfection through his own responsibility. He remained a good being, on the side of God, until he tempted Eve. There was no prior fall of the angels, as suggested by traditional Christians. God did not create Adam and Eve and place them in an already fallen environment, poisoned by the evil serpent. No. God created Adam and Eve and placed them in a supportive environment, the Garden of Eden, with his most trusted archangel, Lucifer, as their guide and teacher.

The Spiritual Fall

It was Lucifer's responsibility to remain in the servant position, guiding Adam and Eve to reach their own maturity while they were following God's commandment. Instead, the tragedy of the Fall occurred. What led Lucifer to betray God and tempt Eve to break God's commandment? To understand how this happened, we need to research Lucifer's inner disposition, the motivation of the archangel when he tempted Eve.

Angels appeared early in the creation process; they were present when God created the physical world. Adam and Eve were the final creation, the last beings created, after the physical environment **was complete. They were the high point of God's creation. God's** ultimate goal is to realize His love through Adam and Eve.

As Adam and Eve grew, Lucifer was in a servant position, a teacher, which means he had a **job to do to take care of God's children. At** the same time, he was a ruler over the angels; he was an archangel. What does ruler over the angels mean? It means he received more **of God's love than the other angels, being in the central leadership**

position over them, and he mediated God's love to those angels. That is a form of lordship. He was used to being in this position of leadership, of lordship.

|| The archangel had the disposition of lordship, receiving **God's love directly** as a ruler of angels ||

|| Thus, the archangel's disposition was one of lordship, receiving God's love as a central angel. Then he saw Adam and Eve growing up, and the love God gave to Adam and Eve was a deeper love, a more fulfilling love than the love the

Archangel received. Why? Adam and Eve were the future lords. Their love had a new quality; it was something new. He was attracted to that, and he wanted to partake in that love. That feeling of wanting more love was not evil, yet. Was it evil already? Not really. The very fact that Lucifer could feel that jealousy, or that longing for more love, shows that he had the ability to receive more love. If he had no such ability, why would he ever want more love? In other words, he was created to be part of that more fulfilling love. But it should have happened in an orderly fashion, with human beings as the mediator. It was through human beings that the archangel should have been elevated to his perfection.

|| Compared to Adam and Eve, Lucifer felt superior based on his knowledge and experience ||

|| In comparison with immature Adam and Eve, the angel had an element of superiority. Lucifer was created before Adam and Eve. He had wisdom that he could share with them. There was an element of superiority there, as

teacher, as guide. Especially in comparison to Adam and Eve as children, immature, growing up, their spirits unformed, still developing, Lucifer felt superiority. The experienced angel was in a position to guide them with his superior knowledge. He came in a position of superiority, although at the same time he was in the position of servant.

On the other hand, there was a state of immaturity on the part of Adam and Eve. That means they were growing, and in this growth process they had to fulfill a condition to achieve their perfection, to go beyond this immaturity, and become mature. That condition was bound up with the qualification to be the lords of creation. The creation consists of the physical and spiritual worlds, which means that human beings should rule the angels, as lords of creation, once they fulfill the qualifying condition.

There were tensions colliding here. There was an immaturity on one side and a superiority on the other. There was a servant position, and a son and daughter position. There was tension building up.

Lucifer was used to being lord of the angels, the archangel. What **supported Lucifer's disposition of lordship?** He was created earlier, **he had wisdom, knowledge; he was the archangel mediating God's** love to his angels; he had the qualification to be lord. What confirmed and encouraged his lordship was that God assigned the role of teacher to him. He was in the position of instructor to Adam and Eve, giving wisdom and knowledge. God entrusted to him that crucial role. It must have been an act of love on the part of God, to entrust to the archangel that teaching role towards immature Adam and Eve. It was a form of love. **Lucifer's role as lord of the angels** was supported by his position as teacher.

Adam and Eve ultimately were to be in the position of lord of all **creation. God's** ideal of true love should have come through Adam and Eve to all the creation. Therefore, eventually, they should have become the lords of creation. But before that, Lucifer, in his angelic position, was asked to be lord

Lucifer experienced tension between his roles as lord of the angels and servant to immature Adam and Eve

of the angels, and in that role, he received the love of God directly. He was used to that. Lucifer had this role of archangel and at the same time he was asked to be a servant to the immature human beings. Thus, there was tension between these roles of lord of the angels and as servant to human beings, to Adam and Eve.

Lucifer realized that because Adam and Eve had physical bodies, which mediated their co-creativity, that they received a deeper level **of God's love than he did**

Lucifer also had the insight that because Adam and Eve had physical bodies, they were qualified to receive a deeper love from God. He was only a spirit being and he realized the value of a physical body. The physical body mediates creativity. Human

beings have physical bodies so that we can be co-creators. The special uniqueness of human beings is this co-creatorship, which is mediated through the physical body: We can interact with creation and we can substantialize creative thoughts into something objective. Through that, we **experience God's love on a deeper level.**

Lucifer was aware that God had a deeper love for Adam and Eve. He realized that deeper love came from Adam and Eve having a physical body, because that enabled them to develop a different spirituality than he had. That spirituality involved a self-creating aspect, that Adam and Eve would use the vitality elements of their

Lucifer continued to **receive God's love as a servant**, but he longed for the parental love Adam and Eve received **as God's children**

bodies and be self-creating in reaching maturity. Therefore, there was a longing on the part of the archangel to attain more, be more human-like, have the faculty of creativity, because he realized he can be part of that deeper love only if he was more like Adam and Eve.

The amount and quality of love that Lucifer received from God did not change with the creation of Adam and Eve. He continued to receive the highest form of master-servant love. But he saw Adam and Eve receiving more love, being more beautiful, closer to God. Not only did they receive more love, but they received a new quality of love; the parent-child love compared to the master-servant love that he received.

Lucifer was overwhelmed by this new love that God gave to Adam and Eve. He saw that Adam and Eve were more beautiful. Why were they more beautiful? They had physical bodies, and creativity. They were created more in the image of God. Adam and Eve had that new dimension of love between parent and child; a new realm of heart.

Angelic beings were created with the potential to experience true love, to experience love in its ultimate form. If he had not had that potential, Lucifer would not have felt a lack of love. Lucifer should have reached the goal of his own perfection through Adam and Eve, through the perfected marriage of Adam and Eve. There the **fullness of God's love would have been substantiated through that** ideal love of Adam and Eve as true parents. Then through that, Lucifer would have reached his own perfection.

Lucifer struggled with the tension between his lordship and servanthood. He had a position of lordship over the angels, and he maintained that lordship towards Adam and Eve in his teaching role. But he was supposed to give it up, to offer it to them when they became mature, and to allow Adam and Eve to become the lords of creation. Lucifer had to go through the perfection of Adam and Eve to reach his own goal, his own perfection, and in that process, he had to acknowledge them in the position of lord, the position that he himself had as lord over the angels.

To summarize: Lucifer realized that human beings had a physical body which qualifies them to be co-creators with God. He knew that

the physical body of human beings, with its ability to procreate, have children, drew the greatest love of God. His desire for that higher form of love led him to desire a physical body, to experience a physical body.

Lucifer did not wait to receive greater love through Adam and Eve, but he left his position as servant and seduced Eve

Lucifer **did not follow God's plan**, which was to remain in the servant position until Adam and Eve completed their growth to maturity. His desire for greater love resulted in the seduction of Eve, the **temptation to "eat the forbidden fruit," and Eve responded.**

The Physical Fall and the Propagation of Evil

Why did Eve not communicate with God when she was tempted by Lucifer? Also, why did she not turn to God after her sexual union with Lucifer, which constituted the spiritual Fall? She trusted the archangel, who was her teacher. She was overwhelmed by his greater knowledge. But there had to be a struggle: Eve was surely **aware that God's words and the archangel's words were not the same. How was Lucifer able to persuade her? What were Lucifer's qualifications to impress Eve so strongly?**

Eve had a longing for maturity, to achieve her full potential. Naturally, she looked for a mature manifestation of male spirituality to complement her femininity. The archangel approximated mature male spirituality by having all this superior knowledge, in the position of teacher. She respected him, looked up to him, and no doubt found him much more interesting than immature Adam. There was an **attractive element coming from Lucifer's position as the teacher**, as the one who was equipped with more knowledge and experience.

The problem is that once Eve submitted to the archangel, she did not just disregard the word of God, **but she put Lucifer into God's** position. She made him into a small god. He was then the one she admired, the one she trusted. She thought that through him she would advance in her own growth and perfection.

The question of potential evil and actual evil has to be addressed here. We are always puzzled by this question: How can the absolute good God end up with a creation totally deviated from the original intention of the creator? Where is the starting point of evil? The **archangel's decision to tempt Eve, to what extent is that evil? What form of evil is it?** There is some kind of evil there. But how shall we name it more precisely, or fit it in to a larger understanding of how evil took its course in such a devastating fashion? How was that evil propagated throughout humankind for all of human history until today?

The initial decision of the archangel to tempt Eve is obviously evil. He should not have done that. But he did it. He went **against God's word. He twisted** the commandment, and tempted Eve.

Potential evil began in the spiritual **realm with Lucifer's** temptation of Eve

But from the point of view of how evil actually developed in the world, we could say that this initial decision is still only a potential evil. It is in the spiritual realm, not the physical world; it is just a **temptation. Eve had not responded yet. Lucifer's decision** to tempt Eve is quite limited. Therefore, it can be called potential evil. It is not yet actual evil. It is not rooted in this reality which is the spiritual and physical creation. The archangel tempting Eve had a potential result, a possibility, but he himself had no result yet; he just tried to persuade her.

Once Eve responded, there was a result. The spiritual Fall was the result. The two of them separated from God. The potential evil had its

Actual evil had its first manifestation in the spiritual Fall, with **Eve's response to the** temptation of Lucifer

first manifestation in the spiritual Fall, creating a spiritual reality which is separated from God.

The next step was that Eve realized that Lucifer was not her spouse, and that she had done wrong. What did she do about it? She went to Adam, and she tempted him. This is another act of potential evil. At that point, whether or not it became actual evil hinged on the **responsibility of Adam, his response to Eve's temptation.**

Eve's temptation of Adam was only potential evil; if Adam had rejected her advances, evil would not have been propagated in the physical world to all of humankind. Adam had received God's word, to be the guardian of true love. If Adam had maintained his position and upheld the ideal of true love, the potential evil of **Eve's temptation would not** have been propagated into the physical realm. Lucifer's advances, and **Eve's response to Lucifer, they would not have** caused such a great tragedy if Adam had held strong and fulfilled **his responsibility, following God's commandment. Adam would have stayed intact, with God's ideal of true love protected.**

Actual evil was propagated in the physical world when Adam succumbed to the temptation of Eve, who had already separated from God. The real problem is the **moment Adam gave in to Eve's** temptation, succumbed to that temptation. Then the evil Satanic lineage was established. There was multiplication of the derailed love relationship begun by Lucifer. Actual evil was propagated in **the physical world. Instead of God's ideal of true love, the evil** heritage of Satan was established.

The propagation of evil came about through the sexual union of Adam and Eve. The physical Fall made the Human Fall substantial. The origin of substantial evil is found in the physical Fall. The

spiritual Fall contained an act of evil, but its threat to the ideal of creation for humankind remained potential evil. There was evil going on. Eve had a sexual relationship with the archangel, fornication with a being who was not human. This had consequences. It was bad that Eve had that relationship with Lucifer, but it did not seal the change of sovereignty. There was still **the possibility that Satan's lineage** would not be propagated in the physical world.

Why is the physical Fall the substantiation of evil? Substantial evil means change of lineage, the loss of **God's lineage, the loss of God's** sovereignty in the physical world. The physical Fall involved Adam and Eve uniting prematurely, centered on Satan,

The physical Fall meant the loss of **God's lineage and God's sovereignty,** the substantiation of actual evil

so that from then on, the lineage was changed, opening up the propagation, the multiplication, of substantial evil. Through their sexual act the sovereignty of evil was firmly established in the physical and spiritual realms.

Of course, in terms of its structure and motivation, the physical Fall was less evil than the spiritual Fall. Adam and Eve should have become husband and wife. In time, they would have formed a sexual union. There was a principled structure to their relationship. However, it was immature and dominated by Satan. That is why it became the source and beginning point for substantial evil.

Let us summarize these acts of potential evil and actual evil.

The first act was potential evil: Lucifer felt desire for the greater love that he observed God sharing with Adam and Eve. This desire was not evil; it was a natural feeling of desire for something greater than his own experience.

The first potential evil was when Lucifer acted on his feelings and tempted Eve

However, it became potential evil when Lucifer did not go to God to share his feelings, but rather decided to find his own way to **obtain this love, through tempting Eve. Lucifer's temptation of Eve** was an act of potential evil. Actual evil could still have been avoided had Eve not responded to Lucifer, if instead she had acted based on the commandment. She could have rejected his advances; she could have gone to God and explained the situation; she could have **asked Adam's advice. But she did none of these things.**

The first actual evil was when Eve responded to Lucifer

The second act was actual evil: Eve **succumbed to Lucifer's temptation and had a** sexual relationship with him. This sexual union constituted fornication with another type of being, an act contrary to **God's** purpose of creation. Lucifer was an archangel, a purely spiritual being, and so there was no creation of a new being, no offspring. In this sense, the evil of the spiritual Fall did not necessarily affect all of humankind. However, it was the starting point of actual evil.

Eve's temptation of Adam was also only potential evil

The third act was potential evil: The next step in the process of the Fall was again one of potential evil. Eve went to Adam and tempted him as Lucifer had tempted her. She **encouraged him to eat the "forbidden fruit." At this point,** again, it was only potential evil, a temptation. If Adam had rejected **Eve's advances, reminded her of God's commandment, and reported to God about Eve's behavior, this potential evil would not** have been manifested substantially.

Adam and Eve's premature union was actual evil, affecting all of humankind

The fourth act was actual evil: Unfortunately, just as Eve responded to **Lucifer's temptation, Adam responded to Eve's temptation and their physical sexual** union consummated the false love **centered on Satan, not God. God's lineage** was destroyed before it could be

propagated. Satan became the ruler of the world and the false father of all humankind. Actual evil was propagated through the physical Fall, and has continued throughout human history, passed on from generation to generation.

The spiritual Fall did not result in a physical child. As a spiritual being, Lucifer had no physical semen to produce offspring. The spiritual Fall did not cause an impregnation of Eve, that she became pregnant with Cain. That happened through her subsequent union **with Adam, at which point Cain's physical body** and spirit were conceived.

Cain was not the physical child of Lucifer. However, the spirit of Cain was created in an environment with the heavy burden of the Fall that his parents, Adam and Eve, carried. Eve was corrupted, her spirit was corrupted through her sexual union with **the archangel. Adam's spirit was also corrupted through his sexual union with fallen Eve. Cain's spirit took on that burden, their fallen nature. Therefore, Satan's claim over humankind was propagated.**

||| Cain was not the physical child of Lucifer; however, his spirit took on the burden of the fallen nature |||

Responsibility for the Fall

We always look for someone to blame when something goes wrong. We have to be very careful where we assign responsibility for the Human Fall. There is a difference between human freedom and responsibility and that of the angels. This is important regarding the question of who to blame for the Fall.

Who could possibly be blamed for the Fall? The principal players in the tragedy are limited: We can include God, the creator, who established the principles, the rules, according to which each **God, Lucifer, Adam and Eve were present: Who can be blamed for the Fall?**

||| God, Lucifer, Adam and Eve were present: Who can be blamed for the Fall? |||

created being should live and act. Then there was Lucifer, the archangel, the teacher and guide to Adam and Eve. Finally, there were **Adam and Eve, God's immature children.**

In the biblical account, no-one took responsibility for the Fall. Each blamed another:

And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

The man said, "The woman you put here with me—she gave me some fruit from the tree, and I ate it."

Then the Lord **God said to the woman, "What is this you have done?"**

The woman said, "The serpent deceived me, and I ate."
(Genesis 3:11-13).

Adam blamed Eve, Eve blamed the serpent Lucifer, and Lucifer offered no excuse. God cursed them all, holding them all responsible, but to different degrees as evidenced by their different punishments.

	God took a risk in creating human beings with free will, which led to the possibility of the Fall		Can we hold God responsible for the Fall? Based on our discussion of God's ideal of creation, we know that God took a risk in creating human beings with free will. They had responsibility for their own self-creation, their growth to maturity. But it was God who decided to create them that way, with freedom to choose how to live, how to love. God also gave the archangel some level of responsibility, and the freedom to follow God's ideal or not. There was this risk-taking on the part of God, which led to the possibility of the Fall.
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However, God also gave His children the **commandment not to “eat the fruit of the tree of knowledge of good and evil.” This was a warning. It means** God knew there was the possibility that problems, temptations, might arise, and He took responsibility to warn Adam and Eve. That made them responsible to fulfill the ideal of creation and to resist temptation. Therefore, God was not responsible for the Human Fall.

God could not intervene to avoid the **situation of Lucifer’s temptation. If He** had removed Lucifer from his position as their teacher that would have bypassed the qualification of Adam and Eve to become lords of creation. To be lord of creation requires dealing successfully with every realm of creation, the angelic realm included. When the archangel acted out of his selfish desire, becoming abusive in terms of suggesting an illicit love relationship, it was up to Adam and Eve **to represent God’s standard of true love, put the angel in his rightful place, and in that way qualify as lord over him.** This was a serious condition on the part of Adam and Eve to achieve the goal of creation, that lordship. It was not an easy path with everything happening automatically by itself.

What about Lucifer? We have already discussed **Lucifer’s** internal disposition, what was going on in his heart. First of all, there was **an awareness of God’s deeper love for Adam and Eve. This was** surprising to him, even shocking. He was used to God working through him, as the archangel, and now all of a sudden there was **a new creation and God’s love would go to Adam and Eve instead of him.** So, in other words, Lucifer compared his position with Adam and Eve. He realized he was not the final creation, God’s ultimate

highest level of creation; there was something more, a new creation in a higher position than him.

Lucifer had the responsibility to educate and guide Adam and Eve from the position of servant

However, Lucifer had a responsibility. He had been given a task by God, not just to be lord over the angels but to educate and guide Adam and Eve during their growth period. The archangel could readily identify with his teaching position.

He was used to his lordship position in the angelic world. But then to humble himself, to submit to Adam and Eve as they grew and emerged as lords of creation, that went against his previous internal disposition. Still, he had the responsibility to do so; that responsibility was given to him by God, his creator.

What were **Adam and Eve's internal** dispositions? There was a longing to reach maturity; to go through this process and reach maturity and perfection. This was in their hearts. They longed for that, for the Tree of Life. There was a desire in them for that. Without such a desire to grow to reach perfection, they would not have been able to achieve it. Adam and Eve had that longing to reach perfection.

What was involved in that longing of Adam and Eve? There was a longing to have superior wisdom and knowledge, as was seen in the archangel. They were immature and they looked at the archangel and they saw a brilliant spiritual being. They wanted to **be like him, to have his knowledge!** Adam and Eve's internal disposition was longing to reach maturity. For Eve that was the impulse to listen to Lucifer, because he projected this superior knowledge and she was attracted to that relative maturity of the angel.

So, for Adam and Eve, there was tension between their present condition of immaturity and their longing to gain maturity and

achieve their potential for perfection. Also, there was that tension in Lucifer between his role as lord over the angels in contrast to his role as servant to Adam and Eve.

Lucifer would have completed his servant role as teacher the moment Adam and Eve asserted themselves as lords of creation. The incident of the temptation, had they overcome it, would have been the qualification for their lordship.

Lucifer's servant role

would have been completed when Adam and Eve overcame the temptation and took responsibility as lords of creation

Yielding to the temptation meant

failure to qualify for lordship. Therefore, God gave the commandment. He knew ahead of time that there was the possibility of going astray. If Adam and Eve had kept their faith in **God's plan**, followed the guidance of the commandment, they could have rejected the archangel and put him in his proper place. In that way they would have become qualified to be lords of all creation.

There was risk-taking involved in the process of Adam and Eve's growth to maturity, in assigning Lucifer as their teacher. God created Adam and Eve with freedom and responsibility, and Lucifer also had his own level of responsibility. The nature of love is to **allow freedom of choice. The ideal of God's creation could have been fulfilled if Adam and Eve had listened to the commandment, had waited until they were mature, and had rejected Lucifer's lies.** That was their choice, their responsibility.

The real question in the back of our mind is, why could God not just have told Lucifer to be a good servant? Why did God place Adam and Eve in this risky and provocative situation? It points to the **depth of the ideal of God's love. God risked it all for the ideal of true love.** In order for humankind, Adam and Eve, to fully share true love, God could not interfere, could not take away their responsibility that would qualify them to be co-creators, lords of

creation, God's eternal partners in love. God dared to risk everything for this ideal.

The possibility of evil was there in creation, potential evil. It was not in creation in general, it was specifically in the decision of the archangel. He is a spiritual being who made a willful decision against the creator. That possibility has to do with the risk-taking of love, that the created beings turn against their creator. That is the nature of freedom and responsibility. That is what happened with the archangel, and the response of Eve brought them into a state closer to substantial evil, to actual evil. It was still not evil in its final manifestation, because the real devastating nature of evil is in the physical realm, in the lineage, the multiplication which came about through the physical Fall. The spiritual Fall was still limited. It was evil, but if Eve had confessed her mistake instead of tempting Adam, or if Adam had followed the commandment, remained the guardian of true love and corrected Eve, the Human Fall would not have happened. Actual evil, or substantial evil, came into being in the physical realm through the physical Fall.

Ultimately, therefore, everything depended on human responsibility. Lucifer was responsible for initiating the spiritual Fall. His decision to tempt Eve and to carry out that temptation was the original potential evil. He was responsible for that. However, we **cannot say that the spiritual Fall was all the archangel's fault: He** initiated it; he tempted immature Eve who did not know any better. No. **She knew that Lucifer was contradicting God's commandment when he tempted her to eat the "forbidden fruit."** God had given the commandment to Adam and Eve. There was a distinct responsibility on the part of Adam and Eve to put the angel in his position, to reject his advances. For Eve, that was her mandate. God gave the commandment for that purpose.

The Human Fall involved more than the potential evil initiated by Lucifer, it involved actual substantial evil, actions carried out by Adam and Eve. **Eve put the archangel in God's position by accepting**

his word and acting on it. Eve did not follow God's word, but she listened to the changed word of the archangel. She took that as valid, and put the archangel in God's position, receiving the word from him and neglecting

Eve put the archangel in God's position when she accepted the word of Lucifer instead of God's word

God's word. From then on, Satan became god for Eve. Satan also became ruler over her.

Fallen Eve in that position, under that false sovereignty, approached Adam. Of course, her motivation was better, because she saw now the beauty of Adam and that he was her future spouse, but she brought Satan's sovereignty to him, Satan's claim. She tempted Adam, multiplying the evil she had inherited from Lucifer.

If Adam had not fallen, Eve could have been restored. What does that statement imply? It shows who is ultimately responsible for the Fall. Adam is responsible. If Adam had stuck to his responsibility, Eve could have been

If Adam had maintained his relationship with God and rejected Eve's temptation, Eve could have been restored through Adam

restored through Adam, because Adam would have maintained his relationship with God. It depended on Adam to resist Eve's temptation, and then to bring about the change within his own family by being loyal to God, being the guardian of God-centered love. That was Adam's responsibility. He did not do that, unfortunately, and so all of humankind has been suffering under Satan's domination ever since.

Is all the blame to be put on Adam as the ultimately responsible figure? Adam should have cared for Eve. He should have seen his younger sister from a more responsible disposition, he should have watched over her; there was a neglect on his part. The tragedy of the Fall, the heartache, grief, and suffering, is because of that

propagative nature of evil that came about through the physical Fall. Through this, evil became sealed, established.

|| We can blame Lucifer for initiating the Fall, however the real responsibility for the Fall belongs to both Adam and Eve

|| Actually, though, the responsibility for the Human Fall belongs to both Adam and Eve. Lucifer initiated it; he is not **blameless. However, it was Eve's** participation in the spiritual Fall that made substantial his intention. Then, she repeated the fallen illicit sexual

act with a second male being, Adam. Eve was therefore guilty of two sexual unions, with two separate beings. There is a lot of blame to be placed on Eve! Adam, ultimately, could have saved the day **by holding fast to God's commandment. He failed to do so, and thus** also carries a heavy burden of blame for the Fall.

Adam had to have faith in God's word. But the moment Adam succumbed to Eve, the moment the physical fall happened, Satan, who was already god and ruler through his spiritual fall with Eve, added another dimension to his authority. He became the father, the ancestor of the human race, because of the physical fall. Satan became god, ruler, and ancestor. The tragedy of the Fall came about as a result of the physical Fall that took place between Adam and Eve.

Consequences of the Fall

What is the result of the Human Fall? In concrete terms, what are the consequences of the Fall? Fallen human history is the result of the Fall. We are fallen human beings. That is the consequence of the Fall.

|| Eve inherited two elements from the archangel at the Fall: fear and wisdom

|| To understand the consequences of the Fall in more detail, let us review what actually happened when the

elements of the archangel were given to Eve. There were two elements: fear and wisdom.

What exactly was that fear? It included alienation, the realization that she was created for something different, that she had missed the target of her life, that she was outside the principles of **God's creation** in a realm that was alienated from God, her Heavenly Parent. Then Eve went to Adam, seduced him, and transferred the same elements to him. Thus, when God called them, they were afraid and hid themselves, especially their lower parts. That fear engulfed them and they hid and then denied responsibility.

The second element was wisdom. Wisdom is usually a positive term. We all want to have wisdom! However, the wisdom Eve inherited was the ability to realize that something evil had happened, that she was alienated from God. This was uncomfortable, hurting her original mind, and leading her to want to escape the situation. That was exactly **Eve's reaction**. She realized Adam was her assigned spouse, not Lucifer, so she approached Adam wanting to solve the situation. Unfortunately, due to her fear and separation from God, she seduced him instead, making matters worse.

What was God's reaction after Adam and Eve fell? What was God's judgement after the Fall? Adam and Eve were cursed and expelled from Eden, with the flaming sword blocking the return. The expulsion means that **God's children are not able to reach the Tree of Life**. The path to the Tree of Life is barred with a

flaming sword. Human beings cannot attain perfection. The goal was forfeited. That gave God immense grief, because He wanted His children to accomplish the goal of maturity and total oneness with Him.

|| God, as their parent, felt pain and grief at having to expel His children || **There was pain on God's part as a parent having to expel His children.** God is still connected with His fallen children. This is seen in the way God clothed Adam and Eve, making them garments from animal skins (Genesis 3: 21). They had only fig leaves as coverings, which surely would not be sufficient for the difficult life that faced them outside the garden, so out of His parental heart God gave them more substantial clothes.

The judgment, the curses that God spelled out, these are the result of the Fall. They are also the price that must be paid, the indemnity conditions in Unification terminology, to eventually overcome that blockage to attaining perfection, to attaining the Tree of Life. What were those curses that God rained on Adam and Eve after the Fall?

|| Eve received two curses, the first being pain in childbirth || First, for Eve there was to be pain in childbirth. She was to suffer painful labor in giving birth to children (Genesis 3:16). Of course, in childbirth there is natural pain to be expected, but the curse increased the pain to be very severe. Whatever pain there is, it makes a difference if you have oneness with God and you can offer up that experience and allow God to be there. On the other hand, if you feel separated from God and you feel dread and guilt, this increases the experience of pain. This punishment, which has to do with procreation, is connected with the sexual act, where the transgression of the Fall happened.

Childbirth happens with great fear and anxiety on the part of fallen people, fallen women, and there is severe pain. There are also

problems in pregnancy, miscarriages, threats to the life of the mother, and so on, as well as infertility and the fear of infertility. Why is that? Because we stepped out of the natural order. There is a difference between an original harmonious order where things would work out in the proper fashion, and the fallen situation in which we find ourselves.

The Yahwist writer pointed out that instead of the **fertility cults'** promises of fertility and progeny, having children, that were to result from the rites of sacred prostitution, God cursed Adam and Eve for their sexual actions. **God's pronouncement was increased pain in childbirth and also the specter of infertility, both in terms of human progeny and the soil to grow crops.** The curses were connected with fertility.

Eve was given **a second curse: "Your desire will be for your husband, and he will rule over you" (Genesis 3:16).** This indicates that not only was Eve, and all women after her, punished for her illicit sexual behavior in the form of physical pain when she bore children, but her relationship with Adam, her husband, would also be fraught with psychological anguish.

Then Adam, the man, was charged with sweat and toil to earn his daily bread because the ground would produce thorns and weeds rather than be fertile soil to grow good crops (Genesis 3:17-19). Here again, fertility is involved, this time from the creation itself: Tilling the ground and harvesting crops is turned into personal hardship for the man. This outcome is just the opposite of what is promised in the fertility cult: instead of fruitful soil bringing forth abundance there is sweat and toil in raising even essential crops.

Eve's second curse

was to have desire for her husband and to be ruled by him

Adam's curse was to

struggle to grow the food to support his family

Lucifer was cursed to be the lowest of the animals and to be hated by human beings

The serpent, Lucifer, did not escape the **curses. He was cursed “above all livestock and all wild animals”** and doomed to crawl on his belly eating dust (Genesis 3:14). Quite a come down from being the lord of the angels! Also,

instead of being the teacher and guide of Adam and Eve, there was to be enmity between the serpent and humankind. Again, this is the opposite of what the fertility cult promises. The serpent in the fertility cult has two meanings: the serpent indicating a destructive power, the leviathan, the chaos dragon; and the serpent as the symbol of fertility of wealth and health. Here, instead of the fertility of wealth and health there is the destructive enmity between the serpent and humanity as the curse from God.

The curses due to the Fall are the opposite of the blessings God gave to Adam and Eve

In sum, these curses are the opposite of the blessings God gave to Adam and Eve in Genesis 1:28: They were to be fruitful, to perfect their character to become mature human beings, the **object partners of God’s love; they**

were to multiply as harmonious families, expanding to develop one world of goodness under God; and they were to have dominion over all the earth, as lords of creation, living in an environment that would fulfill their every need.

Instead, they were cursed: The way to attaining the Tree of Life, their perfection, was barred by an angel with a flaming sword; Eve was to suffer in childbirth and in her relationship with her husband; and Adam was to toil and sweat to grow food from the earth instead of having dominion over it; and Satan was to be their enemy instead of their guide, their ruler who enticed them to evil instead of goodness. Not a pretty picture!

Adam and Eve’s self-centered love propagated a decadent and self-destructive lifestyle, in contradiction to the well-being and

happiness which was promised by the fertility cult, and by Lucifer; a life **far from God's ideal of creation.**

Knowledge and Ignorance

Was knowledge a consequence of the Fall? Did Adam and Eve become like God with their eyes opened to know all the secrets of the universe? Modern theologians in particular have promoted this view, saying that the Fall allowed Adam and Eve to gain knowledge that was previously hidden from them. So, is it true that Adam and Eve gain wisdom through the Fall, as Lucifer promised? Or was the **archangel's promise a lie, a trick to seduce Adam and Eve?**

The Fall occurred when Lucifer seduced Eve with the promise that eating the forbidden fruit would enable her to become like God, her eyes opened to the knowledge of good and evil:

The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

"You will not certainly die," the serpent said to the woman. "For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil" (Genesis 3:2-5)

After the Fall, did Adam and Eve become like God? Did they gain knowledge as promised by Lucifer? Yes, they gained knowledge, but it was not what Lucifer had promised. Let us now investigate this false wisdom they gained through the Fall, and the true knowledge that was lost. For in reality, it was not knowledge but ignorance that was acquired as a consequence of the Fall.

We have already discussed the Hebrew meaning of "to know" as referring to sexual intimacy between man and woman. Given the understanding that the Fall was abuse of sexual love, carnal knowledge is clearly one form of knowledge that was impacted by

the Fall. This consequence will be discussed further in the section on **“Human Sexuality.”** However, other forms of knowledge were also affected. Here, we discuss three of these types: moral knowledge, scientific knowledge, and consciousness.

Moral knowledge

First, let us consider moral knowledge. Some theologians hold the view that the knowledge obtained through the transgression of the Fall is moral knowledge, the ability to discern what is good and what is evil. According to this view, the Fall was needed for Adam and Eve to become moral agents. Eating of the tree of good and evil gave Adam and Eve the ability to discern between good and evil, to have moral determination, to be their own judge on moral issues. Eating the fruit represents the means by which human beings acquired moral determination; the attainment of moral consciousness.

For example, twentieth-century theologian Gordon Kaufman stated that **“The knowledge of good and evil belongs to God, not to us.”**³³ Thus, Adam and Eve ate the forbidden fruit, desiring to become like God. They ate the fruit of the tree of knowledge of good and evil, and then they knew what was good and evil. Thus, after the Fall, they felt morally autonomous, perceiving themselves as independent of God, separate from God. In other words, they needed to Fall in order to know good and evil. The Fall becomes an evolutionary statement: To become moral agents, human beings had to Fall.

However, the ability of Adam and Eve to act as moral agents is affirmed prior to the Fall in Genesis 3. God was counting on the

³³ Gordon D. Kaufman. *In Face of Mystery: A Constructive Theology*. Harvard University Press, 1995.

ability of Adam and Eve to make a moral decision on their own, to obey the commandment, to **behave in line with God's will, to do good**. If Adam and Eve did not have that ability to discern between good and evil it would be

Adam and Eve did not gain moral knowledge through the Fall; they were created with the ability to discern good from evil

a farce to present the commandment to them. Lack of that ability would rule out the possibility of their being obedient to the commandment. It would have made no sense to them.

In other words, their original nature, all the talents and faculties and abilities they received from God initially, included discernment between good and evil; and included a conscience. Adam and Eve **already had the understanding that listening to God's word was good**; it was the right thing to do. That moral conscience was already there in their original nature. Against that, was the cunning deception of the archangel. He had to invest himself, he had to persuade Eve to give up that conscience, that good conscience, to give it up and to follow his advice, his lies.

Let us return to the wisdom that Eve inherited from the archangel at the time of the Fall. Wisdom means to have insight, to have the right knowledge. She was the Tree of the Knowledge of Good and Evil, and after the Fall she had knowledge of evil. She could recognize this was evil because she had her original nature. She could compare. She recognized that she had moved off the God-given track of reaching perfection. Such a realization of evil could only come about because her original mind was still functioning; it was still there. If that were blotted out, or if it did not exist in the first place, there would be no reference point. There would be no **conscience, and there would be no judgment left in Eve's mind that something had gone wrong**.

The Fall was not a necessary step in human moral development. In fact, the Fall took place when Adam and Eve ignored their innate

The Fall took place when Adam and Eve ignored their original conscience and went against what they knew was right

conscience, their understanding of good and evil, and succumbed to **Lucifer's lies instead of recognizing his** temptation as evil. The Fall did not result in gaining of moral knowledge; instead, it led them to ignore their conscience and go against what they knew was right.

Scientific knowledge

The second type of knowledge to consider is scientific knowledge. This includes all the details of how things in nature work together, and how all of that could help humankind to have dominion over the universe.

Scientific knowledge means learning all **the secrets of God's** creation, all the laws of nature

In this context, becoming like God means to know all the secrets of nature, that we acquire that deep knowledge of all the universal laws of nature. Gaining such knowledge has been interpreted as encroachment

upon divine prerogative: If we get to know all the laws of nature, how everything in the universe works together, we are taking something away which should belong to God. God would want to hold back this knowledge about nature, and would resent our scientific pursuit.

In a sense, scientific knowledge can be seen as power. There is the power of reason in modern science, which implies that eventually we will know the secrets of God. When we have that scientific knowledge, we gain power, power over nature. We can make nature our servant through that knowledge. With more inventions, we have more and more dominion over nature. The Fall then is interpreted to mean that we gained scientific knowledge and we encroached on what was reserved for God. Like Lucifer said, we

became like God, and that becoming like God means to have that superior knowledge, that scientific knowledge, which God wanted to reserve for Himself.

Obviously, that is not correct. It is just the opposite. God wanted, and still wants, humankind to know about creation, but in oneness **with God's will** and heart. **When we do science with God's ideal in mind, with God's input, united in heart with God, then scientific knowledge is a blessing for humankind.**

God gave Adam and Eve the blessing to have dominion over all creation, to be in charge of the natural world. To accomplish this, human beings should understand the natural laws; we should have these insights. Originally God intended us to have scientific knowledge, knowledge based on a good heart, a God-centered heart, so we would use that knowledge in the right way. God gave Adam and Eve the Third Blessing, to have dominion over the creation, to be the lords of creation. Scientific knowledge of the created world was intended to be available to Adam and Eve, had they not fallen.

The Third Blessing was reserved for perfected human beings who had fulfilled their portion of responsibility to grow to maturity. We see how much havoc we cause in nature by exercising dominion in our imperfect, fallen state. Once we have experienced the fullness of the love of God, then with that love we can have true dominion over nature. This is a dominion of love where we care for nature; we are good stewards of nature; and we foster harmony in the created world. That was the original meaning of the Third Blessing. It is not a crime to have scientific knowledge, knowledge of the **secrets of nature. It was God's intention that Adam and Eve acquire this knowledge after they reached maturity.**

When we look at Adam and Eve after the Fall, when they left the Garden of Eden, we see no evidence of their having gained superior scientific knowledge, insights into the secrets of nature. In fact, we see just the opposite. For thousands of years human beings have toiled to produce enough food to feed their families; have lived in hostile environments under threat from predators and natural disasters; have suffered from disease with little knowledge of healing. Even when a culture developed scientific knowledge, that culture self-destructed, leaving humankind to suffer in ignorance again. Indeed, scientific knowledge in the wrong hands, the hands of self-centered human beings who are alienated from God and their original purpose, is extremely dangerous.

It is only in recent times that science has suddenly advanced and knowledge has been acquired that spread throughout the world, not remaining specific to a particular culture. Finally, the curse, that inability to overcome scientific ignorance that was a consequence of the Fall, has been lifted, and human beings are on the verge of being able to create an environment that will allow us to live in **comfort and harmony with all of God's creation.**

Consciousness

Consciousness, the awareness of one's self and of one's knowledge of other beings and objects in the world, has also been considered a type of knowledge related to the Fall. Twentieth-century theologian Paul Tillich, for example, suggests that the Fall was an evolutionary development through which human beings attained consciousness. In this view, human beings emerged from lower forms of life which were without consciousness. The Fall opened the way for us to be conscious beings, to reflect on our own experiences and have deeper understanding.

According to this understanding, before the Fall we were not fully developed; we did not have consciousness. Prior to the Fall, human beings lived in a state of "unconscious bliss" that Tillich called the

“essential being.”³⁴ In the pre-Fallen state of unconscious bliss, we were essential beings. This was not the fully human state, because we need to have consciousness. Through the Fall we gained consciousness, giving us awareness of who we are. Tillich says we moved on from essential being to existential being, and existential being means we have consciousness. Therefore, the higher state of consciousness represents existential being, and this state was attained through the Fall. The Fall, then, is just one step in an evolutionary process.

Other authors speak about an epistemic distance between God and human beings that is a consequence of the Fall. The Greek word *episteme* means knowledge. Epistemic distance refers to the fact that there needs to be a relationship between the knowing subject and the object that is to be known. I, as a knowing subject, can reflect on an object. In order to do that, I need to have distance from the object of my knowing. Epistemic distance is the needed distance between knower and known so that the subject is separate from the object. This allows the subject to be able to reflect on it, and the knowledge of the object is made conscious.

In this view, before the Fall there was no separation, no distance between God and human beings; they were really in harmony, they were one. Then, because of the Fall we separated from God and we could see ourselves as partners, as the ones who have knowledge about God. Having separated from the original closeness to God through the Fall, we have epistemic distance from God. Now we can reflect on God, we can be conscious of God, we can know God. The emergence of consciousness is based on that epistemic distance. Through this, human beings have their own ability to know, our autonomy to reason.

³⁴ Paul Tillich. *Systematic Theology*. University of Chicago Press, 1967.

Again, such authors consider this as an evolutionary step. The Fall is seen as a tragedy, but it was necessary and beneficial. The outcome was the evolutionary step of gaining knowledge, gaining consciousness, becoming autonomous existential beings.

Human beings were given consciousness as a gift from God in the creative process. However, both consciousness and independent thinking are gifts from God to humankind as part of the process of our creation. In other words, we do not need to be separated from God to have knowledge about God. We did not gain consciousness because of the Fall. We received that when we were created, as a gift from God.

Consciousness is God's gift. Adam and Eve were conscious of God's commandment. They needed consciousness to understand God, to be able to dialogue with God. There was an encounter with God before the Fall. There was an epistemic distance, if you want, from the beginning. It was not something which happened through the Fall. The Fall did not create consciousness in Adam and Eve; God gave them consciousness.

Independent thinking is also a gift to humankind as part of **God's creative process**. **Independent thinking is also God's gift to humankind.** God gave Adam and Eve the freedom of independent thinking in order for them to fulfill their portion of responsibility. They **had to reflect on God's commandment, on what was the right thing to do, to maintain the standard of God's heart of true love, and reach maturity, becoming lords of creation. This was God's original plan, His intention for Adam and Eve.** Without consciousness, and without autonomous freedom of thought, they would have not been able to do this.

The origin of ignorance

The Human Fall led to ignorance. It is not that Adam and Eve acquired knowledge. It is the reverse; all of humankind became ignorant. We are ignorant of our original goal and ideal. We are ignorant of the reality of God. That is one aspect of how Satan dominates us, through that ignorance, so that he would be the source of our knowledge. He allows us to know only his version of knowledge, which means shutting out original knowledge about our original nature and our relationship with God.

Adam and Eve were immature before the Fall. Their knowledge was incomplete. They could not teach their children what they did not know, and so their ignorance was propagated through their children. One consequence of the Fall is this ignorance, this lack of knowledge about the universe, knowledge that they had not yet acquired.

God's gift of knowing about creation was not just given to them as a gift. Human beings have to fulfill their portion of responsibility, to invest themselves to gain that insight and knowledge and to be worthy lords of creation. It takes personal investment to be an object partner to God, and then all knowledge can be gained.

The knowledge Adam and Eve gained through the Fall was knowledge of evil, of having committed a shameful, evil act that **was outside the realm of God's principle of creation. It was not the knowledge promised to them by God, nor was it what they expected from Lucifer's lies. Adam and Eve gained this knowledge through selfish seeking of pleasure. Rather than acquiring knowledge of God's secrets through the Fall, as promised by Lucifer, they became**

fearful and ashamed, and lost what was to be theirs when they reached maturity, descending into ignorance instead.

As a result of the Fall, Adam and Eve gained knowledge of evil, and lost the knowledge that God promised them, as well as knowledge of their own purpose of creation

This ignorance takes many forms, including moral ignorance about goodness and evil in human relationships, scientific ignorance about the physical world, and ignorance about the nature of spiritual beings, including the angels. Human beings also became ignorant of their purpose, ignorant of the reality of life after death, even ignorant of the existence of the creator. That is a lot of ignorance!

Fallen Nature

Adam and Eve gained four Fallen Natures as a result of the Fall

The consequences of the Fall were not just the loss of knowledge. Adam and Eve also gained what Unification Theology refers to as the **four "Fallen Natures."** We have inherited these four fallen natures that result from the motivation and process of the Fall, and we are dominated by their influence. The uniqueness of the Unification position is that we focus on these consequences of the Fall based on **the archangel's** personality.

Failure to love from God's viewpoint

The first personality trait we inherited from Lucifer is the inability **to love from God's point of view.** Lucifer was unable to love Adam and **Eve from God's viewpoint.** He felt he was in competition with Adam. He grew jealous. He saw Adam as his enemy, as someone who would usurp his position of lordship.

The first Fallen Nature is the failure to love **others from God's viewpoint**

Lucifer was unable to love Adam and Eve as God's children, as the highest creation, as the future lords of all creation who would love him and reward him when he fulfilled the mission assigned to him by God. Had he remained united in heart with God, he would have experienced joy in guiding Adam and Eve, anticipating the blessings that would come when they reached maturity; blessings that would have been given to him also. Lucifer did not love them from God's viewpoint; instead, he held on to his own position and he used Eve to gain dominion over Adam.

All human beings have inherited that nature of being unable to love **from God's viewpoint. Instead of rejoicing when our colleague or peer succeeds, we often feel jealousy and begrudge their success, belittling it, and finding a way to diminish or undermine them.**

Leaving proper position

The second characteristic is the leaving of proper position. When Lucifer tempted Eve, he left his proper position as her servant, her teacher. **|| The second Fallen Nature is the leaving of proper position ||**

God loved Lucifer as His archangel, and loved Adam and Eve as His children. God continue to love Lucifer as He loved him before, as the one chosen to be the teacher of His children, as a servant. There was no lack of love here. However, in comparing himself to Adam and Eve, Lucifer saw that Adam and Eve were loved as children and he was loved as a servant. Unfortunately, he drew the wrong conclusion and saw Adam as his rival, and started manipulating Adam and Eve.

Then Lucifer felt a lack of love. The reason for that is because in his heart he had already left his position. He moved out of his servant position, wanting to insist on his lordship, and abused his teaching position to **|| Lucifer felt a lack of love when he left his servant position as archangel, which is the proper position in which God loved him ||**

dominate Adam and Eve. In entertaining such thoughts of usurping **God's love and holding on to his lordship**, not serving Adam and Eve and raising them as he was told to, Lucifer left his proper position.

God loved Lucifer in his position as servant. When Lucifer left that position, he could not receive the love of God. He definitely felt a lack of love. **God's love for him was undiminished, but** it had to be received in his proper position. God still loved Lucifer as an **archangel, but if he was not fulfilling his archangelic role God's love** could not reach him. As a result, he felt a lack of love in the sense **that God's original love was no longer reaching him.**

Love relationships function within an established order. Every love relationship functions within an established order. The love between God and Lucifer had the order of the original lordship of Lucifer in the servant position. The moment Lucifer tried to usurp the position of lordship over Adam and Eve, then he left his position and felt a lack of love. He may have had a longing for that deeper love of God towards Adam and Eve. He saw that, he was drawn to that. However, the moment he wanted to take it for himself, leaving his position, he was in a position of lack of love, feeling abandoned, feeling unloved.

The leaving of proper position naturally has the effect of feeling a lack of love. God loves each of His creations in their proper position, giving love according to their position, their purpose. The Bible mentions angels who left their position and are suffering as a result:

And the angels who did not keep their own position, but left their proper dwelling, He has kept in eternal chains in deepest darkness for the judgment of the great day (Jude 1:6).

If a created being does not fulfill their purpose, or does not stay in their original **position, then God's love cannot reach them. Leaving proper position** has the natural outcome of not being able to

experience the love of God, because God loves each being within a certain order, in a certain position. If that is not fulfilled then lack of love is the result.

Adam and Eve were to grow; they had certain responsibilities to be fulfilled through a growth period in order to qualify as lords of creation. Certain conditions had to be fulfilled for that. Eventually that would have happened, and through Adam and Eve God could have loved all of creation, giving love to all created beings, including the angels.

There were complications in the positions of Lucifer as teacher, as **servant, and Adam and Eve as God's children, the future lords of creation. In their immature state, God's parental love was given to Adam and Eve in the position of children, and Lucifer had a longing to be part of that, to receive that type of love. His conclusion was to pull it to himself, to leave his position as a servant, and to try to monopolize God's love since he was used to receiving God's love for the angels directly. In that way, leaving his position brought him out of focus of God's love and caused an intensification of his feeling of lack of love.**

The true identity of Lucifer was abandoned as he approached Eve **and tried to monopolize God's love. As we said before, Lucifer was** immature; he had not yet reached his goal and his fulfillment. He was envious, and jealous, which means he wanted to achieve something which eventually he would have received, being loved by God through Adam and Eve, being the recipient of more love. He was impatient, wanting the reward without going through the whole process. He was jealous of Adam whom he regarded as his rival. Once that rivalry appeared, and he knew that because of **Adam's lordship he had to give up his own lordship, he wanted to** remove Adam from that position, to dominate him. That was the negative impulse behind his jealousy.

Originally, Lucifer could have experienced the kind of envy which would just have made him desire to reach that higher level of love which God was giving to Adam and Eve. He could have been part of that when he fulfilled his mission, if he served and helped Adam and Eve, guided them to their maturity. That could have been in **Lucifer's mind. But it was not, and so envy and the yearning for the goal turned into jealousy and rivalry and the desire to dominate Adam and take his position.**

There are two factors here: Lucifer observed a different quality of love given to Adam and Eve, and he felt envy, felt a lack of love. Then, he became impatient with his mission and felt jealousy towards Adam, seeing him as his rival, and desired to dominate him. Acting on that jealousy, **Lucifer wanted to take Adam's position, thus leaving his own position. Leaving his proper position caused him to be unable to receive God's love as he did before,** resulting in a substantial lack of love. Eventually Lucifer took the initiative to elicit love from Eve, and through this tactic to put Adam out of commission, taking his position.

When we leave our **proper position God's** love no longer reaches us, because God loves us in our original position

When we leave our proper position, God can no longer love us, because God always loves us in our original position. Comparing love, and the feeling of lack of love, and taking **steps to seize someone else's** position, all that constitutes the second Fallen Nature.

Reversal of dominion

The third Fallen Nature is reversal of the order of dominion

The third Fallen Nature is that Lucifer reversed the order of dominion. By responding to Lucifer, Eve put Lucifer in the position of God. She submitted to his advances and temptation, and that

abusive love became the instrument for Lucifer to maintain his false lordship, usurping the position of God. He also gained a body through Eve, achieving that goal. Then, through Eve he approached Adam and brought about the physical Fall.

The confrontation that led to the Fall should have been the qualification for human beings to take lordship over the archangel. In this situation, the genuine qualification of human beings for lordship should have been established by Eve rejecting the temptation of Lucifer. By doing so she would have asserted her rightful position.

The qualification for human beings to take dominion over the angels was for Eve to assert her position **and reject Lucifer's** temptation

Then, the archangel would have known that it was the end of his role as teacher and guide, and now Adam and Eve were in the position of his lord. In that relationship, he could have accomplished his further growth, and experienced that higher love which God gave first to Adam and Eve, but which was then to be given to all of creation, mediated through the lordship of Adam and Eve.

This genuine qualification of Adam and Eve as lords of creation was to have been achieved by fulfilling their responsibility. But since they did not fulfill it, the reversal of dominion took place, whereby Satan dominated the human beings who should have had lordship over him. This reversal of dominion is the third Fallen Nature.

Eve's failure to reject Lucifer's temptation allowed him to reverse the proper order of dominion and become lord over human beings

Multiplication of evil

|| Multiplication of evil is the fourth Fallen Nature || The fourth Fallen Nature, multiplication of evil, came about through the physical Fall. Through their physical act of illicit sex, Adam and Eve multiplied sin and evil. Not only that, they multiplied the lineage of Lucifer making him, Satan, the ancestor of fallen humankind.

The original purpose of creation was conjugal love between Adam and Eve. This was the ultimate goal where God wanted to fulfill the ideal of love. Through the conjugal love of Adam and Eve, God would have become parent and grandparent, and would have established the heavenly lineage.

|| **Eve's repetition of sexual misconduct multiplied evil and destroyed the good goal of establishing God's lineage** || That goal for God to experience parenthood was forfeited, or destroyed, through the physical Fall. Satan took the role of ancestor and God could not have His lineage, and could not be parent or grandparent to the offspring of Adam and Eve. This fourth Fallen Nature, in which Eve repeated the sexual misconduct she engaged in with Lucifer, tempting and seducing Adam, is the multiplication of evil and, through that, the destruction of good. It is the substantiation of the tragedy of the Fall.

Social Consequences

These fallen natures are not just individual failings but have ramifications for humankind as a whole. The immediate consequence of the Fall was that Adam and Eve were sent out of the Garden of Eden with various punishments. They had children, and the elder brother, Cain, killed the younger brother, Abel. That was the first murder. Cain was then exiled to a land east of Eden. Not a good start for human society!

The 10 Commandments received by Moses (Exodus 20:2-17), so much later, reveal how bad human society had become:

I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me.

You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

Remember the sabbath day, and keep it holy. Six days you shall labor and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it.

Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

There are two commandments directing action: Keep the Sabbath and honor your father and mother. These are quite basic instructions. The Sabbath is to be kept to honor God's work as creator, resting on the seventh day and making it a holy day of rest. If the people did not know this, did they even know that God

created the world? Honoring one's

How far from the ideal human society had deviated is revealed in The Commandments received by Moses

parents is fundamental to the harmonious functioning of society. Having to instruct the people to have this attitude implies there was a lack of respect for parents. Thus, these two commandments instruct basic societal attitudes.

While the people apparently were lacking in these basic social attitudes, they were busy carrying out wrong actions. The other **commandments are in the form of "Do not ..."** which tells us that human beings were doing all these wrong things. In fact, the Bible **records numerous murders, stories of men coveting other men's wives, stealing from each other, and worshiping false gods.** These crimes are all consequences of the Fall.

Later, when asked which was the greatest commandment, Jesus gave the people two instructions:

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is **like it: 'You shall love your neighbor as yourself.'** On these two commandments hang all the law and the prophets." (Matthew 22:37-40)

These are positive instructions: Love God and love your neighbor as yourself. From this we can deduce that human beings forgot to love God after the Fall. Also, given the state of their families, they had not been able to love themselves, and it is unlikely that they encountered many friendly neighbors to love. Difference races had appeared on the earth, and, due to lack of love for these **"neighbors," racism developed. This is also a social consequence of the Fall.**

Another social consequence of the Fall has been the inequality in the way women have been treated compared to men. We have already noted that the punishments for Adam and Eve were unequal. When we review the biblical account, we read that Eve faced two curses: pain in childbirth and problems in her relationship with her husband:

|| The inequality between men and women is another social consequence of the Fall ||

"Your desire will be for your husband, and he will rule over you" (Genesis 3:16). That "he will rule over you" was included as a curse indicates that this was not the original plan for the relationship between husband and wife, or men and women in general. Male domination of women is a consequence of the Human Fall.

There has been a bias towards masculinity throughout human history. It is the rare society that was matriarchal rather than patriarchal. Even today, women face discrimination and ill **treatment at the hands of men, despite strong women's movements** which have sought to redress the balance.

A connection can be made between the lack of gender balance in society and the lack of gender balance in the divine. The majority of religions have a strong male deity. Some, like the Greeks and Romans, have a pantheon of Gods which includes both male and female deities. Unfortunately, they

|| The lack of gender balance in our view of God is also a consequence of the Fall ||

embody many of the undesirable characteristics of human nature and thus seem to be in the category of the gods Moses was instructed not to worship. There are some cultures that worship a Goddess, although again such religions commonly have several deities, and the Goddess often is the embodiment of fallen Eve rather than the ideal of femininity.

The view of God as an authoritarian male, or in Christianity as a father figure, is not often recognized as a consequence of the Fall. Yet, surely it is. In our discussion of the Creation, it was clear that God is the origin of both masculinity and femininity, and that both these aspects of God emerged and were manifested at the time of Creation. The loss of human connection to the feminine divine, our **"Heavenly Mother," is a tragic consequence of the Fall.**

Death

One of the assumed consequences of the Fall has been death. Unification Theology clearly states that physical death is a natural phenomenon. Our physical bodies were created to die after a certain time period, the same as all other physical creations. How, **then, do we reconcile this with God's warning that eating the forbidden fruit would lead to Adam and Eve's death:**

And the Lord **God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for **in the day that you eat of it you shall die.**"** (Genesis 2:16-17).

Death of the physical body is natural, and not a result of the Fall

Physical death as a natural phenomenon would have occurred in the Garden of Eden; Adam and Eve would have experienced the death of their physical bodies even if they had not fallen. The original purpose of creation for human beings was the maturation of our spirit, and physical death is the necessary

condition to ascend into the spiritual world to fulfill this eternal purpose. One consequence of the Fall is ignorance of this original purpose and so to see mortality as directly related to sin and separation from God.

There was a form of death which Adam and Eve experienced as a result of the Fall: They suffered spiritual death. ||| The Fall caused humankind to suffer spiritual death |||

Fallen people lost their openness to the spiritual realm, their knowledge of our true existence as spiritual beings. Original human nature includes understanding the impermanence of our physical bodies. They were created to last only a fixed amount of time in which to allow us to achieve maturity **and become the true object partners of God's love, qualifying as lords of creation.** After the accomplishment of our purpose in this way, the transition to the eternal spirit world is the natural next step.

If Adam and Eve had not fallen, they would not have separated from God and from the heavenly spirit world. They would have remained in communication with God and the angelic beings, and they themselves, as they transitioned into this realm, would have remained in communication with their children and descendants. What a loss to humanity that we are unable to see or hear or even believe in the existence of the multitudes of angels and our ancestors who inhabit the spiritual realm!

As a result of this ignorance and separation, we see death as having a sting, as causing ultimate pain to us. We suffer fear of death, and we suffer great loss when our loved ones ascend to the eternal realm. In perfection, once we have total awareness of the spirit world and total awareness of God, our physical passing on to the spirit world will not be the painful, devastating experience that it is now for us as fallen people.

As a result of the Fall, Adam and Eve did not lose immortality; they lost knowledge of the eternal realm of spirit

It was not immortality that was lost at the Fall. Rather, it was the knowledge of, and communication with, the eternal realm of spirit that was lost. Human beings were created with eternal life and our continued immortality is affirmed in Unification

Theology. However, our immortality is, and always has been, through the spiritual body not through the physical body.

Change of Blood Lineage

The most serious result of the Fall is the change of blood lineage, such that Satan became the ancestor of human beings

In Unification Theology the most serious consequence of the Fall is the change of blood lineage. This **was the change from God's lineage** to the lineage of Satan, whereby Satan became our ancestor and we became children of the devil. This

came about through the abuse of the ideal of love, the abuse of sexual love, and the propagation of self-centered Satanic love throughout all of humankind.

How did it happen? Eve's acceptance of Lucifer's temptation made Satan into our god, ruler and ancestor. He became a god in the sense that Eve listened to his words instead of God's words, and lifted him up to the position which should be reserved for God; she made him a god. Through this reversal of dominion, Satan became the ruler of humankind, dominating us. Finally, he became the false ancestor, perpetuating the false lineage. This is the fundamental consequence of the Fall, and the cornerstone of Original Sin.

Human Sexuality

Human sexual relationships were deeply affected by the Fall. The Fall consisted of sexual acts between Eve and Lucifer, and between

Eve and Adam. In that sense, knowledge of sexual relations, or perhaps the experience of sexual intercourse, was a consequence of the Fall. But what type of knowledge was this? The sexual acts were illicit, abusive acts of sexual misconduct. They were far from the ideal of true love. Had Adam and Eve waited to achieve maturity and been blessed in marriage, their sexual knowledge would have been very different.

What were the consequences for human sexuality of this misuse and abuse of sexual relations? Not surprisingly, because the Fall involved sexual misconduct, human sexuality has been the most confused area in society and in religious thought. Nevertheless, anthropologists have found that virtually all cultures have come to the conclusion that the family of parents and children is the basic unit of human society:

As far back as our knowledge takes us, human beings have lived in families. We know of no period where this was not so. We know of no people who have succeeded for long in dissolving the family or displacing it. ... Again and again, in spite of proposals for change and actual experiments, human societies have reaffirmed their dependence on the family as the basic unit of human living—the family of father, mother and children.³⁵

This basic unity of society, the family, has historically been based on the publicly acknowledged commitment of marriage:

In virtually every society, the family is defined by marriage; that is, by a publicly announced contract that makes legitimate the sexual union of a man and a woman.³⁶

³⁵ Margaret Mead and Ken Heyman. *Family*. Macmillan, 1965.

³⁶ James Q. Wilson. *The Moral Sense*. The Free Press, 1993.

As a result of the Fall, sexual activity was separated from procreation, and from its concomitant responsibility of raising children

Thus, marriage has connected human sexuality with procreation, resulting in families of parents and their children supported by society.

Yet, so many societies have experienced confusion and never-ending efforts to resist this limitation on sexual activity. In different cultures throughout history, there have been a variety of attitudes towards sexual relationships and procreation: Some have approved of polygamy, others promoted prostitution, and others favored pedophilia and homosexuality. This separation between sexual acts and the function of procreation is a consequence of the Fall. As noted previously, the sexual relationship between Eve and the archangel Lucifer had no procreative component.

Human sexuality was intended to be an expression of love, bringing joy both to human beings and to God

This does not mean that procreation is, or was intended to be, the only function of human sexuality.

Far from it! The joy that is experienced through conjugal intimacy does not depend on the promise of offspring, nor is it in any way limited to times of fertility. **Human sexuality was intended to bring joy to God's children as the expression and fulfillment of their love. However, it was to be shared with God, not as a self-centered and hidden act inspired by Satan's lust.**

As a result of the abuse of human sexuality, the definition of marriage has suffered confusion, even to the extent of questioning whether formal recognition by society of the pairing of sexual partners is necessary. In our time we have promiscuity, the practice of free sex with whomever we may choose, including those of the same gender, children, close relatives, even animals, all with the false promise of happiness.

In the realm of religion, also, there have been conflicting understandings. The fertility cults of the Old Testament era promoted the practice of ritual sex with temple prostitutes, promising fertility and prosperity. The Hebrews were taught by God that they were to abstain from adultery and to practice fidelity within marriage. They knew that human sexuality was reserved for the conjugal relationship, and that it was a binding commitment: **“Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh” (Genesis 2:24)**. However, according to Moses, divorce was permitted under certain conditions (Deuteronomy 24: 1-3).

In the New Testament, Jesus was asked about marriage and divorce, and his answer was clear:

“Have you not read that the one who made them at the beginning ‘made them male and female,’ and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.” (Matthew 19:4-6)

When further pressed on the issue of divorce, which was legal under Mosaic law, Jesus explained:

“It was because you were so hard-hearted that Moses allowed you to divorce your wives, but from the beginning it was not so. And I say to you, whoever divorces his wife, except for unchastity, and marries another commits adultery.” (Matthew 19: 8-9)

Even his disciples struggled with this, commenting that if that were the case it would be better not to marry. We know that prostitution was common, and taken together **with the disciples’ reaction to this** Jesus taught that sexual love should take place within the unbreakable marriage covenant between one man and one woman

hard line on fidelity, it is clear that men experienced sexual temptations and found it difficult, if not impossible, to remain faithful to one woman.

Jesus emphasized the seriousness of the marriage covenant, that conjugal love should take place within an unbreakable commitment between one man and one woman. He even went so far as to comment on the value of being a eunuch for the sake of the Kingdom of Heaven:

“Not everyone can accept this teaching, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can.”
(Matthew 19:11-12)

This was interpreted as meaning that chastity was the route to God, and the truly devout should take a vow of celibacy. Hence, for centuries, monks and nuns, even priests in the Catholic church, have taken that vow and refrained from marriage. Saint Paul tempered the celibacy requirement with the advice that marriage was a better option than failing to practice chastity:

To the unmarried and the widows I say that it is well for them to remain unmarried as I am. But if they are not practicing self-control, they should marry. For it is better to marry than to be aflame with passion (1 Corinthians 7:8-9).

This issue is confusing for humankind as a whole. Surely if all human beings remained celibate the human race would become extinct; or, only the faithless and those unable to control their desires would be able to carry on their lineage. Neither situation appears to be optimal, nor does it make sense that Jesus would promote such outcomes.

However, when we examine Jesus' words in the light of Unification Theology it becomes clear that what he was doing was upholding the sanctity of marriage. Celibacy is not the ideal for mature human beings. God did not create us to be

The ideal object **partner to God's love is** the union of a mature man and woman in love, not a single celibate person

individuals, a single man or single woman, in relationship with God. **God's ideal object partner of love is the mature man and woman** united in true love, committed to their holy, eternal marital relationship, relating to God as a couple. Jesus was emphasizing that the marriage relationship is absolute, a sacred bond that should not be given lightly or ever broken.³⁷

The twentieth-century Jesuit theologian, Quentin Quesnell, gave **the following lucid comments on the meaning of Jesus' words:**

Regarding Matthew 19, then it is better not to marry at all. That is the **unbeliever's foolish reaction. It is the choice of the safer way, the selfish way. It is attempting to save one's life. Jesus does not accept this. He** restates the doctrine quite as strongly as before and attaches to it the Christian challenge of faith, let him grasp it who can. Restating it, he admits that it is a frightening prospect. It can leave a man in a state comparable to those most pitiable of men, the eunuchs. A man must, in marriage, take the risk of staking all he has, and is, on one person, becoming one flesh with her. And this means that in his fidelity, and determination to continue to express that fidelity forever, he also takes the risk that if his wife and he

³⁷ For further discussion of this topic, see Dietrich F. Seidel. "Reflections on Discipleship II" in Jennifer P. Tanabe (ed.). *Spiritual Guidance for Daily Life: Sermons by Dietrich F. Seidel*. Lulu Press, 1018.

have to separate he will be left for the rest of his life pledged to loyalty to one who is not even there. To continue this loyal and perfect love even when the love is not returned is effectively to make oneself a eunuch, **a person incapable of marriage for the rest of one's life.** The world will not understand this. And it cannot make any sense, except as a step toward inaugurating a world where all men will love perfectly and fully. It makes sense that it is only as a contribution to the Kingdom of Heaven.³⁸

These comments underscore the risk involved in pledging love to another, for that **commitment is sacred and fidelity to one's beloved is eternal. Such an investment parallels God's own risk-taking** in creating human beings as object partners of true love.

As we have already discussed, the original ideal of creation was for human beings to become the perfect object partners of love for God. To accomplish this, a mature man and a mature woman come together in the holy union of marriage. Naturally, since God is the original being, equally masculine and feminine in complete unity, **God's object** partner in love should also be male and female in complete unity. No single celibate man, nor single celibate woman, **can be the perfect object partner to God's love. However, this** perfect union of man and woman is to happen after they each attain individual perfection, reaching maturity, and being one in heart with God.

Human beings in the dual form of man and woman represent the image of God. Virginity is not glorified for mature human beings as a lifelong state; it is only an aspect of the First Blessing. Then we are to attain a higher dimension of total unity of the spouses. This

³⁸ Quentin Quesnell, "Made themselves Eunuchs for the Kingdom of Heaven" *The Catholic Biblical Quarterly*, 30(3) (July 1968): 335-358.

fulfills the first stage of the Second Blessing, which is the image of God.

Celibacy and fidelity are indeed a challenge, as the Jesuit Quesnell and also Saint Paul noted. Saint Augustine, who was one of the most important figures in the early development of Christianity, wrote at length about the results of the Fall. He paid particular attention to the abuse of human sexuality, which he referred to as concupiscence. Concupiscence means inordinate desire, and in this context, it refers to sexual desire. Concupiscence was regarded as the essence of sin, and celibacy and the virginal life were viewed as the more God-centered life, or closer to God. Augustine said concupiscence could be overcome only by going to the monastery and living a celibate life. He promoted this way of celibacy as the higher path of holiness.

Augustine's attempts to control human sexual life, by sexual renunciation through celibacy and ascetic monasticism, proved to be artificial and ineffective. Obviously, it is unnatural to stay single. It is not in harmony with nature. Celibacy is not a desirable permanent state for mature human beings. Rather, abstaining from sexual relations prior to marriage is called for. In other words, chastity during one's growing period is preparation for fidelity in marriage, which takes place after men and women have matured as individuals.

In conclusion, the Unification view on the consequences of the Fall in relation to human sexuality can be summarized as follows:

1. First of all, we affirm the absolute goodness of human sexuality as a gift of God. In its createdness and original purity, human **sexuality expresses God's love on a substantial level through the ideal of marital love.**

2. Human sexuality as intended by God is the direct manifestation **of God's creativity. The consummation of marital sexual love** establishes the heavenly lineage through the birth of children, thus

expanding God's realm of true love. Here human sexuality becomes **the instrument for expressing God's creativity on the highest level,** and we participate in that process by becoming parents ourselves.

3. Sexual intimacy is absolutely reserved for marital life because it represents the ultimate enactment of human responsibility towards another human being. It expresses the holiness in love as an act of unconditional self-giving. The sexual union between spouses seals their mutual responsibility towards each other.

4. The ideal of marital sexual love was lost at the Fall, which was the misuse of sexual love. This resulted in the self-centered perversion of human sexuality as it is experienced through the virtually uncontrollable power of concupiscence. The denial of human sexuality and the endorsement of celibacy as the higher path to holiness does not solve the problems of shame, guilt, and fear connected with human sexual life. Instead of denying human sexuality, human beings need to find affirmation of their original God-given sexual identity by establishing God-centered marriages.

Thus, the desire for sexual love is good, God-given, a glorious creation of God, as the Bible affirms. Unfortunately, however, as a consequence of the Fall, our sexual desire has become self-centered. We are constantly in a state of concupiscence, tempted into every kind of wrongful and illicit sexual activity. Fallen human beings are suffering, tortured by lustful and disordered desires of the flesh. Thus, we remain under the dominion of Satan, awaiting redemption through **God's grace and the Messiah, the True Parents,** who can restore human sexuality to its rightful order.

Sin

Satan is holding human beings in bondage, and so we commit sin. The question is, how to define sin? Sun Myung Moon has given the following definition:

Sin is a violation of heavenly law which is committed when a person forms a common base with Satan, thus setting a condition for give and take action with him.³⁹

Traditionally, when Satan influences us, **we act against God's will. Sin is** the act of violating heavenly law. It could be in doing something, how we behave, or it could be an omission, the sin of failing to act to do good. How about what is going on in our mind, the thought, the motivation, is this also sin? In other words, does it require action, or is just the thought a sin?

This is a serious question: Is sin an act or is a thought a sin? Do I have to wait till I do something? If I hate someone so much that I want to kill him, **but I just don't have a gun so I don't do it, am I in** a sinful state? Or is it that if I shoot the person, murdering them, only then I am a sinner? People often contemplate sin, struggling with temptation. Is that battle going on in our heart and mind already sin? Are we already damned? Or is it the act of doing the evil deed which causes damnation and separation from God?

There are views on both sides. The Catholic position would say, it is when you actually act on whatever goes on in your heart and mind, then the sin becomes substantial. Calvinists, and other Protestants, would say, your disposition of concupiscence, lustful desire itself, is already sin.

There is the notion that if you repeatedly have a certain thought or feeling, eventually it is expressed in how we relate to other people. In that sense, our thoughts, our disposition, what is going on in our

³⁹ Sun Myung Moon. *Exposition of the Divine Principle*, Pt. 1, Chap. 2: The Human Fall, Sect. 4.

heart, is eventually expressed in our actions, in our behavior. This cautions us to be aware not just of our actions but also our thoughts and feelings, for even if they may not be substantial sin themselves, if repeated often enough they will lead to acts that are substantially sinful.

If we think about our original purpose of creation, what God wants us to do is to act out the ideal of His love. This involves loving relationships with people: brotherly and sisterly love, husband and wife love, parent and child love. In these realms of heart, we act out the ideal love of God. If we sin, then all these relationships are tainted, they are off-center. Then we have hate instead of love, we have selfishness instead of service, and our behavior, our way of **living, is far from God's ideal. This is living a sinful life, acting** according to our fallen nature.

Let us consider an example. If we live in a pure physical and spiritual environment and we have an illicit sexual thought, it happened only because we laid the foundation for it. We are already actively involved in that type of thinking and feeling, which will lead to sinful behavior. However, the present situation of fallen society, with the kind of culture we are living in, is very far from pure. Just walking down a street in New York City, we are bombarded with abusive sexual images and desires. The question is, what do we do with that? Do we have active give and take with it? Or do we put up a fight and reject the temptation? That is the decisive moment.

If we are faithful, we avoid interaction with the tempting images and situations. We regard them like a dog barking at us, and we keep walking. **Don't make a big thing out of it. Let Satan bark at you, and you keep on going and stay faithful to the heavenly way.**

Another image that can be quite helpful: We cannot avoid birds flying over our heads, but we can avoid them building a nest on our heads. A thought or image may be tempting, attractive, but we

should not welcome it. Let the birds fly away, and not build a nest on your head.

The point is not to act. Temptation comes: I see a beautiful woman and I feel attracted. If I say, wait a minute, I **don't want to have** intercourse with her, and I take all this inspiration to have intercourse with my wife, that is what God wants. If I can make that switch, that is the heavenly way of living a life of faith in this fallen world.

Another important aspect of sin is the issue of the inheritance of sin. Are we responsible for the sins of our fathers? For those who went before us in our society? **Responsibility for sin is inherited, such that we have to pay for our ancestors' sins**

The tree can be used as a metaphor to describe four different levels of sin:

The original sin may be thought of as the root of all sins, hereditary sin as the trunk, collective sin as the branches, and individual sin as the leaves. All sins sprout from the original sin, which is their root.⁴⁰

Here we understand that Original Sin is the root of all sin. This will be discussed in greater detail in the next section.

The trunk of the tree represents hereditary sin. This is sin based on inheritance from our ancestors. In the Bible we have passages about how our sins affect our future generations, beginning with **God's commandment not to worship idols:**

You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children

⁴⁰ Sun Myung Moon. *Exposition of the Divine Principle*, Pt. 1, Chap. 2: The Human Fall, Sect. 4.

for the iniquity of parents, to the third and the fourth generation of those who reject me (Exodus 20:5).

This type of warning continues:

The Lord is slow to anger, and abounding in steadfast love, forgiving iniquity and transgression, but by no means clearing the guilty, visiting the iniquity of the parents upon the children to the third and the fourth generation (Numbers 4:18).

This means that there is a passing on to our descendants of the debt, or the conditions we create, if we live in a sinful way. The distinction between the inheritance of Original Sin and the passing on of the debt of inherited sin is quite important. The Bible states that the children will be punished for the sins of the parents to the third and fourth generation. This is ancestral debt, which requires payment. However, it is not the sin itself. We are not bound to commit the same sin; but we are required to make reparation for it, or to resist the strong temptation to sin in the same way.

Thus, if someone has parents with a drinking problem, they will have a tendency to fall into that pattern of alcohol abuse too. Still, it is their choice: They are not automatically a drinker, an alcoholic, but they feel the inclination to commit that transgression, or that sinful behavior. They are challenged to overcome that temptation, a stronger temptation than those whose ancestors lived a sober life.

This suffering is their inheritance as a result of their parents' sins.

The branches represent collective sin, the next step. Collective sin refers to sins committed by society as a whole. If my nation commits a crime, then I suffer consequences from that. Again, the sin itself is not passed on, but the consequence, the debt, is the collective responsibility of all the members of the group who committed the sin.

Finally, our own personal sin is like the leaves of the tree, the outermost expressions of our fallen lives. As a tree has many leaves,

we must recognize that we commit many sins in our lifetime, often failing to resist the temptations around us and being seduced to act in ways that are the opposite of the ideal, our original purpose of creation.

This metaphor of the tree to understand sin is quite useful. It makes us aware that on all these levels we are confronted with sinful behavior. The fruits of these sins on all four levels are brought to us and we have to deal with them. There is a need for redemption, for restoration, on each of these levels. The Messiah comes to cut the Original Sin. That is the task of the Messiah. Once that is finished, we still have to work on the trunk and the branches and the leaves: the hereditary sin, collective sin, and personal sin.

Now, let us move on to a more detailed discussion of Original Sin, the root of all sin.

Original Sin

The reason we are not one with God is because of the phenomenon of sin. We act compulsively in a way which is not pleasing to God **and which is against God's will. The question is, why do we have that condition?** One answer is that we all are descendants of Adam and Eve and therefore we are born with Original Sin:

Humankind is beset by the *original sin*, which has been **inherited from our first ancestors. ... The only way** something can be inherited is by being passed down through the lineage. ... We know that the original sin has been perpetuated through lineal descent from one generation to the next. This is because the root of sin was solidified by a sexual relationship that binds one in ties of blood. ... **All sins sprout from the original sin**, which is their root. Without extirpating the original sin, there is no way to completely eradicate other sins. However, no man is able to unearth this root of sin, buried deep in the recesses of time. Only Christ, who

comes as the root and True Parent of humanity, can grasp it and uproot it.⁴¹

Original Sin is the root of all sin and is passed down to all of the lineage of Adam and Eve, all of humankind

In summary then, Original Sin is the sin derived from the spiritual and physical Fall of the first human beings, Adam and Eve. It is the root of all sins, and all of us of the lineage of Adam and Eve have inherited it, as this sin is passed on without fail from generation to generation. It is the root. All other sinfulness comes from that Original Sin, and it goes back to the Fall. The only way to remove Original Sin is through the Messiah, the True Parents.

The elements of the Fall, fallen nature, and other self-centered characteristics were transferred from Lucifer to Eve, and then transferred to Adam. In this way, the archangelic nature was inherited by human beings as children of Satan. Jesus spoke strongly about this, saying:

You are from your father the devil, and you choose to **do your father's desires (John 8:44)**.

This lineal connection with Satan is the result of the Fall, and through this we inherit Original Sin. All a result, all fallen human beings are children of the devil. The only way to remove Original Sin is to change our lineage from that of Satan back to God.

Originally, Adam and Eve should have had a God-centered relationship with the archangel. This relationship with the archangel was intended to guide them and to educate them. But it should have been a God-centered relationship for the sake of their maturation. That was the starting point. The Fall turned the God-

⁴¹ Sun Myung Moon. *Exposition of the Divine Principle*, Pt. I, Chap. 2: The Human Fall, Sect. 1.

centered relationship between the archangel and Adam and Eve into a self-centered relationship. It was no longer to fulfill God's plan, but to cater to the desires of the archangel. The Fall was the substantial result, and Original Sin came into being.

What does this Original Sin directly cause in us? Before we even have any personal sin, we are right away born as fallen human beings. We are suffering in a fallen, sinful condition.

Because of Original Sin we are born as sinners, in the lineage of Satan

We lost our wonderful original nature. We are sinners; we are suffering; we are of the lineage of Satan. We have been unable to **fulfill our human responsibility to complete God's ideal of creation.** This describes who we are as fallen people.

The Suffering of Creation

The Fall left human beings in this sinful, suffering state. We could think that the rest of creation remains pure and in its original state. However, human beings were to be created as Lords of Creation. Therefore, the created world is missing something, missing these Lords of Creation who were to have loving dominion over all things and allow them to fulfill their original purpose. That is why Saint Paul said:

For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now (Romans 8:19-22).

Sun Myung Moon speaks similarly:

The entire creation laments because the human Fall turned everything upside down. This is the reason all

things of creation have been waiting for the sons of God who have the authority to overcome the realm of lamentation. The creation can finally be governed only through the families of the sons of God.⁴²

As we have already discussed, human beings were given three Blessings, the third of which is to become Lords of Creation, having dominion over all things. In order to be qualified for this position, Adam and Eve were to fulfill their portion of responsibility in reaching perfection, which they did not do.

The Fall derailed not only individual perfection, but also the original ideal of husband and wife united as a loving couple, who then give birth to children, creating a loving and harmonious ideal family. Only after accomplishing this Second Blessing would they be qualified to fulfill the Third Blessing, dominion over all things:

To have dominion over creation, man and woman must first unite in love. Only after this can they have dominion over all things of creation. This is the Principle. When God created and blessed Adam and Eve, He said, "Be fruitful and multiply, fill the earth, and have dominion over all things." This means that you can have dominion over the creation only after you have a family.

Human beings cannot have dominion over all creation until they become bride and bridegroom and have a true family. To have dominion over creation, they must wait until the original standard of Adam and Eve is restored. Creation was supposed to be governed by human beings who had attained original love. In order to grow properly, all of creation wants to receive love

⁴² Sun Myung Moon. *Cheon Seong Gyeong: The Holy Scripture of Cheon Il Guk*, FFWPU, 2014. Book 6, Chap. 3: True Creation: The Creation's Lament and True Stewardship, Sect. 2, 9.

and respect from original human beings. That is the eternal place where all created things want to dwell.⁴³

Since Adam and Eve failed to complete their responsibility and fell **under Satan's dominion, they were cursed. Adam's curse was to** suffer and toil to produce food from the land. In fact, the very ground was cursed because of his failure, to be overgrown with thorns and thistles instead of being fertile land producing an abundance of crops to nourish the human stewards (Genesis 3:18).

The whole of creation, even the innocent plants as well as the multitudes of other species, are unable to fulfill their purpose without human beings reaching the original standard of creation. We have already

All created beings, physical and spiritual, are waiting for human beings to reach perfection and thus allow them to fulfill their own purpose of creation

discussed that the angelic world awaits the perfection of human beings to allow them to fulfill their purpose of creation. This applies also to all created beings in the physical world.

Fallen human beings cannot take the position of Lord of Creation because they are not qualified. Attempts to control the natural world in recent times have not been successful, and they will not be until human beings fulfill their original purpose, becoming the true children of God, multiplying true families of true love. Only then can human beings exercise lordship over creation.

Final Thoughts on the Fall

Through understanding the Fall, we gain a deeper insight into what happened at the beginning of human history. The severity of the

⁴³ Sun Myung Moon. *Cheon Seong Gyeong*, Book 6, Chap. 3: True Creation: The Creation's Lament and True Stewardship, Sect. 2, 8.

Fall, as the change of lineage, as the abuse of the ideal of love, and having self-centered Satanic love be propagated throughout all of humankind, is a **real tragedy. It must totally crush God's heart** who longs so much to share His innermost love and joy with His beloved children, but for so many generations we have totally destroyed that ideal. Not only that, but we have loaded tremendous suffering on ourselves, and with that we imposed greater suffering on God, our Heavenly Parent.

This dimension of lineage, of the false ancestor, the false father, **inheriting Satan's character and** nature, shows us that what is needed is to change the lineage. We need a new ancestor, instead **of that false ancestor. This is the hope of restoration, God's** providence of restoration, which moves towards the establishment of our new ancestors.

Part 3: Restoration

In the previous sections, we discussed the original purpose of creation and how it was not accomplished due to the Human Fall. We have also discussed the consequences of the Fall. A systematic theology must have a systematic relationship, a correlation, between the secondary doctrines of the Fall and of Restoration. With that in mind, the question is how to reverse those consequences of the Fall and return to the original purpose of creation. How do we restore this world, particularly human beings, to their original unfallen state?

The doctrines of the Fall and Restoration are related, such that what happened at the Fall is reversed and the world returns to the original purpose of creation

Let us begin with the question of responsibility: Who is responsible to bring about salvation, the **restoration of humankind**? **Is it God's** responsibility? Or do we, human beings, have a portion of responsibility? Surely if it were all up to God alone, and God is a God of love, there would be no need to wait for so many thousands of years of tragic suffering that have occurred during fallen human history! We know that Adam and Eve, the human beings whose acts constituted the Human Fall, were responsible for those choices and actions. Therefore, we must accept that human beings bear some responsibility for restoration of the ideal, the purpose of creation.

Then, we ask how fallen human beings can actually bring about restoration of the ideal. In Christian theology it is understood that there a need for a special person, a Messiah, the Christ, to accomplish this. If that is the case, then does God have total responsibility for sending this Messiah, or do human beings have

some responsibility in the preparation period? And, when the Messiah arrives, is all the responsibility for restoration on this special person alone, or do we all bear some portion of the responsibility?

Unification Theology always focuses on the heart of God in answering such questions. This brings the focus onto the restoration of love, the true love that was lost at the Fall. And this leads us back to the question of how does God feel about the Human Fall. Given that we were created with an eternal spirit, there seems to be no way for God to destroy us and start over with a whole new creation. But, does God still love us, fallen people who so disappointed Him in failing to fulfill our responsibility to become **His perfect object partners of love? Does God's heart feel so much pain that He no longer cares about us and is content to let Satan dominate us forever? Or does God's heart embrace us, loving us,** giving love to us to the extent that our original nature still exists and is able to receive it?

Here we include a short account of a mystical experience with God's heart, this time in relation to His heart towards fallen human beings.

"The Unbroken Heart"

During a recent meditation I had a deep experience.

It started by entering an antique store with some friends. The store was dusty and full of old things, mostly junk. Nothing was very interesting to me. The owner, an old man, approached me and invited me to come to a back room.

When we entered that room, it was completely different. Everything was beautiful, shining, obviously cared for and valuable. There were beautifully carved wooden pieces, lovely ceramic vases, gorgeous tapestries, and shining chandeliers and lamps. I turned

to the owner, and he was no longer an old man but a handsome youth.

"This is the real you, isn't it?" I said. He nodded. I walked around a bit more, touching some of the lovely items with great reverence. "This is your heart!" I exclaimed. "It is all so beautiful."

"But it is broken," he said sadly. "No, I don't see anything broken," I shook my head, puzzled. He pointed, "See, over there, it is all dark, pieces are missing." "No, I see everything," I replied. "Everything is there, your heart is whole. I can see it all." In fact, I could see a faint shimmering where he pointed, but it was like a transparent film over that section and I could clearly see the beauty beneath. His heart was unbroken.

Then, I wondered, "How is my heart?" The scene changed and I knew I was seeing my heart. It too was unbroken, even in the places where I knew great damage had been done.

I realized I was seeing from God's viewpoint. "God," I said. "This is how you see our hearts, isn't it? Now, can I see your heart?"

Immediately the scene changed again. First, I saw an old woman, bending down to give something to a child. It was a piece of bread, for the young girl was starving. Then, I saw a young boy reaching out to save a dog from drowning. Next, was a young mother and her baby, helping a blind man to cross the street safely.

"Not what you expected?" God asked, sounding like He was smiling.

"I don't know, maybe," I replied. The scenes reminded me of random acts of kindness. People with a heart of love for others do kind things to others with no thought of reward. That was the heart God had captured.

Then, I moved to a new place. Here I saw soldiers dying. They were young, many of them just boys. I felt so sad. **"God," I asked. "Why do you have these scenes? It is so tragic."**

God's reply was instant, "That is what they had to give."

I realized that they had willingly sacrificed their lives for their country, for another soldier, for their families, so that others would have a better life. Even though the scenes were painful, God knew their heart and captured it.

I still felt sad, because there were so many painful scenes. **"Isn't Your heart broken to see all this suffering?" I asked God.**

"No, not broken. I feel the suffering, but I cherish the goodness inside each person. That is what I put in my heart. My heart feels pain, yes, but it is never broken."

I wanted to see more, especially more joy and happiness, but I returned to the physical reality.

What remained is the knowledge that God's heart is unbroken. And, although each one of us may feel like our hearts are broken, in the eyes of the unbroken heart of God all our goodness is intact.

God's heart of love is constant, never changing, eternal love for His creation, including us fallen human beings. However, God relates only to the unbroken part of us, the original nature that dwells inside us. God has no connection to our sinful, fallen nature, inherited from the Devil, Satan.

For God, who feels our pain and suffering, it is our original goodness that defines us. In fact, our goodness is what God sees in us and relates to, and loves and cherishes. God has no relationship with our fallen nature; one could say, He **does not even "see" it.** God sees our original nature, even though it may be hidden deep inside

us, covered with the dirt of our fallen nature, but He sees it nonetheless. And God is totally committed to our salvation, to our restoration as His children.

Salvation

What is meant by "salvation"? In its simplest form it means to save fallen human beings. To save us from what? From our fallen state. This means to return us to our original state, as created in the Garden of Eden, able to live with God and grow to become the perfect object partners **of God's true love.**

However, fallen human beings are trapped by a lineal connection to Satan. We are trapped; we are in the lineage of Satan. We do not know what to do about it; that is our fate. Therefore, we need some objective help. Something has to reach into our lives to pull us out of this fallen lineage, out of this lineal connection to Satan. That is the **understanding of man's fallenness.**

Salvation means to save fallen human beings and restore us to our original state, but we need help to do this

Nevertheless, we have to be careful not to overstate our fallenness, not to give in to feelings of helplessness. We have to affirm our human portion of responsibility, despite the magnitude of our corruption through this fallen nature. We are not so much in need **of objective help that God would just pull us out of Satan's** dominion, that we should just be passive with no responsibility in changing our situation. We still have some goodness in us, and through that we can respond to the offer from God to give us salvation.

We can receive salvation only if we admit that we have the ability to receive that offer from God, the ability to receive redemption. Given our fallen situation and our inability to save ourselves, we still **have to be able to recognize God's grace as it reaches us. In other**

words, we alone are not able to save ourselves but equally we cannot expect God to do it all. We have that goodness, that original nature in us, and at the same time we always have to be aware of **the grace of God, that through God's love we can actually make steps in accomplishing salvation.**

|| The responsibility for human salvation is shared between God and human beings, with God taking the larger portion

|| The responsibility for human salvation is shared by God and human beings, albeit not shared equally: God takes on a much larger portion, as much as 95 percent when compared to our 5 percent. This 95 percent, which is described in Unification Theology as

God's portion of responsibility, corresponds to the Christian doctrine of **God's grace. The other 5 percent of the responsibility is ours, to receive that offer from God and to have faith and act on it.**

The Fall consisted of a failure to fulfill assigned responsibility, the responsibility of Adam and Eve to grow to maturity, fulfilling the Three Blessings, and becoming Lords of Creation. Failed responsibility has to be overcome by fulfilling our responsibility. That is the systematic relationship. Therefore, the only way to achieve salvation is to fulfill our responsibility.

Let us reflect a little bit on where Adam and Eve failed their responsibilities. What can we learn from their failure? To bring salvation or restoration we need to know very clearly what Adam and Eve were supposed to do. They should have reached maturity, but what was their responsibility? Where did they fail?

First, they ignored the word of God. To connect with and unite with **God's word is one responsibility. The word of God has to be totally made our own.** That is how to reach maturity. Also, Adam failed to take care of Eve as his younger sister. Immature Adam did not care for his sister. He did not know what was going on. Adam had the responsibility to report to God what happened with Eve.

Responsibility meant keeping communication with God. Adam, by **being obedient to God's word, would have fulfilled his responsibility.** If he had **rejected Eve's advances, if he had maintained his purity** and stayed connected with God, he could have become the messianic figure for the restoration of Eve.

Eve also failed her responsibility to **unite with God's word.** Instead, she listened **to Lucifer's lies and** succumbed to his temptation. The identity of Satan has been revealed as the one who committed fornication with Eve and kept humankind under the dominion of

The Fall made Satan into our god, ruler and ancestor. Restoration is overcoming Satan, and removing him from his false position of dominion over us

abusive love, with the result that Satan usurped the position of dominion over human beings: Satan became god, ruler, and ancestor. Restoration involves overcoming Satan, and removing him from his false position of dominion over us.

How can we overcome Satan? This is really the key point. There are three steps: First, to subjugate Satan. The temptation happens, Satan is approaching us, we need to subjugate Satan. We need to bring back our original position. Therefore, the first step is to subjugate Satan. Then, the second step is to separate from Satan. There is a separation period involved **during which we keep God's commandment, God's standard of heart.** Then, finally, to fulfill restoration we need to **elicit Satan's voluntary submission.** Thus, to **overcome Satan's claim** on us involves his subjugation, our total separation from him as we **come to God's side, and ultimately eliciting Satan's voluntary submission.**

To subjugate Satan, that is our personal struggle to overcome temptation. The way to separate from Satan is given to us through **the Messiah. Therefore, our next topic is to discuss the Messiah's mission.**

Christology

Who is the Messiah, the Christ, and how was this messianic mission to be accomplished? In Christianity, and in Unification Theology, Jesus came as the Messiah with the mission of bringing salvation to humankind. Now we ask, who was Jesus? Was Jesus divine? Was he God incarnate? Is Jesus part of an eternal Holy Trinity, the Godhead, or was he born as a human being? Did he come to die on the cross? He was crucified, but was that the original plan and did it fulfill the mission of human salvation? Why is there a Second Coming? Again, how is the salvation of humankind to be achieved? These are questions that require serious reflection.

One point to note before proceeding is that this is not the place to discuss the details and complexities of Christian theology. That would become a whole volume in itself! Here our focus is to reflect on the Unification position on the person and mission of the Messiah, with some reference to the Christian understanding. It is also important to recognize that while Christian theology refers to the Messiah, Christ, as a single male person who represents the Second Adam, Unification Theology emphasizes the need also for a woman, who fulfills the role of the Second Eve. Together they restore the failures of both Adam and Eve and become the True Parents. More details of this aspect of restoration will be discussed in the section on Eschatology; here, the focus is primarily on the role of the male Messiah as taken on by Jesus.

Jesus' mission was to fulfill the purpose of creation

God has a clear purpose for human beings, accomplishment of the Three Blessings. It did not happen with the first human beings, so Christ has to do it. This is the task of the Messiah, to fulfill the purpose of creation, accomplishing the Three Blessings that our

original human ancestors, Adam and Eve, failed to do. In the Christian understanding, Jesus, as the Christ, the Messiah, is the one who should redeem fallen human beings.

The mission of the Messiah is to fulfill the purpose of creation, the Three Blessings

Human beings were created as the substantial objects to the invisible God. We were created as both physical and spiritual beings, microcosms of the entire cosmos. In some writings the physical and spiritual are called the natural and supernatural dimensions respectively, relating to the scientific study of the natural world as compared with religious study of the supernatural and divine.

Christ in some way represents both the supernatural and natural aspects. As the central person, Christ holds the key to spiritual and physical salvation. Through perfection, which he manifests in his own person, he opens the gate of salvation for others. He is saving us not just spiritually but eventually also physically.

We were created to resemble God; **God's self**-recognition is to be found in perfected human beings. We reach perfection, and become Lords of Creation, with divine value, unique value, and universal or cosmic value. Divine value means we become the temple of God, being one with God. In doing that, infinite value is established. Christ comes as the perfected Adam, and as such he has infinite value.

Value right away brings in the ideal of creation, and so we extend that, we say that Christ has to fulfill the purpose of creation, which means accomplishing the Three Blessings. The ideal of creation has to be accomplished in order to achieve the fullness of restoration.

But there is more, because restoration involves divine-human cooperation. It is not only God who is doing the work of restoration, **or only Christ in fallen humankind's place who is fulfilling this** responsibility. Restoration is accomplished in a common effort of

Divine-human cooperation is required for **humankind's** restoration

divine-human cooperation, of shared responsibility. For fallen human beings to be saved, to be restored, it is not enough just to have one example of fulfilling the purpose of creation. The restoration of each human being means their own accomplishment of the Three Blessings.

As an individual, we start out with our personal creativity as a unique child of God, becoming co-creators of ourselves as we mature into our individual perfection. We become the incarnation of God by entering the Second Blessing, having sexual relations with our spouse in the fulfillment of the ideal of true love. Then God can be totally with us and our divine value is realized. Each couple is a microcosm, representing all of creation. Ultimately, we should have dominion over all of creation, become lords of creation, both physical and spiritual. That is the realization of our cosmic value. There are these three stages, as we encompass these three values which define Christology in Unification Theology.

Jesus is not God

It was not necessary for Jesus to be God Himself, or to be the second person of the Trinity, in order to qualify as the Messiah who can realize human salvation. Such a requirement would mean that we are separating out the Messiah as ontologically different from the rest of humanity. Unification Theology is very careful not to do that.

Let us take a moment to discuss the Christian concept of the Trinity, the Godhead of Father, Son, and Holy Spirit. Here we have the doctrine of Christ as true God and true man. Christ is the second person of the Trinity; he is the incarnation of the Logos. And the Logos is the second person of the Trinity. That means the person of Christ is a divine person. Christ is that divine Logos, the second person of the Trinity. He is divine. In Christian understanding, it is

the incarnation that renders Christ to be of infinite value. Christ has divine substance, *homoousios*. He is different from us. We are not the Logos. We are not the divine person, like Christ is. Even if Christ shares our human nature, still he is a different person, a divine person.

In Unification Theology we do not see Christ as part of the Godhead, the Inner **Trinity of God's substance. Christ is fully** human, a created being. The realization **of God's ideal of creation was to have**

Christ in Unification Theology is fully human, not God, or part of the Godhead

been achieved with Adam and Eve, and we would have had that highest realization of love through mature Adam and Eve in their marriage and family. That is where an Outer Trinity was to be **realized as the highest manifestation of love, God's complete self-**communication.

In Unification Theology the trinitarian relationship is expanded to the four-position foundation. The outcome, the result of the conjugal love between Adam and Eve with God at the center, is the fourth position, the child. This is where the parental aspect, parental love is established.

To fully restore the Fall, where Adam and Eve failed to achieve marriage with God at the center, and to produce a family with God at the center, not only the Outer Trinity of God, man, and woman, but the full four-position foundation of the family must be

Jesus, as the Second Adam, was to fulfill the Outer Trinity and expand it to the full four-position foundation of the family with God at the center

accomplished. This is not to be fulfilled by a divine being who is part of the Godhead, but by human beings who achieve their original potential and purpose of creation. Jesus, coming as the **Second Adam, to restore the first Adam's failure, was to complete** that Outer Trinity, and its expansion as the four-position

foundation, as a human being. It was not his purpose to appear to us as a supernatural divine second person of the Holy Trinity.

We should all achieve that original human value, divine, unique value as perfected human beings. If Jesus has infinite value as the only one perfected human being in the whole human race, and therefore has to be affirmed in his divinity, that causes a chasm between Jesus and the rest of humanity which is not conducive to understanding how we as fallen human beings can be saved.

Perfected Adam would have had infinite value to God, and all his descendants would also have had such infinite value

Original perfect Adam should have had divine value, unique value, and cosmic value. Then all human beings, as descendants of the perfected first human ancestors, were also to have that value. What is value? Value is the quality of an object to respond to the purpose of the subject. So, we have a subject

who has a purpose, who wants to accomplish something with an object, then the value of that object is the quality that enables it to actually accomplish that purpose. Value is thus a relational concept between a subject and an object.

Adam, in relationship to God, would have had infinite value when he manifested his intended purpose. Christ has that infinite value to the extent that original Adam had the potential for infinite value. Every one of us as a human being has this potential to accomplish infinite value. In this way, Christ has a degree of sameness, or likeness, with all of us human beings.

Christ is fully human, yet he has a quality that enables him to fulfill his mission

On the other hand, Christ has to have some kind of superiority over fallen human beings. Of course, Christ is a human being! But in some sense, he is superior to all human beings. There

is some quality in him which enables him to fulfill his mission. Christ has a superiority which we have to define.

In the supernatural dimension, which has to do with the spiritual aspect of our existence, Christ is qualified to battle the powers of evil. In that way he is superior to us, and he provides the answer as to how we can be saved. On the other hand, in order to save us, he cannot be totally different from us. He has to be like us, he has to connect with us. We have to become one with him.

In Christian history, there **were attempts made to define Christ's** superiority in an absolute manner. The tendency to look up to Christ, and to glorify him, that was a constant in Christian thought. The extreme position of this tendency is called the Docetic heresy. In this view, Jesus is purely spiritual. He never lived as a physical being. He is the heavenly being. That is the supernatural emphasis in an absolute form, making him totally divine.

This tendency to glorify Christ beyond the human level, making him totally divine, has one good aspect, which is that the early believers comprehended how supremely holy Jesus was. And how his love **was God's manifestation on earth**, and how that was completely separate from fallen human standards. That is the positive aspect **in the Docetic heresy: Jesus' absolute holy standard of love**, the manifestation of God on earth, and how totally separated he is from our own fallen nature.

However, we have to be careful not to idolize Christ, and worship him as the wholly other, thus making his manifestation of divinity a cause for separation between him and us. Rather we are called to become second selves of Christ. That is the Unification position. We should not idolize Christ and think he is so supremely different from us that there is this gulf between Christ and us. His manifestation of divinity should not be a cause for separation.

Unfortunately, such a separation happened in the Christian tradition. The ecumenical councils defined Christ in such an

absolute manner concerning his divinity that the tendency to glorification led to an actual gulf. If you walk into a Catholic church, what do you see? You see 10,000 little candles at the statue of Mary and two or three at the one of Jesus. People cannot relate to Jesus directly. He is supernatural; he is divine. But Mary, she was a real woman, she gave birth to a child. People feel closer to Mary, so she is the one to intercede, to bridge the gulf, the separation, between divine Jesus and us, fallen human beings. It is a problem when we idolize Christ as totally divine and because of that make a gulf between him and us.

The other extreme is to see the person of Christ with an emphasis on his sameness to us; to say, he is a human being. The extreme position which emphasizes only the sameness is the Ebionite heresy. This sees Jesus as the son of Joseph and Mary, a normal person, and he just receives from God a calling to work as a prophet, receiving his messianic office at baptism. There is no supernatural speculation. He is totally a human being, like we are. In that sense, the Ebionite heresy is the other extreme on the Christological scale, emphasizing the natural aspect of Jesus.

Here Jesus is understood as an example to us, as a perfected man, one who has to go through growth and has to qualify before God like all other human beings. This view of Jesus emphasizes his growth, development, and finally becoming a perfect man.

Returning to the Unification position, we emphasize that in some sense Christ is superior to fallen human beings. He has a quality in him which enables him to fulfill his mission. Christ is qualified to battle the powers of evil, to reveal the identity of Satan, and open the way for all human beings to be restored to their original unfallen state and ultimately achieve the ideal of creation.

The Messiah is to be the head of the restored human race, **supremely manifesting God's heart and love. Thus, we are called to** show a heart of filial piety towards Christ. His uniqueness is to be

the first one to fulfill the ideal of creation, and because of that assuming the position of head of the restored human race. Being the first he deserves our respect and our piety, and, in that sense, he is in an absolutely unique position.

The Messiah is to be the head of the restored human race, the first one to fulfill the ideal of creation: a unique position

On the other hand, ontologically, the Messiah is human like we are. There is no supernatural division between us. In order to be able to receive redemption, to be restored to our original state, we have to affirm the traces of our original human nature, our God given ability to reach perfection. On the level of respect and piety, though, the Messianic position is in first place, unique.

There is always a fine line. On the one hand, if we overemphasize the sameness, we reach the point of why do we need a messiah if everything is totally the same? We need always to point out the uniqueness: How the messiah can actually offer salvation to us. Being the first one to accomplish the ideal of creation, the mission of the first human ancestors, is a unique position before God, which is then used **to lead us all into God's dominion. It is not a superior position lived out on its own, but when it has the function, the goal, to lead us all away from Satan's dominion, that makes it unique.**

The Crucifixion

When Jesus died on the cross, who actually died? We said Jesus is not God Himself, so God did not die on the cross. Still, how do we **understand God's involvement in the crucifixion and resurrection,** the acts which are central to the understanding of spiritual salvation?

Jesus was killed, not God, but when Jesus died on the cross God suffered. Just imagine if your own child was nailed on the cross, then you as a parent would rather be the one laid on the cross, not

Jesus, not God, died on the cross, but **God's parental heart** experienced intense suffering and pain at the death of His son

your child. That parental heart reaches out to the child and wants to protect and rescue them. If harm happens to a child, the harm that happens to their parent is very intense, with heartbreaking grief and pain. We see this in our everyday life, mothers

screaming out for their children as they die in an accident, or the house is on fire and they cannot rescue their child.

The crucifixion was this heartbreaking situation for God, an experience of tremendous grief. God Himself was not literally nailed to the cross. But there is common suffering, there is unity in suffering, there is a solidarity between parent and child, in that parental relationship. That is the connection between God and Jesus. God experienced heartbreak when Jesus was crucified.

Here is another mystical experience, related to this point of how God as the Parent felt towards Jesus at the crucifixion:

"An Experience of God's Parental Heart"

It had been a difficult day. Instead of feeling warmth and love or even friendship towards the people I encountered, I was frustrated and basically tired of them. I felt ignored and rejected, that I had no way to communicate with them, no common bond of heart. I might not have actually wished them all to hell, but I was getting close!

Behind the small supermarket where I was working there was a hill. A trail led up through the trees and I decided to take a break and go up there, hoping to **discover God's heart towards these awful people I had been dealing with for hours.**

I walked up the trail a ways and found a spot looking out over the parking lot behind the supermarket. I could

see the people going in and out of the store, loading their purchases in their cars and driving off. I knew they **couldn't see me. I felt very distant** from them, now not just in heart but also physically distant.

I began to pray, seeking to find God's heart towards these people, and if possible to change my heart to be closer to His.

As I prayed, I began to feel the presence of God, a warm heart of love towards all those little people down there. They seemed to shrink and become more distant physically, yet the feeling of love grew stronger.

Then the scene changed. At first, I didn't know what I was seeing, but it felt like I was in the audience at a play and my child was one of the actors. I felt anticipation and eagerness for my child to appear on **stage. Suddenly I saw him, and I felt God's pride and joy, "There he is, isn't he wonderful, so handsome, standing there, ready to play his part."** I could feel God wanting to clap and cheer.

Then His son turned and bent down to pick up something. It was very heavy. Finally, he was able to get up again and I realized it was a large wooden cross. God was watching Jesus walking towards his crucifixion.

I felt God's pride with every step Jesus took. When he looked at the people in the crowd watching and following him, God was proud of the compassion Jesus showed. When he stumbled God held His breath. Then someone came forward and helped him. God was so grateful.

As they reached the top of the hill, God was so proud of His son. I felt His eager anticipation. Then the soldiers nailed him to the cross and God felt the pain. **As they raised the cross and mocked Jesus, God's feelings began to change. He was worried. "Why are**

they saying such things? Don't they know who he is?"
God was asking.

"Father, forgive them, for they know not what they do."

God heard His son. But He was in pain. **"Why does no-one help him? This can't be happening!"**

I felt God's joy and pride in His son, and His shock that this was happening. All the way God had been expecting someone to come forward and save His son. But no-one had stepped up. Until the last minute He had hoped. But now Jesus was close to death. **God couldn't bear it. He** turned away.

"My God, my God, why hast thou forsaken me?" Jesus cried out. Then he died.

God cried out in agony. The people heard a great clap of thunder and it became dark. The veil in the temple **was ripped in two. God's pain was so great.**

Then God turned back to see the women weeping at **Jesus' feet and He felt comforted. I knew that God** would never abandon His people, even though His son was dead. His love was greater than that.

The scene faded and I found myself looking down at the parking lot outside the little supermarket. Slowly I walked back down the hill, still feeling the parental heart of God.

This experience affirms that Jesus is not God, but rather God's son. God's parental heart grieved as His son suffered, and yet was comforted by His other children, who wept for Jesus.

It also affirms that Jesus did not come to die. This was not God's expectation or hope; rather it was a secondary course, in which Jesus was victorious in maintaining his faith in God, rejecting Satan, and being resurrected in spirit to appear to his disciples and offer spiritual salvation to those who have faith, the Christians.

Jesus did not come to die

It was not God's intention for Christ to die. Jesus came to fulfill what Adam failed to do, to become a perfected human being. That is what is necessary for the restoration of humankind. Jesus' primary mission was to become the new human ancestor, the restored Adam, by living as God's true son; not by dying!

Jesus' life and suffering themselves are redemptive, indemnity conditions for separating believers from Satan. We see not just the death itself, but we see the whole life of Jesus as the condition to connect believers with God.

His death was the unfortunate secondary course as a result of the disbelief of the people. If the people had not been faithless, the crucifixion would not have been needed. That suffering and death and crucifixion, that all has nothing to do with the mission of the Messiah. All of that resulted from rejection and disbelief and sinfulness on our part. It happened because of the faithlessness of **Jesus' contemporaries. The people failed to fulfill their portion of responsibility, which was to have faith in the Messiah whom God had sent.**

Jesus experienced opposition, and he took on himself the suffering resulting from that opposition.

Jesus' opposition was so severe, to the point of people attacking him and being ready to kill him. If the prepared people of Israel had

**|| If the people had ||
accepted Jesus, he ||
would have led them ||
to God and established ||
God's Kingdom on ||
earth ||**

joyfully accepted the Messiah, he would have been able to lead them to God, to establish a new tradition, and to build the Kingdom. However, because of the disbelief of **Jesus' contemporaries, Satan could attack Jesus and take him to the cross.**

Jesus could see at a certain point that he would go the way of crucifixion. At the Last Supper, Jesus said the one who put the

bread in the wine at the same time as him would betray him. The disciples were there, they could have seen Judas do that, but they did nothing. They did nothing to stop him. They fell asleep in the Garden of Gethsemane while Jesus prayed desperately. Jesus felt that these people were not serious, that he was really alone. He was not just abandoned by his disciples but then he had to go through the condition of being abandoned by God on the cross.

The moment the people rejected Jesus, Satan accused them before God, claiming them as his children. But God wanted to save all these people. So, a condition had to be established such that Satan would surrender and let the people go. Jesus was blameless; no accusation was possible towards Jesus. Satan accused fallen **humankind before God by saying, "Look they love me more that they love you. They rejected your son. They belong to me."** To break that situation, there had to be a superior offering of love, moving the heart of Satan, so that Satan would surrender to that superior love from a human being.

Jesus' superior love in accepting his crucifixion opened the door for spiritual salvation. God allowed Jesus to be sacrificed on the cross. When that happened, Satan realized the superior love of Jesus: He was willing to go that path as the innocent son of God, and take on the suffering of crucifixion, and show forgiveness to those who persecuted him. Jesus offered that superior love by being crucified and forgiving his enemies. As a result, Satan was moved to let the people go. That turning within **Satan's heart was brought about** by the condition of superior love on the part of Jesus. It is a quality of love that Satan cannot cope with. He had to surrender and recognize that Jesus could open up the realm of resurrection, the realm of Paradise where no accusation by Satan is possible. **That condition of Jesus' superior love** in accepting his crucifixion opened the door for spiritual salvation.

Satan terminated Jesus' mission by claiming his body. However, Satan overextended himself; he took too much in killing Jesus. God had prepared for the coming of Jesus for so many years beforehand, and by Satan taking Jesus the condition was now open for God to act. God's action was the resurrection.

Jesus descended into Hell for three days. After those three days there was the resurrection. So, for the three days from the crucifixion to the resurrection Jesus was in Hell. Jesus went there for the sake of the disbelieving people. He again showed that superior love: He gave up his own possibility to be one

Jesus again showed superior love by going to Hell for three days to lay the foundation for disbelievers to be saved

with God, to go to heaven right away; he was willing to hold off on that. Instead, he went to Hell, the bottom of Hell, to lay the foundation for disbelievers to connect with him and to be connected with God. Jesus descended to Hell for three days, to make known that spiritual salvation is possible, that the foundation for spiritual salvation was accomplished.

The cross is the indemnity condition to compensate for the faithlessness of **Jesus' contemporaries**. Satan exerted all his power to kill Jesus. Thus, God could exert His power to resurrect Jesus. **Jesus' victory is shown through** the resurrection. The resurrection then is the salvific event in Unification

The crucifixion was required as an indemnity condition to compensate for the faithlessness of the people at the time of Jesus

Theology. Through the resurrection new life appears, Paradise is open, and by rebirth through Jesus and the Holy Spirit we partake in that new life, and we are lifted up to the level of life spirits.

The resurrection is central for spiritual salvation. It is that manifestation of new life by which we all can participate

The resurrection is the salvific event for spiritual salvation

in rebirth through Jesus and the Holy Spirit. It is the triumph of Jesus over Satan, despite the loss of his physical life. Thus, both the cross as the indemnity condition, and then the resulting resurrection are significant in Unification Theology.

Jesus' crucifixion is viewed in Christianity as the essential salvific act by which he paid for our sins. Unification theology regards the crucifixion quite differently. Jesus tried to accomplish his mission, and Satan tried to block it with all his power, and succeeded in **taking Jesus' physical body. To do this, Satan asserted all his power,** and so God could use His power to resurrect Jesus.

The understanding in Unification Theology is that the only reason the Messiah suffered and died on the cross is because of the disbelief of the people. That suffering and indemnity was not part of the messianic mission; the crucifixion was not a necessary condition for the restoration of Adam. It was an indemnity condition **which had to be paid to Satan because of the failure of Jesus' contemporaries to receive him as the Messiah.**

Salvation means change of blood lineage

The resurrected Christ brings the benefit of the providence of spiritual salvation. The faithful await complete restoration through the Second Coming. What constitutes complete restoration? The human lineage was corrupted through the abuse of love, which constituted the Human Fall. Therefore, we need the restoration of our lineage through true love. It is as simple as that. We need to reverse that original transgression.

Now, restoration of the human lineage through true love. How does that happen? The result of the Fall was the spiritual death of our fallen ancestors, Adam and Eve. They then passed on spiritual death, alienation from God, to all their descendants. In order to have spiritual life we need to be reborn. We need new ancestors to replace the fallen ancestors.

This is the systematic connection: Adam and Eve have to be replaced with new ancestors, human beings who fulfill the purpose of creation and become our True Parents. Since we already had one birth, our physical birth, in order to overcome our

The result of the Fall was spiritual death; restoration requires rebirth, replacing our fallen ancestors with new ancestors

spiritual death, we need the rebirth of our spirit. This means that we change the lineage. Rebirth is understood as a change of blood lineage, that we would be separated from Satan and become engrafted to the Messiah. In that way we become **part of God's lineage**:

Had Adam as a man realized the ideal of creation and become the tree of life, and had Eve as a woman realized the ideal of creation and fulfilled the tree of the knowledge of good and evil, they would have stood together as the *True Parents* of humankind. They would have fulfilled God's three great blessings and established the Kingdom of God on earth. Instead, because they fell, this world became an earthly hell. Therefore, to give rebirth to fallen people, Jesus came as the second Adam, the True Father of humankind, with the mission symbolized by the tree of life. This being the case, should not there also have come the True Mother of humankind, the second Eve with the mission symbolized by the tree of the knowledge of good and evil?⁴⁴

If we understand that our corruption due to the Fall is at the root of our existence, then restoration and salvation can come only if our whole being, our ontological existence, is changed around. That **is the rebirth, the change of lineage from Satan's sovereignty to**

⁴⁴ Sun Myung Moon. *Exposition of the Divine Principle*, Pt. I, Chap. 7: Christology, Sect. 4:1.

God's sovereignty. This is the systematic relationship between the Fall and Restoration.

|| Salvation is change of lineage, which gives us the ability to be free from sin || Salvation in Unification Theology is ultimately perceived as a change of lineage. Baptism, the sacrament of baptism which Jesus instituted and is so important in Christianity, becomes the sacrament of the Holy Marriage Blessing. The removal of Original Sin is affirmed, but not temporarily for the one generation as in the Christian baptism, but as a change of lineage for all our descendants. It is a total transformation of our being, of our heart, which constitutes the change of lineage.

Forgiveness of sins is central in the Christian tradition. That is the **merit of Christ. It allows the act of God's mercy, and God can forgive us.** But we are not focusing on forgiveness of sins; we focus on the ability not to sin any more: "*Posse non peccare,*" which means the possibility not to sin. Adam and Eve before the Fall had the **possibility not to sin. But then after the Fall, they had to sin, "non posse non peccare," meaning it was not possible not to sin. It was their nature to sin; the dominion of Satan was in their bones, their bone marrow, the very depth of their being.**

In a perfected union with God, accomplishing the ideal of creation, we will be free from the inevitability of sinning—we will have that possibility, that ability to live a good life as true human beings. That is the goal. Rebirth through the risen Jesus and the Holy Spirit leads the faithful to new life in Paradise—that is spiritual salvation. But it is in the physical realm that complete restoration is accomplished, **where the change of lineage is completed and we return to God's lineage, free from the bondage of sin.** This complete salvation awaits the Second Coming.

Who is Christ? What is his unique contribution?

What is that central task or mission of Christ? Why is he coming in the first place? To redeem us, to save us. We are fighting supernatural powers; we are fighting against Satan. The fallen angel has dominion over us, fallen human beings.

Christ is defined by the task of saving people, redeeming people. And the task is established because we are in need of redemption. As human beings, we are under that supernatural dominion of Satan and we have evil nature and we want to get rid of it. But we are unable to do that by ourselves. Someone has to come who has **that quality, the supernatural quality to rid us from Satan's claim,** to change around that dominion of Satan into the dominion of God.

The Messiah is a human being, but what is the qualification to be the savior? The mission of the Messiah is to bring this whole creation back to God. Since Satan took the whole creation at the Fall, then **there must be an end to Satan's**

The Messiah brings to an **end Satan's** sovereignty and **establishes God's** sovereignty

sovereignty. The Messiah is the one who **overcomes Satan's** sovereignty and **actually establishes God's sovereignty. The means** to accomplish that is to reveal the crime of Satan, **how God's ideal** was blocked. One qualification is to discover the crime of Satan, to reveal the identity of Satan, and in giving that truth to humankind opening the road for us to follow. That victory over Satan is a qualification to be the Messiah. Then, the Messiah needs to reveal the truth about **God's original plan for creation to humankind.**

To conclude this section, let us make a summary of the work of Christ. In some sense the uniqueness of Christ is defined through his work. One part of the mission is to say there is a fulfillment which should have been accomplished by the first human beings. And the second part is restoration.

The mission of the Messiah is to fulfill the Three Blessings and to restore us to

God's lineage

The fulfillment part means to accomplish the Three Blessings: First Blessing, individual perfection; Second Blessing, marriage and family; Third Blessing, dominion over creation.

Restoration involves the elimination of

Original Sin. Christ is the one who can lead us to the elimination of Original Sin, and effect the change of lineage, returning us from **Satan's lineage to God's lineage.**

The mission is to change our lineage from Satan's side to God's side. The Second Blessing given to Adam and Eve was to establish a God-centered family. Jesus came to build that family; that was **his original mission. Here is where we eliminate Satan's dominion,** which is abusive love. **God-centered families eliminate Satan's dominion.** This starts on the family level and then spreads out to the society and the world. This change of lineage means change of sovereignty from Satan to God.

The Third Blessing of God-centered dominion over the created world then follows. This eliminates the suffering due to ignorance and abuse of creation, and completes the fulfillment of the purpose of creation as God originally intended.

These are the tasks that originally should have been accomplished by Adam and Eve and now must be completed in the restoration process. That would be the work of the Messiah. In Unification Theology this work is to be completed by not just a single male Messiah, but by two people who would restore the failures of both Adam and Eve, becoming the ancestors, the True Parents, of the **new unfallen lineage of humankind, God's lineage.** Thus, the spiritual salvation brought by Jesus as a single man does not constitute the final consummation of restoration history. That fulfillment is still awaited, to be completed at the Second Coming.

Providential History

Let us move on to discuss human history.

Through history we see God's acts, that

He is very much involved in our lives. God is not the transcendent creator who leaves everything behind and it happens on its own. What history **shows is God's**

History shows us
God's involvement

and total concern
for us as our
Heavenly Parent

total concern for us, His parental involvement. God wants to draw us back into His (and Her) care and to lead us so that we can accomplish the ideal of creation. Within the process of providential **history, what we really discover is the revelation of God's heart.** How else should we find out about the heart of God, especially in our fallen condition?

As we look at the Old Testament, as a starting point, what God reveals is how He acts in relation to fallen human beings. Here we **have a record of God's utmost involvement and constant self-giving** to lead fallen humankind back to Him, even in the face of grief, rejection, and disappointment, as shown through the Israelites' faithlessness and corruption. It shows that behind what are sometimes externally very rough events, with very much suffering, there is still the parental heart of God. The point is how to discipline disobedient children. How can God lead faithless Israelites? God reveals His heart in Hosea and Amos, telling the Israelites to overcome their adulterous life and really stick to God as the one who gave them the Covenant. It is that faithfulness to the Covenant which is the content of Old Testament history.

Then, with Jesus, we see in the midst of that most heartbreaking situation for God, seeing His only true son crucified, God still showed His parental heart by allowing the resurrection to happen, opening the path for spiritual salvation.

We experience a constant revealing of
God's heart through our study of

Providential history
reveals God's heart

providential history. We get to know God through history, by knowing these events. Also, we learn the providential significance of Old Testament events and their parallels in the New Testament. In fact, what we are looking at is providential history, the history of **God's efforts to advance humankind towards the fulfillment of the original ideal of creation.**

|| God created human beings with a clear purpose, a purpose He never abandons

|| What then are the features of this providential history? First and foremost, God has a definite purpose for humankind, the original ideal of creation, and God does not abandon this purpose:

The Lord of hosts has sworn: As I have designed, so shall it be; and as I have planned, so shall it come to pass (Isaiah 14:24).

|| God is involved with human beings in the cooperative effort that is the history of restoration

|| Next, God intervenes in history. God is not just a bystander, watching and waiting while fallen human beings struggle under the dominion of Satan. The history of restoration is a cooperative effort which involves God

and humankind both fulfilling their portions of responsibility:

To send the Messiah is God's portion of responsibility. However, belief in the Messiah is the human portion of responsibility.⁴⁵

God sends the Messiah, who has the mission to bring about human salvation. The Messiah has the responsibility to restore Adam and Eve's failures and to succeed in fulfilling the Three Blessings. Fallen

⁴⁵ Sun Myung Moon. *Exposition of the Divine Principle*, Pt I, Chap. 4: The Messiah, Sect. 1.

human beings then have the responsibility to accept and support the one whom God has sent, and to follow the path that is opened to achieve their salvation.

God's providence is not limited to only a few, the chosen, but is for all humankind. Salvation is universal. History will culminate in a new age of peace and fellowship with God, despite the reality that fallen **nature is deeply seated and Satan's sovereignty over fallen human beings is real.** However, the providence of restoration is one of hope and the affirmation that evil, no matter how entrenched, can be eradicated. Finally, good will triumph over evil; God will regain sovereignty over this world. Ultimately, what really matters is to **understand God's original plan for humankind and how to accomplish it.**

This is an apocalyptic worldview in the sense that there will be an eschaton, a final event when the world under the evil sovereignty of Satan ends and the new world of goodness and the original **ideal is substantiated as God's** kingdom. In Unification Theology this is

There will be an eschaton, the final event in restoration history when the evil sovereignty of Satan ends

a very real change, one that involves not a final judgement by God and eternal punishment for the evildoers, but rather a transformation of all fallen people so that they can dwell in the Kingdom of Heaven. How is this accomplished? What is the time frame and the conditions that must be fulfilled in order to achieve this transformation?

We have already noted that **it is God's** responsibility to send the Messiah, and **it is the people's responsibility to** believe in him. Now we need to look more closely into the coming of the **Messiah. This is God's responsibility,** but what determines when God will

In order for God to send the Messiah, it is necessary for human beings to set certain conditions

send this Messiah? Can God choose just any time, or are there specific situations, behaviors, acts by human beings that lay the foundation for this?

There is a continuity of divine-human cooperation, which means God can only do something for the sake of our salvation if we set the condition, if we respond to some extent to show that we want to be aligned with God, and we do something that separates us from Satan:

For fallen people to be restored to their original state, we must receive the Messiah. Before we can receive the Messiah, however, we must first establish the *Foundation for the Messiah*.⁴⁶

This **“Foundation for the Messiah”** involves restoration of what was lost by Adam and Eve when they failed to accomplish the purpose of creation. Here we come to what is termed the **“Principle of Restoration through Indemnity.”** This topic is worthy of additional discussion before moving on.

Restoration through indemnity

Restoration through indemnity means that a price has to be paid to reverse a wrongdoing	Restoration through indemnity is an important principle for the history of restoration. What it means is that whatever happened at the Fall has to be reversed, and this reversal involves some kind of payment, or indemnity.
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This concept is not entirely foreign to the Christian tradition. In Judaism, we have the maxim **“an eye for an eye,”** which we can call equal indemnity, an equal payment. In Christianity we have the

⁴⁶ Sun Myung Moon. *Exposition of the Divine Principle*, Pt II: Introduction to Restoration, Sect. 1.

sacrament of penance, by which we can make up for our wrongdoings. Why is it a sacrament? Because it is considered the **means by which God's saving grace comes to the believer. It can** be in the form of lesser indemnity, where the payment is less than the original wrongdoing, **as a result of God's grace.**

Penance involves several steps: First of all is contrition, or repentance. This is contrition of the heart, repentance for your sin, that total soul-searching effort whereby you become totally aware **that you did something against God's will and you have a contrite** heart. Then there is the confession. You go to a priest or spiritual elder, and confess your sin, admit it that you did these wrong acts. Then, there has to be some satisfaction, or payment. This may involve a substantial act, such as repayment of money that was stolen and/or spiritual conditions, such as prayer or fasting. After the indemnity has been paid, then comes absolution, forgiveness of the sin.

Indemnity is the means to maintain God's justice, and to maintain the integrity of God's love. Without indemnity, love would be cheap. All major religions, and especially Christianity, teach that indemnity has to be paid for wrongdoings, for sinful acts. This shows how the original ideal which God intended can be restored.

The pattern of reversal of wrongdoing shows itself in distinct stories, narratives in the Bible, and even in ecclesiastical and political history. The principle of restoration through indemnity helps us to make sense out of history, and through this we can recognize repetition, the re-occurrence of certain patterns, or parallels, in history.

Parallels in history

Through studying history, especially biblical history, we learn how God has been working to restore humankind, advancing the plan of salvation. One point that becomes clear is that there are repetitions,

there are patterns that repeat themselves involving similar situations, time periods, events, and responsibilities.

Providential history shows patterns that repeat, with similar time periods, events and responsibilities

In the apocalyptic view, God has a definite purpose for humankind and has been working towards accomplishing it, and this divine plan is expressed in the form of sacred numbers. We find numbers such as

three, four, seven, twelve, forty and so on repeated many times. When we look at biblical writings that **describe God's work through** history, the history of restoration, we find these numbers repeated, producing parallel periods in history.

When we compare an Old Testament historical situation with a New Testament historical situation, there is often a clear parallel. In fact, the whole period after the coming of Jesus until the twentieth century parallels the two-thousand-year history of Israel recorded in the Old Testament. In the Old Testament, for example, the central event is the Exodus, and then Moses' **proclamation of the** Ten Commandments and the establishment of the Covenant. The experience of the Israelites was one of deliverance and liberation from slavery. That becomes the pattern to see New Testament history in the same vein. In this case, for Christians it is no longer literal slavery under the Egyptians, but it is spiritual slavery under Satan. Christ comes in place of Moses and liberates humankind on a higher level, bringing deliverance from Satanic power.

The 400 years slavery in Egypt had its parallel in the 400 years of Christian persecution. What is implicit here is that the slavery **happened as a result of the mistake in Abraham's offering when he** failed to cut the birds in half (Genesis 15:10-13); it was the result of a failure of human responsibility. In that sense, it is logical to say that when the Jewish people failed to acknowledge Jesus, to accept him, that failure of responsibility was then carried over to the followers of Jesus so that they had to suffer for 400 years. We see

that the result of failed responsibility is the reason for this indemnity period. In other words, this is an indirect confirmation that it was **not God's original plan for Jesus to be crucified.**

Crucifixion reflects a failure of responsibility, because the result of the crucifixion is 400 years of persecution for Christians. If Jesus had been acknowledged, and had carried out his mission **successfully and established God's kingdom on earth**, there would have been no need for that kind of indemnity period. However, because of the rejection of Jesus, the Old Testament foundation was lost and had to be rebuilt, had to be indemnified, period by period.

What was that Old Testament foundation which was lost? It was the foundation for Jesus to come as the Messiah.

Foundation for the Messiah

What then is the Foundation for the Messiah? We already said that it involves restoration of what was lost by Adam and Eve when they failed to accomplish the purpose of creation.

Adam and Eve were given the

commandment, God's word, and they failed to keep it for the required time period. They did not have faith in God's word.

Therefore, the first condition of restoration is the Foundation of Faith:

||| The Foundation for the Messiah begins with the Foundation of Faith, restoring our **faith in God's word** |||

The condition to establish this foundation was to keep strictly to God's commandment not to eat of the fruit of the tree of the knowledge of good and evil. In fulfilling this condition, Adam would have passed through a set growing period, which was the time allotted for him to fulfill his portion of responsibility. This period represents some numbers of providential significance. Hence, the

growing period may be thought of as a period to fulfill certain numbers.⁴⁷

The **Foundation of Faith means to restore our faith in God's word. We were disobedient to God's word and we must restore that. It is** the initial condition, and only on that foundation does it makes sense for the Messiah to come.

How does this restoration take place? There must be a conditional **offering, representing having faith in God's commandment; there** must be a person, a central figure, who makes this offering; and there is a time period to do that, a period of providential significance, like the period of growth Adam and Eve should have gone through to complete their portion of responsibility.

Who was called to make this Foundation of Faith? Nowhere in Genesis do we read of Adam or Eve making conditional offerings after being exiled from the Garden of Eden. Rather, it was their sons, Cain and Abel, who made sacrificial offerings:

In the course of time Cain brought to the Lord an offering of the fruit of the ground, and Abel for his part brought of the firstlings of his flock, their fat portions. And the Lord had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell (Genesis 4: 3-5).

As we know, Abel's offering was accepted but Cain's was not. From this we can conclude that the Foundation of Faith was not entirely successful. There was more to be done, at least on the part of Cain. This is the Foundation of Substance, the indemnity condition to remove his fallen nature.

⁴⁷ Sun Myung Moon. *Exposition of the Divine Principle*, Pt. II: Introduction to Restoration, Sect. 1.

Obviously, as we read in Genesis 4:5 above, Cain had fallen nature: He was very angry. In fact, he was so angry he killed his brother Abel. Sadly, Cain and Abel acted out of their fallen nature instead of uniting and fulfilling the Foundation of Substance. Had they done so, they would have restored the wrong

The second part of the Foundation for the Messiah is the Foundation of Substance, which removes fallen nature

relationship between Lucifer, the archangel, and human beings. **Adam and Eve should have kept God's word and grown to maturity** where they would have had dominion over the angelic realm. Instead, Lucifer dominated them, becoming Satan.

When God rejected Cain's offering it was not out of lack of love for Cain, it was because Cain, as the first son, stood in the position to relate with Satan. Abel, as the younger son, was in the position to relate with God, and thus God could accept his offering directly. Had they united, overcoming their anger, jealousy, arrogance, and other fallen natures experienced by Lucifer and Adam, they could have made an offering together, which God could have accepted. This would have fulfilled the Foundation of Substance, and the Foundation for the Messiah would have been completed at that time. Instead, the relationship between Cain and Abel positions became the restoration pattern to remove fallen nature and establish the Foundation of Substance, the second condition for the Foundation for the Messiah.

Restoration of the relationship of Cain and Abel positions became the pattern for the Foundation of Substance

Cain and Abel

Why is restoration history so complicated? Why did it go on for so long? The answer is that central figures could not fulfill their assigned responsibility, could not fulfill the Foundation of Faith or the Foundation of Substance. As a result, we have a building up of

indemnity such that every central figure of the age has to indemnify all the previous failed conditions.

How, then, do we understand the way of success in this restoration course? How do we succeed in reversing the four fallen natures? What is really the inner substance of that Cain-Abel reconciliation? Of course, it all goes back to the Fall. The positions of Cain and Abel are determined according to the process of the Fall. By specifying the responsibilities of Cain and of Abel, we can understand what needs to be done for them to find a path to reconciliation.

||| Cain, representing the position of the archangel, has the mission of being in the servant position ||| Let us review the process of the Fall: Satan dominated Eve, and Eve dominated Adam. What happened here is a reversal of the positions. Something **was done against God's word and His principle**, and it has to be put back into order, it has to be reversed, through the indemnity condition. The archangel should have been in the servant position. Therefore, Cain, who is in the archangel position, the fallen archangel position representing Satan, has the mission to become a servant, because his identity is archangel identity. But being the elder son, the one Satan claimed first, initially Cain may think he is the one who has dominion, who is recognized first. But his internal mission is to forego that primacy in the fallen order of Satan and to become the servant, pulling Satan with him to assume his original servant **position. That is Cain's internal struggle.**

||| The mission of Abel, the younger brother representing Adam, is to win the love and support of Cain and become lord ||| Abel represents Adam, specifically unfallen Adam, and originally Adam should have been lord. He should have become the lord through whom the archangel would have gained his perfection. The mission of Abel, the younger brother, is to become lord.

That is the problem. Normally the original order would be that the

younger brother follows the older brother. But now, the younger brother should draw the allegiance, the love, and the support and **recognition of the older brother. That is Abel's task.**

Through the Fall, the servant became lord and the lord became servant. After the Fall, Adam became subservient to Satan who took the position of lord. Therefore, the lord should return to being the servant. This is the reversal of that situation. The point is that Cain, as the elder brother, being unjustly in a lord position, has to humble himself, and take the servant position.

So, the elder brother, Cain, has to **assume the younger brother's** position as the servant. At the same time, the younger brother, Abel, **has to restore the elder brother's** birthright. How does Abel do that, what should he do? Abel should receive punishment from his enemy

Cain, the elder brother, assumes the younger **brother's position as** servant; Abel, the younger brother, has to restore the elder **brother's birthright**

elder brother without having committed any kind of sin. That is a very interesting situation. If we assume any kind of Abel position, we are in a position of receiving that punishment, or pain, or extraordinary conditions which we should digest without complaint. That is already a big feat here, and that is the mission of Abel: to receive punishment from his elder brother, Cain.

Cain was resentful towards Abel and showed him his resentment, and Abel should have absorbed it, just let it happen. Before Cain killed Abel, he must have complained and vented his anger. Abel should have just taken that

Abel wins the heart of Cain by receiving his anger and unjust punishment without complaint

as indemnity, and not talked back and argued with him and made Cain even more angry. That was his mission, to receive the punishment from the elder enemy brother without having

committed any sin. Abel should not have any complaint or resentment during the time of receiving that punishment.

Obviously in such a situation you do have complaint and resentment, but the point is not to allow it to fill your heart. There is a struggle involved. It does not happen automatically that you have no resentment when something bad happens to you. The point is to turn it around, **to see it from God's point of view, and gain that victory.** It requires digesting feelings of resentment and enmity. That is what Abel should have done. Abel should have loved his enemy elder brother. He should have remembered that his elder brother needs to be restored too, and the only way to do it is to love him. Loving him would give him the strength to digest all the attacks. Finally, Abel should give everything to his enemy elder brother.

The reconciliation of that Cain-Abel pattern is central for any historical process to be worked out. Jacob and Esau succeeded. The younger brother, Jacob, won the support of his elder brother, Esau. Born the younger brother, he reversed that and fulfilled the condition. This victory put him in the position of elder brother, entitled to the birthright.

The firstborn naturally inherits the birthright. But now the younger **brother has to take that birthright to God's side, and can only do it** with the help of the elder brother. The younger brother is to restore the elder **brother's birthright. This is restoration of the heavenly birthright.** That is the internal reality of the Cain-Abel struggle.

This Cain-Abel restoration is a guiding principle throughout history. **Satan was the one who usurped God's position and** claimed the firstborn. That needs to be restored.

In summary, the pattern for restoration is based on the paradigm **of Cain and Abel's situation. The Foundation of Substance reverses** and removes the four fallen natures by setting up people in the Cain and Abel positions:

1. **Failure to love from God’s point of view**—the one in the Cain position has to love the one in the Abel position; similarly, the one in the Abel position is to give love to the **one in the Cain position, digesting Cain’s anger and resentment**
2. Leaving proper position—the one in the Cain position has to recognize the one in the Abel position as closer to God; the one in the Abel position maintains their position and ensures that Cain feels recognized and valued in the Cain position
3. Reversal of dominion—the one in the Cain position has to submit to the guidance and leadership of the one in the Abel position; the one in the Abel position has to have the heart of a good leader and give loving guidance to the one in the Cain position, **despite Cain’s accusations and attacks**
4. Multiplication of evil—the one in the Cain position has to **celebrate Abel’s success, multiplying goodness**; the one in the Abel position should help Cain achieve success

The bottom line is that Cain and Abel need to work together. They need each other; neither can achieve victory alone. Successful restoration comes from Abel winning the heart of Cain, and through **that unity of heart both brothers receive God’s love.**

The Foundation of Substance reverses the fallen nature through this Cain and Abel struggle. That we needed 4,000 Biblical years to build that foundation and to make it successful enough for Jesus to come as the Messiah shows how enormously difficult it is to change fallen nature. It makes us serious about

||| The Foundation of Substance reverses and removes the four fallen natures by setting up people in the positions of Cain and Abel |||

what fallen nature means, that God had to work so long to reach that point.

Based on these insights into the real Cain-Abel struggle, we can better understand providential history. Restoration involves a working out of these intricate relationships which were all confused at the Fall, and which need to be undone through the reconciliation of Cain and Abel. This pattern applies not just to the restoration of individuals, but also to groups of people in society and to nations. We find these Cain and Abel positions appearing not just in Biblical history, but also church history and secular history, which means the world wars and more recent developments. All of these histories reveal Cain-Abel struggles.

This typology can now be carried over into the new age to give us insight into how God is working today. Of particular interest is the 400-year period following the Reformation. During these 400 years God prepared us for the Second Coming by working out Cain-Abel relationships through historical movements.

|| Cain and Abel are to be reconciled so that the good points from both are able to **contribute to God's** dispensation ||

Before looking at the details, there is one note of caution. The Cain-Abel typology is not in any way a black and white situation, such that we can always say that the Cain view of life is totally against God and has no value. We always have to see the Cain-Abel situation as something to be reconciled. It is not that the Cain view, **or Cain's position, is to be obliterated, but rather it has to be** changed to unite with the Abel view. The change of heart, the restoration aspect of Cain, that is always the goal. If we keep that alive in our way of interpreting history, then we see how these **Cain-type developments in history all contribute something to God's** dispensation. There are good points within Cain-type views of life, as there are weak points in the Abel view of life.

Renaissance and Reformation

Let us now look at several situations which represent this Cain-Abel struggle during the 400-year period of preparation for the Second Coming. The first one is the Renaissance and the Reformation.

The Renaissance began in fourteenth century Italy and spread throughout Europe in the fifteenth and sixteenth centuries. Renaissance means rebirth in French. But rebirth of what? The classics came back, Greek and Latin, and they brought back all the scholars and poets from antiquity. In doing that, what happened? They appreciated the human being in its own right. There was a focus on the human being, the value of the human being. This is the humanistic view of life. The Greeks had the notion that the body cannot be divine. There is a certain distance, and the soul is entrapped in the body. This was the Greek understanding of our fallen situation.

The Renaissance took the positive elements of Greek and Roman culture by appreciating the art, the sculptures, the literature, and rediscovering the value of the human being. It was quite oriented on the physical world and the physical human being, without relationship to the spiritual aspects or to God. Appearing first, this view was in the Cain position, representing the elder brother. Still, the Renaissance tried to highlight good aspects of human beings. As we have said, Cain is not evil per se, but merely represents the evil side.

In the Cain view of life there is still good, good which needs to be reconciled with the Abel view. **What could be used for God's purpose from the Renaissance?** There should be something which **is beneficial for God's providence.** In this case it was appreciation for creation, and for the value of human beings. The Renaissance brought a revival of Hellenism to the rigid medieval culture of the fourteenth and fifteenth centuries. The literature of the Greeks was studied, and so there is an admiration for that past culture. The

beauty of creation, the beauty and the goodness of human beings was drawn out. The relationship with the physical world was highlighted as something positive.

|| The Renaissance revived Hellenism, appreciating the physical creation and the value of the human being || The other worldliness of medieval piety was countered, was shaken up. It is not enough just to prepare for the hereafter and to look down on physical reality, including our physical existence. Thus, the good part of the Renaissance, with its revival of Hellenism, is the appreciation of the physical creation, appreciating its beauty, and that God reveals Himself in this physical reality. It is this life-affirming attitude of the Renaissance that opens up appreciation of both worlds, the spiritual world and the physical world.

However, the Cain element tends towards secularism. Initially, the Renaissance was not anti-religious; it just went beyond medieval thinking, leaving behind that other worldly orientation of medieval piety. However, if you focus too much on the physical world then your sensitivity to the spiritual dimension gets blunted and it can easily become anti-religious.

Hellenism and Renaissance as the Cain-type view was then answered through the Reformation, which constituted a revival on the spiritual side. Christianity, which was corrupted in the Catholic Church, received the message of the reformers, and developed an Abel religious movement. This contrasted with the Renaissance and Humanism which were prone to a secular interpretation, the tendency to appreciate human beings in their own right and not in relationship to God.

What then was the Reformation all about? What did they want to do? What are the main trends, and what is the internal working there? The Protestant Reformation, which began in the early sixteenth century, came at the end of the Renaissance period, as a

reaction to corruption in the Church. This movement erupted in several places at once. The most notable was in 1517 with Martin **Luther's attack on the practice of selling indulgences, the monetary payment** which was claimed to reduce the punishment for sins.

Besides the external reaction to problems, there was a revival of Hebraism. The point of the Reformation was to purify their faith, and to go back to its origins. This means in essence going back to the early Church, when the early Christians were Jews. At the beginning of Christianity there was a Jewish community in Jerusalem and they worshiped at the temple. In Acts you find that the first Christians went to the temple, accepted Mosaic law, and they felt part of the Jewish tradition, and the whole Hebraic spirit. The Reformation was a call to bring a revival to Christianity by going back to the source, which is the early Christian community.

What were the Abel elements in that view of life? First, there is this personal relationship with God. You as an individual creation, you have to trust your own dignity and worth that you **can stand before God as God's son or daughter**. That personal piety was an

||| The Reformation |||
revived Christianity, |||
with an emphasis on |||
personal piety and |||
the authority of the |||
Bible |||

important point for the Reformation. Luther announced as one of the major points in the Reformation the notion of a priesthood of all believers. This countered the teaching of the medieval church that only through the clergy, only through the priests, could people reach God. They also re-established the authority of the Bible, going back to the Hebraic early church and seeing the Bible itself as the authority, and not the Pope and the bishops.

The Reformation took on some of the elements of the Renaissance in its teaching of the religious way of life, incorporating good

|| The Reformation || elements from the Cain view: Luther incorporated some affirmed physical reality as something elements from the good; he affirmed marriage, and spoke Renaissance view, out against celibacy. Actually, Luther creating a unity of himself was an Augustinian monk, and Cain and Abel ideas || he married a nun! In doing that, what was the message? It was that we no longer need monasticism. You can see that fruit of the Renaissance in the Reformation through the rejection of monasticism and the affirmation of the earthly vocation as a way God works in our lives: We can be a good baker, or a judge, or a physician, and God can work through that calling.

In the Catholic doctrine the highest path to holiness is sexual renunciation and celibacy. Of course, there is something good about the monastic way of life. As we prepare for marriage, we should be celibate. The discipline, especially the vows of chastity, poverty and obedience, the monastic vows, they create a unique spirituality in preparation for the Second Coming. But the monastic way of life became more and more secluded, and could not penetrate the spirituality of secular society.

Absolute celibacy until marriage is affirmed. However, celibacy is not an end in itself but a means to an end, and that teaching is not present in Catholicism. We could say the Catholic doctrine was establishing a foundation for the time until marriage, and the Protestants would then prepare something that points to the fulfillment, the affirmation of the God-giveness of human sexuality and marriage.

Catholicism provided that foundation, that celibacy was needed for **fallen human beings to ward off Satan's influence**. However, Catholicism moved into the Cain position after the Reformation. Protestantism became the new vehicle through which **God's** providence would advance.

Ideally the Catholic Church should have reformed from inside, but it could not do that because of extreme corruption. The Counter-Reformation, the Catholic response to the Protestant Reformation, reformed the church structure, providing better education for priests, establishing new religious orders, and reviving personal faith and spiritual piety, which laid the foundation for reconciliation between Catholic and Protestant churches in the twentieth century. However, the issue of human sexuality was not addressed. The downside of the high ideal of chastity is that people cannot go **through with it; they are unable to persevere and overcome Satan's** temptation. The result is sexual abuse, which plagued the clergy from the Middle Ages on. The Reformation view became an Abel view because it took out this corruption; it helped to make a step **towards understanding God's plan** for all of creation.

Protestantism took over the Abel position from Catholicism, becoming the vehicle that advanced **God's** providence

This pair of Cain-Abel movements, Renaissance and Reformation, reflect the physical and spiritual aspects of life. Just as mind and body struggle within the individual human being, we see those movements representing the mind and body, striving for reconciling mind and body, or showing the conflict between them. If that can be reconciled, if the physical and spiritual find the right relationship and unite harmoniously, that is the ultimate victory and the foundation for the Messiah to come.

The Renaissance (Cain) and Reformation (Abel) reflect the physical and spiritual aspects of life, and their harmonious unity creates the foundation for the Messiah to come

Enlightenment and Pietism

Then next pair is Enlightenment and Pietism. What was the thinking of the Enlightenment philosophers? The Enlightenment was the Age of Reason: Rationalism, reason, worship of reason, and anti-religion, anti-Christianity. Voltaire, Rousseau, and other French philosophers were exponents of Enlightenment philosophy. That spread over into Germany and we have Rationalism, Empiricism, and then on to the British philosophers. While the methods of Rationalists and Empiricists differed, for both groups there was a reliance on rationality as the power by which human beings understand the world. This includes not only the reasoning process of the mind, but also the scientific method of experimentation. For empiricists, like John Locke, knowing involves validating our concepts through experiment.

Enlightenment thinkers accepted God as the creator, but not as a living God acting in history and relating with human beings; this led to atheism and a Cain view of life

Enlightenment thinkers were anti-religious, anti-Christian, but still somewhat preserved God as the originator of the universe. There was an acknowledgement of God as creator. But God acting in history, God as a living God who is actually involved with human beings and relates to us on a day-

to-day basis, that was denied. Deism, by putting God at the very beginning of creation, and then saying everything else happens by autonomous laws, basically eliminated God from the life of faith of individuals. Therefore, an atheistic trend became prevalent in the Enlightenment. The Enlightenment is thus seen as a Cain-type movement.

Again, we can ask, what were some of **the Enlightenment's** positive elements? It was a Cain view of life, the Enlightenment, but still **what could be used in furthering God's providence, to prepare people for the Second Coming?**

The Enlightenment put an emphasis on reason, the development of the human mind, appreciation of the creativity of the human intellect. Although it focused on the development of intellect and reason somewhat for its own sake, not really directed to **accomplishing God's will, the Enlightenment moved attention away** from the supernatural acts of Jesus, and focused on the ethical teachings, something people can understand, something reasonable and acceptable. That is the Enlightenment approach to **Jesus' teachings, the focus on Jesus' ethical teachings.**

This mindset, the whole emphasis on reason, brought about the rise of science. There was Galileo in the 1630s, Newton in the early 1700s, and now we have science moving on with big steps, giant leaps, leading to discoveries of

	The Enlightenment,	
	with its emphasis	
	on reason, gave rise	
	to the development	
	of science	

natural law. While this development of the sciences is somewhat a continuation of the Renaissance movement of appreciating and penetrating intellectually the physical dimension of reality, we can also see there is a positive contribution from the Enlightenment to scientific progress.

In reaction to the Enlightenment, we have the movement of Pietism. Like in the Reformation, the personal individual relationship with God was emphasized. The problem with the Reformation was that after about 100

	Pietism emphasized	
	personal experience	
	and the individual	
	relationship with	
	God	

years there was a return to orthodoxy. Everything became rigid again, and there was an emphasis on doctrine. The people were stifled by Protestant orthodoxy. The reaction to that was a desire to experience God, not just read about it in theory. That longing for personal experience with God, and development of a loving relationship with God, that was the foundation of the Pietist movement.

Pietism went through several stages. A European revival of Christianity, based on personal religious experience, happened in the late 1600s and early 1700s. The German Lutheran theologian, Philipp Spener, who emphasized personal transformation through **spiritual rebirth and individual devotion, is counted as the "Father of Pietism."** He and his colleagues were mystical, experiential believers. They said that no matter how rationalistic contemporary philosophers were, they cling to the Bible. They really wanted to bring an experience of heart to faith. So, Pietism was a revival of the heart in the faith experience.

There was also the Anglican side of Pietism, through Methodism with the Wesley brothers in England. The Wesleyan movement spoke of true regeneration, substantial transformation of the heart, to bring unity with God in a most substantial way. They also dared to speak about perfection, becoming perfect. This movement spread to America.

The third form of Pietism is the Great Awakening in America. This Great Awakening began with Jonathan Edwards and George Whitfield in the 1740s. Here Pietism had a worldwide impact, not just in Europe.

Pietism, reviving the experience of faith and God's love, was the Abel view paralleling the Cain view of the Enlightenment	Pietism was a revival, a focus on the experience of faith, personal experience with Jesus and God's love. It was a reaction to the stifling Reformation teachings. The lifestyle of Protestant orthodoxy was turned around into an experiential approach to faith and religion. Pietism thus was the Abel view of life that paralleled the Cain view of the Enlightenment.
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French and American Revolutions

Those movements of Pietism and the Enlightenment were concerned with internal aspects of the human spirit. The next pair, the French and American Revolutions, find their expression of the Cain-Abel dynamic in external events. Even in those strictly historical events, the Cain-Abel typology becomes apparent.

Why is the French Revolution Cain-type and the American Revolution Abel-type? The French Revolution was very bloody and driven by anti-religious ideology. It glorified reason as the new goddess. The internal foundation for this **revolution was opposed to God's will, and opposed to the providence.** Following the French Revolution, people suffered tremendous cruelties during the Age of Terror under Robespierre.

The American Revolution, the War of Independence, was based on **a sincere desire to build a new world where God's will could be done.** There was a spirituality behind the War of Independence in the form of a strong Christian awareness of how God wanted to work through this new nation, and that the sovereignty of this nation was a prerequisite for God to work. The American Revolution recognized the dignity of human beings, creating a constitution **grounded in faith in God. The Founding Fathers' religious aspect** put them in an Abel-type position.

On the other hand, the French Revolution rode on the waves of Enlightenment, being anti-Christian and leading to excesses of mistreating people, torturing them, and representing the Cain-type aspect of life. Thus, the Cain-Abel typology is manifested in these historical events.

Industrialism and Social Idealism

Finally, we have industrialism and social idealism in eighteenth and nineteenth century Europe. In fact, initially these two were not necessarily in opposition.

Proponents of industrialization believed in creating a better world through the development of science and technology. However, industrialism runs the danger of exploitation, the suffering of the workers in the factories. The whole notion of exploiting people represents a Cain-type approach, showing fallen nature.

The reaction to that is to create a social environment, a society which respects individual human rights. There were all kinds of movements of social idealism in Europe, aiming to alleviate the suffering caused by the industrial revolution. Such non-Marxist **reformers' ideology was initially based on an Abel-type view of life, denouncing child labor, protecting the workers' rights, abolishing slavery, and so forth.**

|| Social idealism was initially an Abel-type view that respected human rights and sought to alleviate suffering; however, Marx developed it into a Cain-type ideology based on atheism and fallen nature

|| Unfortunately, Karl Marx took the resentment of the people and developed a Cain-type ideology based on atheism, and fallen emotions such as resentment and jealousy, and destructive actions. This outspoken Cain-type ideology was the basis of Communism, which came into opposition against the Abel-type democratic view which was founded on faith in God.

Conclusion

From this brief overview, we can see that in these 400 years from the Protestant Reformation in 1517 to the end of World War I in

1918 there has been a continuous repetition of the Cain-Abel typology. Also, there was not always a successful reconciliation with the Abel side winning over the Cain side. In other words, the Cain-Abel division is still open and the final reconciliation did not really happen. This means that there is difficulty to receive the Messiah. Even if there was preparation, the real reconciliation between Cain and Abel-type movements and events in the last 400 years of history did not produce a fruit which would fully allow us to affirm the foundation for the Messiah on a higher level.

What is to be accomplished by walking the path of indemnity, fulfilling human responsibility as expressed in the reconciliation of Cain-Abel figures in history? What are they working towards? What is the goal? What is the internal driving force in history? It is to fulfill the Foundation for the Messiah to come.

All this analysis with the Cain-Abel typology is helpful in showing how these 400 years of history brought certain advances, certain cleansing. Whenever there was some problem, some corruption, there was a split, a Cain-Abel type split, and then history advanced. Historically, that is always the main point: Cain and Abel can be reconciled.

History advances through a split into Cain and Abel-type views, which are then reconciled

That reconciliation between those in the Cain and Abel positions lays the foundation for the Messiah to appear, which is the goal of restoration history. The fulfillment of providential history can then occur when the Messiah accomplishes the mission of completing restoration at the eschaton, the final event in restoration history.

Part 4: Eschatology

Now we move on to the topic of Eschatology, that part of theology concerned with what happens at the eschaton. Eschaton (from Greek) means the final event in the divine plan, and is often interpreted as the Last Things, the Last Days, the End Times, the end of the world.

Eschatology is one of the four pillars of theology, the second pillar of the primary doctrine. It is connected with the doctrine of Creation: The Omega has to correspond with the Alpha. The beginning of creation, the ideal, the Alpha, and the end, the Omega, have to come together.

The term **“the end”** has two meanings: The first would be the ceasing of what is; like the end of the physical life. Something ends; it is annihilated; it no longer exists.

But then, the second meaning of “the end” is the perfecting of what was begun. This is a very enlightening understanding of the term **“end,”** because it would mean that the end time is when what was begun by God in the beginning of creation will be perfected. God began the creation and it needs to be perfected. That is the true meaning of the End Time: The Omega is the appearance of perfection, the appearance of what God intended at the beginning.

The eschaton is the final event in the divine plan, the completion of what was begun at the **beginning of God’s** creation

All the apocalyptic understandings of everything burning up, destruction of the world, and fire all over the place, these literal

interpretations of the end of the world bypass the true meaning of the end. In the case of the eschaton, **“the end” refers to the** perfecting of what was begun. The Alpha and Omega come together, and what was begun when God created the world is finally completed.

Within the whole scheme of Christian systematic theology, eschatology is usually just a little chapter in the whole theological discourse. This little chapter appears at the end, comprising just a few pages about individual and universal eschatology, like a footnote. However, the eschaton is such a significant event, the culmination of the history of restoration, it surely deserves serious consideration.

Revelation

How can we make sense out of the whole body of revelation in the New Testament and Old Testament? The understanding **is that God’s self-disclosure** will be given at the end of history, at the eschaton. Eschatology, therefore, as a theological discipline provides a methodical explanation of revelation.

The eschaton is expected to be the **time when God’s self-disclosure** is revealed

There have been a number of revelations concerning the eschaton. We have the final book in the Bible which is actually called Revelation, or the Apocalypse in the Catholic tradition. In the Old Testament, there are apocalyptic books, like the Book of Daniel, that contain descriptions of spiritual phenomena. Certain categories are consistently presented in these revelatory sources. There is a specific revelation regarding the end times. It is not something philosophers or theologians were dreaming up, but God has been revealing that something will happen.

The history of restoration is not a smooth history moving along at a constant pace. Restoration happens in a very dramatic fashion at

certain times in history. These times are often times of revelation, when something previously hidden is made known.

Restoration comes through the cooperation between God and humankind. It is our willingness to cooperate with God which advances the fulfillment of God's will. In the Old Testament era, God's promise remained unfulfilled unless human beings could fulfill their responsibility, keep the covenant. In the New Testament era, Jesus preached about the coming Kingdom of God. When he was rejected by the people and had to go the way of the cross, he announced the Parousia, the Second Coming.

Revelation and history itself describe the battle between God and Satan. Finally, at the end of restoration history, in the eschaton, God will triumph and the forces of evil will **have to recede and God's Kingdom will be established.**

In the final battle between good and evil, God will triumph, Satan will be vanquished, and **God's Kingdom will be established**

History will culminate in a new age of peace, fellowship with God, a return to Eden, and establishment of the Kingdom of God on earth. **God's reign is seen as universal, not just nationalistic,** particular; there is the understanding that everything is included in this restorative effort that culminates in the eschaton.

Generally, however, the basic tradition of theology is concerned with individual eschatology, which has to do with our personal last days. There is also universal eschatology, where all of creation is confronted with the Last Days, the time that has been prepared for throughout the whole of human history. Let us quickly look at individual eschatology before discussing this universal eschatology in more detail.

Individual Eschatology

We all face the end of our own life. Individual eschatology describes what happens when our physical life ends through physical death, and what to expect afterwards in terms of personal judgment and the afterlife. Death, personal judgment, hell, purgatory, heaven—these are the traditional topics for individual eschatology.

As we pass on from this physical world, we experience a personal judgement. This determines where we go in the spiritual world. In the Catholic tradition there are three realms in the eternal spiritual world: hell, purgatory, heaven; Protestants have only heaven and hell, no purgatory.

|| The different spiritual realms are the result of the Fall; originally there was to have been only heaven

|| Unification Theology explains that these different realms appeared after the Fall. In the ideal there would have been no need for purgatory, where one goes through punishment and **purification to be cleansed of one's**

sins and prepared to be able to enter heaven. Likewise, the realm of damnation, hell, would not have been in existence if the first human ancestors had fulfilled their responsibility and achieved perfection. The spiritual realm would have consisted of only heaven:

The spirit world was not created after the Fall as a place for fallen spirits to abide. Rather, it is part of the original creation, created as the place where individuals who fulfill the purpose of creation will enjoy eternal life as spirits after their life on earth has come to an end.⁴⁸

⁴⁸ Sun Myung Moon. *Exposition of the Divine Principle*, Pt. 1, Chap. 5: Resurrection, Sect. 1.2: The Death Caused by the Human Fall.

Thus, the individual eschaton was not originally intended to be a traumatic time of judgment whereby people were likely to be condemned to punishment, whether temporary or eternal, or at least banished to a lonely realm far from those they loved on earth.

Individual eschaton was not to be a time of judgment

Death was intended to be a natural passage from the physical realm to the spiritual realm, where our spirit rejoices eternally in a world embraced by the love of God, the Heavenly Parent to all humankind.

Death was simply to be a passage from the physical realm to the eternal spiritual realm filled with God's love

This ideal was derailed by the Human Fall, with the result that the providence of restoration has been continuing throughout human history. It is the universal eschaton that brings consummation to this providence and opens the way to individual eschatology as originally intended.

Universal Eschatology

Universal eschatology is concerned with how all humankind is affected by the final events of the end times: The Second Coming, Final Judgment, the resurrection, the end of restoration history, and the establishment of the Kingdom of God.

In traditional Christianity there is no doctrine of universal salvation. Hell remains after the Last Judgment. In fact, the Last Judgment is the event where evil deceased people receive a body for the sole purpose of suffering in hell. They are already in hell in spirit, but at the resurrection, at the Final Judgment, at the Coming of Christ, the good people resurrect and receive a special body, a transfigured body, to live in heaven eternally. But the evil people resurrect for judgment, which means they will be in hell eternally. This contradicts any notion of universal salvation.

This notion of resurrection and receiving a new body is a major topic in Eschatology. We read in the Bible that when Jesus was crucified and went to the spiritual world, many tombs opened up and saints of the Old Testament Age appeared to the people. The notion of dead people resurrecting, appearing alive again, is thus connected to the eschaton.

Resurrection in the Last Days means that the spirit bodies of those who died are revitalized to reach a higher spiritual realm

However, this resurrection need not be understood as a physical resurrection of the body. When Jesus appeared after his death in his resurrected body, he was able to walk through doors and appear to his disciples suddenly, as if out of

nowhere. When people resurrect, they have that kind of body, a transformed or transfigured body. In Unification Theology that resurrected body is the spirit body, the eternal spirit, of the person who died before the eschaton and who now is able to reach a higher spiritual realm.

Universal salvation means that all **people live in God's** eternal kingdom and hell is no more

This is part of universal salvation, that all people no matter when they lived on the earth, will find a **place in God's** eternal spiritual kingdom. The doctrine of universal salvation means overcoming hell and restoring all the evil spirits.

In the Judeo-Christian tradition, with a linear conception of time, the eschaton is the end point of history. Everything builds up to that **point, the culminating point, the consummation of God's work.** God is involved in human history, and His acts in history lead that whole process of salvation forward. The providential plan unfolds in human history, and the Last Days, the eschaton, is that time when the consummation of human history finally takes place.

When is the Eschaton?

By studying the Bible, we find that on more than one occasion God has already tried to bring about the end to **Satan's sovereignty and** conclude the history of restoration by initiating the eschaton. The first attempt was in the time of Noah:

God's first attempt at the eschaton was in the time of Noah

God said to Noah, "I have determined to make an end of all flesh; for the earth is filled with violence through them; behold, I will destroy them with the earth" (Gen. 6:13). This indicates that Noah's day was the Last Days. God wanted to destroy the corrupt, evil world which had been ruled by Satan since the time of the human Fall. He intended once and for all to purge sinful history, biblically reckoned as 1,600 years, by the Flood. In its aftermath, God intended to raise up Noah's family, who worshiped Him and no other, and resurrect the world of God's sovereignty upon the foundation of their faith. This is how the time of Noah can be considered the Last Days.⁴⁹

Noah was a righteous man, and he was guided by God to build an ark to save his family from the flood. He succeeded in this, taking 120 years to complete the task, surely fulfilling the Foundation of Faith. However, we know that after the Flood, there was a failure involving his sons. Thus, the Foundation of Substance was not completed, with the result that there was no foundation to bring **about the new lineage and establish God's Kingdom. Nevertheless,**

⁴⁹ Sun Myung Moon. *Exposition of the Divine Principle*, Pt. 1, Chap. 3: Eschatology and Human History, Sect. 3.

this event, the Great Flood, was clearly an apocalyptic event that was intended to be the end of evil history.

Jesus' time was the second attempt to bring the eschaton

The second attempt was in the time of Jesus. God sent Jesus as the Messiah to deliver us from evil and establish the domain **of goodness, God's Kingdom.**

However, Jesus was crucified and while a sphere of goodness, Paradise, may exist in the spiritual realm, the evil history on earth did not come to an end. The eschaton again failed to deliver.

Albert Schweitzer, who began his career as a theologian at the end of the nineteenth century, wrote his thesis on the historical Jesus. His conclusion was that Jesus was a thorough-going eschatological creature, that his mission was to usher in the eschaton. That was **Jesus' major intention, to build the Kingdom. And his death was a great tragedy.** Schweitzer published this conclusion in 1906, using the imagery of the wheel of history:

The Baptist appears, and cries: "Repent, for the Kingdom of Heaven is at hand." Soon after that comes Jesus, and in the knowledge that He is the coming Son of Man lays hold of the wheel of the world to set it moving on that last revolution which to bring all ordinary history to a close. It refuses to turn, and He throws Himself upon it. Then it does turn; and crushes Him. Instead of bringing in the eschatological conditions, He has destroyed them. The wheel rolls onward, and the mangled body of the one immeasurably great Man, who was strong enough to think of Himself as the spiritual ruler of mankind and to bend history to His purpose, is hanging upon it still. That is His victory and His reign.⁵⁰

⁵⁰ Albert Schweitzer. *The Quest of the Historical Jesus*. Suzeteo Enterprises, 2011.

In this way, Schweitzer thought about the eschaton in very real terms, that the fulfillment of Christian history was intended 2000 years ago, and is still to come.

If you put everything back in Jesus' lap, Restoration history was not completed at the time of Jesus; it awaits the Second Coming that he established the kingdom, there is nothing to look forward to: The kingdom came, it is already realized. However, there was no kingdom established in this physical world on earth; Jesus was crucified, crushed by the great wheel of history as Schweitzer put it. Christ has to build the kingdom, in his own person, in his own mission, and set the foundation. Then it has to expand.

Jesus died on the cross without being able to teach everything that **was needed to build God's eternal kingdom**, saying: "If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things?" (John 3:12). He emphasized that he had not taught them everything: "I still have many things to say to you, but you cannot bear them now" (John 16:12). We can never build the kingdom solely on what Jesus taught. More needs to be accomplished. That is why the Second Coming was promised.

Before he was crucified, Jesus promised that the Son of Man would **return to complete the providence of salvation: "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory" (Matthew 25:31)**. He comforted his disciples, saying **"I will not leave you orphaned; I am coming to you" (John 14:18)**. He also warned them to always be prepared, ready for the return of the Messiah:

But about that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father. For as the days of Noah were, so will be the coming of the Son of Man. For as in those days before the flood they

were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man. (Matthew 24:36-39).

In the time of Noah, the Last Days came upon those who were unprepared and they were destroyed. Only Noah and his family who **listened to God's warning** were saved. Jesus warned his followers that a similar situation could occur in the future at the time of the Second Coming of the Messiah, and that they must remain faithful and ready to respond when God acts.

However, if we are used to think of something as going to happen in the future, then that tendency to project the event continuously into the future diminishes its urgency, its relevance for our lives. The eschaton becomes institutionalized, which means it loses its fervor; it loses its power to motivate people. We get used to projecting our hopes into the future. Then the idea of the eschaton, the Last Days, becomes petrified. It has lost the vibrant power which was there for the early Christians looking for the imminent coming of Jesus in the Parousia, the Second Coming.

Can we know when the Second Coming is to take place? Jesus gave many hints to his disciples, describing various signs that would indicate that the time was drawing near. There have been repeated efforts in Christianity to introduce the eschaton, to realize the end time is coming, and many groups have suggested various dates for this event. But a systematic view of what needs to be done in the process of providential history, and what actually happened, and to bring that together, is quite unique in the Unification tradition.

By studying the process of restoration history, we can come to know the time of the Second Coming, the time when the Foundation for the Messiah has been completed. The providence of salvation is the providence of restoration, and we have discussed how indemnity must be paid to achieve restoration. This restoration process,

reconciling Cain and Abel, creates the Foundation for the Messiah to come. The Cain-Abel typology on the world level was manifested several times during the 400-year period from the Protestant Reformation in 1517 to the end of World War I in 1918, with a certain level of reconciliation occurring.

This period also corresponds to two millennia after the coming of Jesus as the Messiah, which parallels the two thousand years of the history of Israel recorded in the Old Testament.

Two thousand years after Jesus is the time of the Second Coming of the Messiah, the time of the eschaton

Thus, according to God's timetable,

the Second Coming of the Messiah, the Lord of the Second Advent, can be expected to appear on earth around 1920. The eschaton is the time when the consummation of human history takes place, **when all the hidden truths are finally revealed and God's full self-disclosure takes place.** Indeed, Sun Myung Moon was born in 1920, and was able to reveal the new truth of the Divine Principle. Thus, the twentieth century was the third attempt to bring the eschaton.

What Happens at the Second Coming?

The Lord of the Second Advent is not chosen by the people, by election; it is an appointment made by God. What does the Messiah have to do at the Second Coming? First, the Lord of the Second Advent brings a new truth, a new understanding, one that allows humankind to fulfill our original

The mission of the Lord of the Second Advent is to complete cosmic restoration by paying all historical indemnity and fulfilling the original purpose of creation

purpose of creation and find our way back to the Garden of Eden where we live in harmony as lords of creation with God, our Heavenly Parent. Second, this person is the pure incarnation of divine character, truth, and love, with the mission to realize cosmic restoration, payment of all historical indemnity, and fulfill the

original purpose of creation that Adam and Eve failed to accomplish. This completes the providence of restoration.

The reason we use the word restoration in Unification Theology is because it is a creation-centered theology. Creation and the purpose of creation are the foundation, the origin of all subsequent doctrines. Human beings, even fallen human beings, have the ability to accomplish the Three Blessings, as originally bestowed upon us at the creation. No matter how evil we are, our original nature, our original ability, is strongly affirmed.

|| The Three Blessings were not achieved by Adam and Eve so a process of re-creation is needed to fulfill them || Being liberated from Satan and having **God's sovereignty established, what** really counts in that whole process is that we bring about the restoration of those Three Blessings. This is a restoration: Something was lost and we restore it. That something was the fulfillment of the Three Blessings, the perfection of the ideal of creation by human beings.

Thus, beyond just paying for the mistakes of our ancestors, restoration involves the fulfillment of our own responsibility. In other words, to achieve the original ideal of creation that our ancestors failed to fulfill, we must go through a process of re-creation:

The providence of salvation is the providence of restoration, and the providence of restoration is the providence of re-creation.⁵¹

⁵¹ Sun Myung Moon. *Cheon Seong Gyeong*, Book 5, Chap. 2: True Family: Blessed Marriage and Original Love between Man and Woman, Sect. 5, 15.

How is this providence carried out? God has been working throughout history, not only to provide opportunities for fallen human beings to pay indemnity, but also for us to be remade according to the original image. God created us, so even if we are corrupted there is something good in us. We have the ability to receive redemption. If we are not able to be restored to the unfallen state, what is the point! There is an ability, naturally endowed, to receive redemption. That is an affirmation of our original mind, something good is in us, even if there is a lot of sinfulness and **Satan's dominion from the supernatural side bothering us.**

We have to trust that. There is goodness in us. There is life and beauty. The physical body is beautiful. The ancients had beautiful works of literature. There is a lot to be joyful about. Nature is so **beautiful. God's creation is to be appreciated. That includes human beings' original nature, God-given nature.** We were created with free will and an original nature of goodness.

This provides a new foundation to look at Christ. We acknowledge the goodness of God as revealed in our own original nature. With that we look at Christ. What is the outcome? A new perspective. We see Christ as a true human being, as the true parent. That is the ideal of creation.

In the New Testament Age, it was understood that the incarnation is exclusive. Only Christ, only Jesus is the incarnation of the Logos. However, the Logos can be incarnated in every human being, potentially. We are all created to be incarnations of the Logos, so in that sense incarnation is inclusive at the time of the Second Coming.

Fully saved human beings are identical to the primordial perfected human beings. If there would have been no Fall, we would have had original perfected human beings. There would have been no separate Christ, a Messiah sent by God. Adam and Eve would have **been true parents, would have established God's lineage, and we**

would all be part of God's family, and we would all have accomplished the purpose of creation.

Full restoration is not for the individual, but for perfected human beings who marry and have families

Because Jesus did not fulfill the ideal of completing the Three Blessings, which includes marriage and family, then individual salvation became the prototype for Christianity. That is the New Testament Age. That is the

tradition we are inheriting, on which the Second Coming builds in the Completed Testament Age.⁵² Complete restoration means the **Kingdom of Heaven in the physical and spiritual worlds, "on earth as it is in heaven."** This is understood to consist of couples and families, fulfilling the Second Blessing. It is no longer individual salvation but salvation as couples and as families.

The purpose of creation is for God to experience a body through the true love relationship of perfected man and woman

Coming back to that purpose of creation, God wants to have a body! How does He do it? We become the body of God by reaching perfection, by becoming the instruments of true love, by fulfilling the Three Blessings. We all should become true parents. Unification

theology is truly an incarnational theology. The yearning of God to have a body, that is something that is beyond any traditional Christian thinker. But it is so deep. It shows how God totally wants to embrace all of creation, and penetrate us with His spirit so that

⁵² The Divine Principle is often referred to as the "Completed Testament," paralleling the Old and New Testaments of the Bible. The Completed Testament Age thus refers to the age in which the Completed Testament has been revealed.

He can dwell in us, and move around in our relationships, which should become true loving relationships where God would dwell.

Not only that, but God's vertical love is perfected through the horizontal love of human beings, in the highest form through the husband-and-wife relationship. That model is then extended to how families relate to each other, and how nations relate to each other. The whole Kingdom of God is characterized by these loving relationships. Therefore, God and humankind as partners, subject and object partners, accomplish the ideal of true love.

This brings another new understanding: God would have this object consciousness towards true love. God would bow down before true love. That is a new concept. It is very deep and it shows how God wants to have a body, how He wants to live in humankind, and how we have this tremendous potential to fulfill that desire of God.

Humankind has fallen, and there has been some kind of barrier to reach that point, the primordial perfected human being as God intended us to be. In Biblical language, the guardian angel barred the way to the Tree of Life. This Tree of Life is what we all want to accomplish, but which was not attained by our ancestors. Now it is the goal of restoration, the goal of all history, to achieve fully saved humankind attaining the Tree of Life.

As fallen people we are trapped by the lineal connection to Satan. Thus, we need objective help. That is affirmed: **We are from Satan's** lineage. However, we have to be careful still to affirm our human portion of responsibility, despite the magnitude of corruption through our fallen nature. We all have the potential to reach that fully perfected ideal state, but we have to develop our own unique value. We need to be co-creators, develop our personality, live **according to God's word, and become that primordial perfected** human being.

Perfected human beings would **|||** Perfected human beings **|||**
then have divine value. That **|||** have divine value **|||**

means first that we resemble God. That is our original value, divine value. And we resemble God in our individual createdness. Everyone resembles God: as a male being, as a female being. And we resemble God in the highest form through the love relationship of a couple in God-centered marriage.

Second, we have unique value as individuals. But more than that, our uniqueness as men and women serves to establish the uniqueness of true love. Love is something unique and cannot be shared with others: Man and woman in their intimacy make one united body and that in itself is unique and cannot be shared. In that sense uniqueness is realized and fulfilled in the love relationship between perfected husband and wife.

Finally, we are to have cosmic value. When humankind reaches full salvation, creating perfected couples who give birth to their own children, then we see the path of true dominion over creation is opened. As couples we then would have cosmic value. We are equivalent to the whole cosmos in value and the whole creation is then given back to God and realizes perfection.

The true incarnation takes place at the fulfillment of the providence of re-creation, with the attainment of the Three Blessings	This is all shown to us through the Messiah, who fulfills that realization, sets the pattern, and blazes the trail to accomplish full salvation. By becoming the primordial perfected human being, not just as individuals, but as husband and wife, we draw the divinity of God into our relationship. We become the body of God; the true incarnation takes place at the fulfillment of the providence of re-creation.
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Of course, God fulfills His portion of responsibility by giving us all the needed endowments and talents. But He is asking us to make our creative input. It is not just laws and principles and automatic growth to perfection. It is our creative effort to reach that

perfection. There is co-creatorship in **the partnership of God's responsibility** and human responsibility. The messianic role is to be the first to fulfill that human responsibility, and thereby undo the sinfulness and alienation from God caused by the failure of the first human beings. Our creative effort is needed to reach that perfection; we are to be co-creators with God

No matter how much sinfulness or deviation has existed in humankind, God has been working persistently throughout restoration history to bring about the realization of His original idea. Unification Theology highlights that trust, or that confidence, that promise of the ideal to come:

The terms Savior, Messiah and Lord of the Second Advent relate to the level and focus of the course of salvation and restoration. No one has been able to enter heaven. Even Jesus is in paradise. All people have been born from fallen parents and fallen ancestors, and have lived in conflict and sin. But raising people to the level Adam and Eve reached before the Fall will not fulfill our entire hope. Religious people have lived in hope. The original hope of all people is to become perfect and ideal people with the true nature of the ideal of creation, and to realize the ideal world. This is the Will of God. It requires rebirth as an individual who **has perfected God's ideal of love. It requires marriage** as husband and wife of true love, and then becoming true parents.⁵³

Unification Theology always refers back to Adam and Eve, showing the original purpose of creation, what God wanted, the intention of God. God intended us to be perfect Adam and perfect Eve, to unite as ideal couples, become loving parents to our beautiful children,

⁵³ Sun Myung Moon. *Cheon Seong Gyeong*, Book 8, Chap. 3: Life of Faith and Training, Sect. 1, 17.

and finally take dominion over the whole cosmos as lords of **creation establishing God's Kingdom. It is in the eschaton that we** actually accomplish that original intention. That is the systematic understanding of Unification Theology.

The mission of the Second Coming is total salvation: restoration **of God's lineage, and** the establishment of the Kingdom of Heaven on earth

Total salvation is the mission of the Lord of the Second Advent. So, to complete restoration at the universal eschaton, what are the two major tasks of the Messiah according to Unification Theology? The first is to establish the new lineage, to bring the change of blood lineage. That

means liberation from Satan, separating us from Satan and connecting us with God. The second task of the Messiah is to bring **God's sovereignty on this earth.** This means the establishment of the Kingdom of Heaven on the earth. Everything is given back to God as the true owner. Let us look more closely at these two tasks.

Restoration of God's Lineage

Restoration of **God's** lineage means liberation from Satan through the change of lineage. Restoration means reversal of the mistakes that were made at the Human Fall. Even though Jesus could not **build God's kingdom on the earth by establishing God's lineage,** through reviewing his life course we can understand what was **God's plan, and what should have happened to accomplish the restoration of God's lineage, and therefore what will happen at the eschaton:**

Jesus had to reverse, at the very root, the false love by which the Archangel had caused the fall of Eve, who was growing up as the sister of Adam.⁵⁴

In the Garden of Eden there were Eve and Adam, and there was Lucifer, the archangel. Eve was in the position of younger sister to Adam. The archangel tempted Eve and she fell. Then Eve tempted Adam and that completed the Fall of humankind. The archangel latched onto Eve and took her away from Adam. This crime of Lucifer taking away Eve is restored by the reverse action of Adam **taking someone in the position of the archangel's younger** sister. Therefore, restoration happens when the restored Adam comes to take someone in the position of younger sister to someone in the archangelic position.

Restoration therefore involves representatives of these three positions, Adam, younger sister Eve, and archangel. There is also the need to restore the positions of the elder and younger siblings, Cain and Abel. Obviously, it is quite complicated!

Jesus came as the Second Adam, with the mission of restoring the first Adam's **failures** and bringing salvation to the whole world. Clearly, since the physical world was not restored at the time of Jesus 2000 years ago, the restoration process was not complete. Jesus was not accepted by his contemporaries, except for a few disciples, and he died tragically on the cross.

Unfortunately, Jesus could not complete the mission of restoration. He died without being able to marry and raise a family. Jesus could

⁵⁴ Sun Myung Moon. "View of the Principle of the Providential History of Salvation." Founder's Address presented at the Inaugural Banquet of the Washington Times Foundation, Washington DC, April 16, 1996.

not be True Parents in the physical dimension, and so the New Testament era offers only spiritual salvation. Both Adam and Eve need to be restored, freed from domination by Satan, in order to establish a **God-centered family which propagates God's lineage**. Let us look first how the restoration of Adam is to be accomplished.

Restoration of Adam

Jesus came as the Second Adam, to represent the standard of true love. Jesus came as the Second Adam, to be the restored Adam, the owner of the first love of God; he represented the standard of true love. That standard was lost and he brought it back. He then had to take someone, a younger sister of someone in the archangel position, to be his bride. Jesus was to take a bride who fulfilled that position in reference to restoring the archangelic position. In other words, the new restored Adam takes away someone who is the position of younger sister of the person in the position of the archangel.

Jesus, in the position of restored Adam, should have taken the younger sister of John the Baptist (in the position of the archangel) to be his bride. Zechariah had a son, John the Baptist, and also a daughter, a younger sister to John. John the Baptist was in the archangel position towards Jesus. Jesus, in the place of Adam as the son of God, should have received as his bride the younger sister of someone in the archangelic position, in this case the younger sister of John the Baptist.

Now, we consider Mary, the mother of Jesus. How does Mary fit in? There was Zechariah with his wife, Elizabeth, who was related to Mary. They were actually cousins, but providentially they can be considered as sisters, with Elizabeth older than Mary. Elizabeth therefore was in the Cain position towards Mary. Mary was in the

Abel position towards Elizabeth, in the position of younger sister to Elizabeth.

Mary then gave birth to Jesus as the Second Adam. Zechariah and Elizabeth should have protected Jesus, cooperated in raising him. That was the ideal. Zechariah and Elizabeth had their children, John the Baptist and his younger sister. Jesus then should have

Mary and Elizabeth should have united, raising Jesus and John the Baptist together as one family

connected with the younger sister of John the Baptist, and they should have married. John the Baptist should have served Jesus, and protected him, had faith in Jesus as the Second Adam.

Also, Joseph, **Mary's betrothed**, should have served Jesus. He should have protected Mary, as her brother. Their relationship was to be as brother and sister. They should have had no sons and daughters. Joseph was in the archangel position and Mary had to

Joseph should have supported Mary in raising Jesus, in the archangelic position as a brother, not as her spouse

indemnify Eve's position. She had to indemnify the temptation of the archangel. The way she would have done that would have been to not have a relationship with her fiancé Joseph. That is a heavy burden, tough indemnity. If Mary had done that, she would have totally separated from Satan. They would have raised Jesus as the special son of God, having no other children.

But they did have sons and daughters. The children of Joseph were in the Cain position. The children of Zechariah were in the Abel position.

God picked Zechariah. He was the high priest, representing the whole foundation of the Old Testament. He represented **God. God's** seed came to Mary to give birth to the Messiah. But the indemnity meant that Mary was to have no conjugal relations with Joseph.

There had to be sacrifice to establish absolute faithfulness in order to restore the Fall. Mary had to re-establish the ideal, the standard of true love.

The interesting thing here is that God's ideal of true love was to be achieved in a way that is separate from the traditional norms of love, as expressed in the marriage relationship established after the Fall. God cannot build on that. Therefore, the restoration process is taken out of that traditional context. This may be difficult to understand from a humanistic viewpoint, but it follows the principle of restoration through indemnity.

You can say there was a concubine relationship between Zechariah and Mary, and then, on the other hand, she should have refrained from sexual relationships with her fiancé. From a horizontal point of view, human eyes cannot understand this situation, it does not seem like the standard of true love. Mary had a dream, a revelation, where God guided her. To uphold the standard of absolute faith was her special mission. Fulfilling this standard would show absolute faithfulness, and so she would have indemnified **Eve's** mistake.

|| If Jesus had succeeded in completing the process of restoration, after finding his own bride he would have **given God's marriage blessing** to his disciples || If Jesus had been successful, how would he have fulfilled the restoration process? He would have found his bride, and then he would **have given God's** marriage blessing to his disciples. That is the mission of the Messiah, to reinstate the lost ideal, to show God-centered love between God and humankind and also between husband and wife, **so that the ideal can be accomplished and God's lineage** established. In other words, it is the mission of the Messiah to give **God's marriage blessing**.

The Fall means that the highest ideal of true love was abused and **destroyed. Augustine's solution to the abuse of human sexuality,** concupiscence, our inability to control sexual desire, was to deny it. He even went so far as to say that human sexual relations in marriage were inherently sinful. For him, the only reason to tolerate sexual activity was the good outcome, procreation, and that was the only excuse for sexual relations.

Later, the Catholics decided to take marriage into the Seven Sacraments, the means of grace. Thus, for Catholics the marriage **relationship is a means of grace, how God's love comes to the** world. However, the higher sacrament is the sacrament of holy orders, where the priests, the monks, and the nuns receive their blessing from God and celebrate their lives and their love for God through celibacy. The most wholesome way to live with God is still seen as the celibate way, complete denial of sexuality.

In Unification Theology, salvation does not come through a denial of human sexuality, but through the creation of God-centered love, including God-centered marital sexual love. Sin is manifested in the misuse of love, including sexual love. Restoration means that the highest ideal of true love needs to be instrumental to heal the past abuse and destruction. Thus, marriage becomes the means of redemption; God-centered sexual love as opposed to sexual renunciation; affirming the sanctity of rightly ordered sexual love within a God-centered monogamous marriage.

What we really need is God's blessing on our marriage, so we can bring God's gift of human sexuality to its rightful position, **God's marriage blessing** brings sexual love into its rightful position, becoming ideal couples and raising families of children who also can experience true love. God-centered marriage and family thus become the means of salvation.

It was not the mission of the Messiah to come to be crucified. Jesus was crucified as the consequence of failures in his family and his rejection by the people. As a result, Jesus could not fulfill the Three Blessings. If he would have been acknowledged, he would have **established the ideal of creation, Adam's mission, and in** so doing he would have exemplified the ideal of marriage. That would have provided for all of us the means of salvation, which is God-centered marriage. In Unification Theology the means of salvation is marriage itself, God-centered marriage, Blessed marriage, which the Messiah starts and which he exemplifies himself by becoming the True Parents together with his bride.

Jesus knew there was more to accomplish, more than just spiritual salvation, which was a secondary course. Therefore, he said that he would return. After 2000 years, Jesus came to a young man in Korea and asked him to take on the mission that was not yet complete:

Early Easter morning, after I had spent the entire night in prayer, Jesus appeared before me. He appeared in an instant, like a gust of wind, and said to **me, "God is** in great sorrow because of the pain of humankind. You must take on a special mission on earth having to do **with Heaven's work."**

That day, I saw clearly the sorrowful face of Jesus. I **heard his voice clearly. ... Jesus spoke clearly about the** work I would have to do. His words were extraordinary, having to do with saving humanity from its suffering and bringing joy to God.⁵⁵

⁵⁵ Sun Myung Moon. *As a Peace-Loving Global Citizen*. The Washington Times Foundation, 2010.

Knowing he was being asked to take on a monumental task, this young man, Sun Myung Moon, still a teenager, accepted the mission.

Restoration of Eve

The Human Fall involved failures on the part of both Adam and Eve. Therefore, both Adam and Eve need to be restored. Jesus came as the Second Adam, to restore fallen Adam, and Sun Myung Moon has come as the Lord of the Second Advent in our time to complete that restoration. What about the restoration of Eve? Was there a woman at the time of Jesus who was to restore fallen Eve?

There are a number of women, many of whom were called Mary, **in Jesus' life. Mary the mother of Jesus clearly** had a very special role. She was a virgin, betrothed to Joseph with whom she had not yet had any sexual relationship, when she was informed by the angel that she would give birth to the Messiah.

The Bible never speaks about the Virgin Birth, which is a theory that was developed to explain the birth of Jesus. It only says that Mary accepted what the angel told her on faith. All we know is that she became pregnant, after spending three months in the house of Zechariah. There are a lot of hints about Zechariah being the father of Jesus. However, the early Christians did not see that. Mary did not explain that to Joseph, but rather said that she was pregnant with the Holy Spirit. Joseph, initially at least, could accept that and protected her.

If she had told the truth about Zechariah, probably Joseph would have been unable to accept it. Mary had to carry this burden. Mary took on herself this indemnity by agreeing to have this relationship and to be an instrument of God, and having to confront her fiancé with her pregnancy. But then, she should have stayed pure.

Mary could have begun to restore Eve by remaining faithful **to Jesus' father, and** keeping Joseph in the position of a brother

She should not have had a sexual relationship with Joseph. That was her mission, to begin to restore Eve by remaining faithful to the father of her son by being sexually abstinent after **Jesus' birth**. She was to keep Joseph in the position of a brother, who supported her, but they were not to

have a conjugal relationship. However, she had sexual relations with Joseph and gave birth to several sons and daughters. Therefore, Mary did not advance the restoration of Eve.

Why did Zechariah not tell Joseph? How close were they? It is a very sensitive matter. If the spirit of unity and understanding as one big family had prevailed, maybe things would have been different. But somewhere Satan got his foot in the door. Mistrust appeared. Then there were secrets. The members of this family had faith to a certain extent, but when Jesus needed it the most, needed the protection of his family, they all split up and saw everything horizontally.

Mary did not fulfill her responsibility **as Jesus' mother** by finding him his bride, who was to restore Eve

With his family unable to support him, and Mary and Joseph focused on their own children, Jesus was unable to find a bride, a wife, who would have been in a position to restore Eve. For even though Mary had the possibility of restoring some **aspects of fallen Eve, yet she was Jesus'**

mother. As such, her fundamental purpose was to support her son. Jesus had the mission of restoring Adam. **One of Mary's** responsibilities as his mother, together with other members of the family including Zechariah and Elizabeth, was to find **Jesus' bride**, the one whose mission was to restore Eve.

It is only in the book of Revelation that the bride of the Messiah and marriage are mentioned:

Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his bride has made herself ready; to her it has been granted to be **clothed with fine linen, bright and pure**—for the fine linen is the righteous deeds of the saints.

And the angel said to me, **“Write this: Blessed are those who are invited to the marriage supper of the Lamb.”**
(Revelation 19:7-9)

Therefore, the restoration of Eve had to wait until the Second Advent, when a man would be in the position to restore Adam and take the woman who would restore Eve as his bride. In 1943 in Korea, a baby girl named Hak Ja Han was born who would take on this mission:

For the salvation of all of humankind and realization of a world of peace, I determined myself and declared before Father Moon that I would rise to the position of the True Parent. I accepted Father Moon as the only begotten Son for the accomplishment of our Heavenly **Parent’s will. It was God’s call to me to become the** heavenly bride and the Mother of the universe. I knew that my path would be unimaginably difficult. Yet I pledged I would live for God and absolutely fulfill my mission to save the world.⁵⁶

At this time in 1960, Sun Myung Moon was already forty years old, and many of his followers had been wondering who would be his bride. Just as the one who is to restore Adam is not necessarily predicted or accepted by the people, as was the case of Jesus, the one who is to restore Eve is not necessarily recognized by human eyes:

⁵⁶ Hak Ja Han Moon. *Mother of Peace: And God Shall Wipe Away All Tears from Their Eyes*. The Washington Times Global Media Group, 2020, 92.

Only God can confirm the bride for whom the marriage supper of the Lamb is conducted. God alone knows who is to become the Mother of the universe and the Mother of Peace.⁵⁷

Yet, God can and does give revelations about the birth of this special heavenly daughter. Hak Ja Han wrote of how her mother was prepared to give birth to such a special child:

With the belief that she needed to be pure to receive the returning Lord, my mother repented tearfully every day. Then one day, she received a revelation from **Heaven: "Rejoice! If your baby is a boy, he will become the king of the universe, and if a girl, she will become the queen of the universe." ... My mother kept God's revelation about the child she was to bear in the forefront of her mind. She came to realize that even though the baby would be born into the world through her body, he or she was God's child more than it was hers. She believed that, just as a child was given unto Mother Mary, a child would be born unto her to govern the universe as God's begotten Son or Daughter. My mother read the Gospels from that viewpoint, and determined that, unlike Mary, she would support her child's heavenly mission with body and soul.**⁵⁸

In this way, Hak Ja Han was protected by her mother and grandmother during her childhood and on into her teenage years, despite living through the years of the Korean War.

Just as the shepherds and wise men were told to follow the star and greet the newborn Jesus, some of those around Sun Myung

⁵⁷ Hak Ja Han Moon. *Mother of Peace*, 92.

⁵⁸ Hak Ja Han Moon. *Mother of Peace*, 55-56.

Moon were able to receive revelations about the person who would be the heavenly bride, the one to restore Eve:

Mrs. Oh was a person who often heard God's voice in revelations. In fact, she had been offering prayerful devotions for seven years for the sake of the appearance of the True Mother. She right away took her question to God in prayer, and she received a revelation: "Because Eve fell when she was 16 years old, the heavenly bride needs to be younger than 20."⁵⁹

Thus, at the time of the Second Coming, Hak Ja Han Moon took on the mission to restore Eve. We have already said that at the time of Jesus the restoration of Eve did not occur. Let us reflect on what it means to restore Eve.

At the Second Coming, the one with the mission to restore Eve became the bride of the restored Adam

What happened at the Fall? There were two sexual relationships, **both of which were not according to God's ideal standard. Eve had** a relationship with Lucifer, who is an angel, not a human being. Then she had a premature relationship with her intended spouse, Adam. The Archangel tempted and abused Eve, the spiritual Fall, and then Eve seduced Adam, resulting in the physical Fall. Neither of these relationships established the four-position foundation that is the original ideal of creation, formed by a mature man and woman uniting in conjugal love and creating a family centered on God.

It was the responsibility of both Adam and Eve to succeed in completing the Three Blessings. Their restoration, therefore, involves fulfilling these

Adam and Eve's restoration involves completing the Three Blessings

⁵⁹ Hak Ja Han Moon. *Mother of Peace*, 87.

Three Blessings. In particular, the Second Blessing involves completing the four-position foundation in which man and woman mature and become husband and wife, give birth to children whom they raise to maturity so that they can also marry and become parents to their own children.

Hak Ja Han Moon described this ideal of true man and true woman, restored Adam and restored Eve:

True Parents revealed the truth of the human Fall, and liberated women to fulfill their responsibilities as true daughters, true wives and true mothers. In this age, by **God's providence, what was previously impossible has been made possible.** ...

God designed men and women for a relationship in which each gives their divine and unique gifts to the **other, and each receives the other's divine and** unique gifts with true awareness and love. Women are not just **men's assistants any more than men are women's assistants.** ... Through the true man-woman relationship, each perfects the other and becomes one with the other. Each is a part of the other in the creation of a greater whole, embodied as a child, as a family, as a nation, and as the world.⁶⁰

The restoration of Eve recovers the position of women and changes **God's relationship with humankind**

The significance of the restoration of Eve can be understood as twofold: **"the central person in the position of restored Eve needs to recover womankind and Heavenly Mother's original positions."**⁶¹

⁶⁰ Hak Ja Han Moon. *Mother of Peace*, 250.

⁶¹ Ye-Jin Moon. "The Need to Recover Gender Balance," **112**.

These positions were lost when Eve was involved in two improper sexual relationships at the Fall: first with the non-human creature, the archangel; and second by acting as temptress and seducing her future spouse, Adam. Small wonder that the consequences were dire, and twofold. Thus, not only the position of women needs to be restored, also the relationship between God and humankind is to be changed through the restoration of Eve.

The understanding of God as Heavenly Father, which was given to **the world by Jesus, is as incomplete as Jesus' mission. Jesus, as a man who lost his physical body, was not able to complete the restoration of Adam, and since he could not marry, Eve's restoration did not progress.**

Therefore, God continued to be unable to relate as Heavenly Mother to Her children since Her daughter, Eve, remained in such a fallen state, unequal in value to her male counterpart. It is the responsibility of restored Adam and Eve to reinstate their equal value, and so to restore balance in the cosmos:

Since each human person is the sum total of all the dual positions, including the dual spiritual and physical worlds, **unless the man and woman's equal sum total value is established taking after Heavenly Father and Heavenly Mother, the Cosmic Four-Position Foundation for balance, harmony, peace, and prosperity between the dual spiritual and physical worlds cannot be reinstated.** ... We can only come to know Heavenly Parent, who is Heavenly Father and Heavenly Mother, when we know who we are as human beings. We are **in Heavenly Parent's complete image—men and women of equal human value ... but of different genders for the purpose of multiplication by forming the four-position foundation.**⁶²

⁶² Ye-Jin Moon. "The Need to Recover Gender Balance," 115-116.

Hak Ja Han Moon, as the bride of Sun Myung Moon, accepted the mission of becoming the True Parents of humankind. He had the mission of restoring Adam and she took on the mission to restore Eve. **Through the marriage of the lamb, God's ideal is to be established, and the new heavenly lineage sealed. Together, the restored Adam and restored Eve fulfill the Three Blessings, establishing God's original world of heart, the world of true love.**

Restoration of Lucifer

It is well understood that the goal of restoration is to end Satan's rule, which is interpreted as the loss of his evil power over us, and it is expected that he will be punished. But the restoration of Lucifer? Lucifer, who became Satan, that Lucifer? Surely not. Let us remember the goal of God's providence of restoration:

To what extent should God save this world? He should save it completely. First, God must expel the evil power of Satan from this sinful world, thereby bringing it back to its original state prior to the Fall of the human ancestors. Salvation must then continue until the good purpose of creation is fulfilled and God's direct dominion is established.⁶³

Salvation indeed involves the ending of Satan's rule of evil over this world. But, what does this mean for Satan? The Bible contains a prophecy about the fate of Satan:

Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. He seized the dragon, that ancient serpent, who is the Devil and Satan, and bound him for a thousand years, and threw him into the pit, and locked and sealed it over him, so that he would deceive the

⁶³ Sun Myung Moon, *Exposition of the Divine Principle*, Pt. 1, Chap. 3: Eschatology and Human History, Sect. 2.

nations no more, until the thousand years were ended. After that he must be let out for a little while (Revelation 20: 1-3).

After the thousand years, his fate continues:

When the thousand years are ended, Satan will be released from his prison and will come out to deceive the nations at the four corners of the earth, Gog and Magog, in order to gather them for battle; they are as numerous as the sands of the sea. They marched up over the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from heaven and consumed them. And the devil who had deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet were, and they will be tormented day and night forever and ever (Revelation 20: 7-10).

Now, this is a vivid image of the final destruction of the evil Satan, suffering in eternal fire. Not a pretty picture! Does he deserve it? Perhaps, it is tempting to say yes. However, the prophecy continues **“and anyone whose name was not found written in the book of life was thrown into the lake of fire”** (Revelation 20:15). This refers to human beings, suffering eternally along with Satan.

Unification Theology states that restoration involves restoring all fallen human beings to their unfallen state, where they are given the chance to fulfill their responsibility and mature as true sons and daughters of God, achieving the Three Blessings. No-one is doomed

Universal salvation means that all human beings will be restored and be able to dwell in **God’s Kingdom**

to suffer eternally in a lake of fire. There is to be universal salvation. **This is the ideal world:** “Satan’s sovereignty will perish forever and

Heaven's sovereignty will be re-established as the one, eternal sovereignty of God."⁶⁴

There is no place for **evil Satan in God's** Kingdom; however, he can be restored to the original good angel, Lucifer

Indeed, God's Kingdom has no place for Satan. However, Satan is a created being, created by God, and therefore he was not created evil. He was created as the archangel, Lucifer, a good being, beloved of God. As such, eventually as restoration takes its course Satan too will be restored.

The evil of Satan has no existence on its own. There is no absolute, eternal evil power. Satan was originally a good being, the archangel, a created being. **That means Satan's evil existence is** relative. Absolute dualism means good and evil are eternal equal powers, coexisting forever, with no hope for any resolution. Relative dualism, which is the position of Unification Theology, includes the restoration of Satan. Satan was created good, and he fell, and therefore his restoration is possible.

Satan will be restored to his original unfallen nature, as the archangel Lucifer. How does this happen? Through the power of true love. The strength of love is that you make yourself vulnerable. It sounds like a paradox, but as we look at history, God wins the battle against Satan because He has the power to make Himself vulnerable. God is willing to love the unlovable, finding the **goodness in each person's original nature, and relating to that with** His pure loving heart. When Jesus took upon himself the suffering path of the cross, he was willing to sacrifice himself for the sake of fallen human beings, even though they had rejected him. He was

⁶⁴ Sun Myung Moon, *Exposition of the Divine Principle*, Pt. I, Chap. 3: Eschatology and Human History, Sect. 4.

able to see them through the eyes of God's heart, and love them. This kind of true love defeats the enemy who cannot love.

The presence of true love is the agent of advancing the providence. If true love is present, in relation to that object of true love, you **have ownership. Facing Satan's claim on fallen humankind through** the rejection of Jesus by his contemporaries, God abandoned Jesus, whom He loved the most, in order to make Satan surrender.

Satan surrenders in the presence of true love, because, as an original being, he was created for the final goal of the ideal, which is love. Therefore, if true love can reach him, he capitulates, he gives up. Once Jesus walked the way of the cross and kept loving God, even while abandoned, true love was totally manifested. **The full force of Jesus' true love made Satan** acknowledge the genuine lordship of Christ. That left Satan no room to accuse, and he surrendered. He had no claim over Jesus whatsoever. Jesus could be confirmed as the lord of paradise, and the resurrection could happen.

Satan was thus defeated by the true love of Jesus, and had to surrender his claim over fallen humankind in the spiritual realm.

When Satan loses his claim over fallen humankind in the physical realm, then he will have no kingdom left to rule. At that point he will surrender before God, admitting defeat. But God is the owner of true love, and His love for Lucifer is eternal. Therefore, at the **time of Satan's surrender**, he does not receive eternal punishment but rather is given the chance to be reinstated as a heavenly being, Lucifer. Lucifer will be restored. Then, the sovereignty of God will be re-established.

Establishment of God's Kingdom

Unification Theology affirms that the Second Coming will occur in our age, an age much like that of the First Advent. This Second

God's Kingdom is established through **the True Parents'** completion of the Three Blessings and initiation of a world of ideal families

Coming involves not just a single perfected man, the restored Adam, but also a perfected woman, the restored Eve. Together, as the True Parents, they accomplish the ideal of creation, the Three Blessings, forming an ideal family and having dominion over all creation.

As the true spiritual parents of humankind, they have the qualification to remove Original Sin and establish a world of ideal families. **True families fulfilling God's ideal will be initiated and the Kingdom of God will be established both on earth and in heaven.** With the help of God, every person will eventually become perfected.

In the New Testament age, the incarnation was understood as exclusive, only one being could receive the incarnation, Jesus of Nazareth. God was manifest in this one man. There was only one incarnation, one true son. Christ shows us the way, because he is **the only begotten son of God: "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life" (John 3:16).** Our bodies are under the dominion of Satan and the only way we can reach God is by **walking the path that Christ did: "Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me'" (John 14:6).** *Imitatio Christi* (Imitation of Christ) means we should imitate Christ, bear our cross, walk the path of suffering that Jesus walked. That is the description of the New Testament Age which brought spiritual salvation.

In the Completed Testament Age, the age of the Second Advent, the emphasis is not on the glorification of Christ but on fulfilling human responsibility, which involves attending the Messiah and restoring the ideal. The Completed Testament Age is the age of restoration through indemnity and attendance to the Messiah, the True Parents.

In this age, the incarnation is inclusive. That means it includes all human beings: We all should become incarnations of God. The incarnation is inclusive because the Logos, that original blueprint, is applicable to every human being. It is not only for Christ:

[F]or fallen people to complete the purpose of creation, we must become perfect incarnations of the Word, a **state our first ancestors failed to attain. ... After** receiving the Messiah and being restored to the position of the first human ancestors before their Fall, a path still remains to be trod: we must become one with the Messiah centered on the Heart of God, then follow him along the uncharted path to the summit of the growing period, and thus finally become perfect incarnations.⁶⁵

Jesus was the prototype of perfected individuality. Our whole spirituality in Christianity was as individuals. Now the emphasis is on salvation as couples, and salvation as families.

In Christianity, Jesus is the bridegroom, the church is his bride, and the emphasis is on individual salvation. We as individuals find God in the church. But now, in the time of the universal eschaton, where universal salvation is to be available, the new vision is that humankind becomes a global family. The God-centered family, which we build as nuclear families, is the pattern for society and the world.

⁶⁵ Sun Myung Moon, *Exposition of the Divine Principle*, Pt. II, Introduction to Restoration, Sect. 1.

Christianity, in the New Testament Age, focused on faith and hope, hope in the eschaton and faith as the condition to receive spiritual salvation. The Completed Testament Age brings that supernatural understanding of salvation to this reality, which means to connect the spirit world with the physical world.

|| The Kingdom of Heaven is to be established in both the physical and spiritual worlds || The Second Coming in the Completed Testament Age fulfills the original mission of the first human ancestors, establishment of the Kingdom of Heaven in the physical and spiritual worlds. The final process of spiritual and physical salvation is the establishment of Blessed Couples and Blessed Families on the earth, who then enter the Kingdom of Heaven in the spiritual world. We enter the Kingdom of Heaven together with our spouse. That is our task and our salvation.

With the Second Advent, the True Parents, we have a new lineage established. This is the completion state of restoration. We have a new tradition going on beyond our life on this earth:

When we cross over into the new world, religion will disappear. Only Home Church will remain. Families will have True Parents at the center. It will be a unified world, an ideal world that arises like a single tree. By means of the bonds of love centered on the tradition of True Parents, the world is connected like one tree. The spirit world is like the invisible world of nerve impulses, and the visible world is like the world of blood vessels. When the two worlds of nerves and blood vessels are united harmoniously into a single organism, our minds and bodies, which were in conflict, can be united. By

the same token, the earthly world and the spirit world must also be completely united.⁶⁶

It is not an easy process to bring the spiritual world and the physical world together. In the past it was always extreme: There were the spiritualists, connecting to the spiritual world and focused on spiritual salvation; and then there were the reformers in this world who labored to improve life on earth, to care for human rights, to bring peace, and so on. They both need to come together. Change must come first to this world, through the marriage Blessing, **through change of heart, and acceptance of God's standard in our relationships.** That is how the Kingdom of God is built.

The doors of Hell have been opened, but for those in Hell, even if the doors are open, there is a certain minimum condition to be fulfilled on the part of evil people. The yearning to get out of there and come to God must be **accompanied by the desire to help God's** providence, to be involved, and then gain the needed merits through returning resurrection. In this way, the basic spiritual laws are maintained. When people in the spiritual realm cooperate with those on earth to pay indemnity, through returning resurrection, the final path of total salvation is made available to the lowest spirits. There is no blockage.

Still, each person in Hell has to receive some inspiration, or some guidance, from other good spirit people. They accept this voluntarily. There is no forcing them to be resurrected. Everything happens on the principle of persuasion. Adam and Eve were persuaded to do the wrong thing. God is persuading us to do the

⁶⁶ Sun Myung Moon. *Cheon Seong Gyeong*, Book 9, Chap. 1: Home Church and the Tribal Messiah: Home Church, Sect. 3, 6.

right thing. There can be no coercion in the process of restoration. Human free will and responsibility are maintained.

All of us can be like Christ, not just in a metaphorical sense but in a very substantial sense. Christ will always be Christ; the Messiah will always be the Messiah. But we all should become messiahs! The quality of love which we share with God is the same. The Messiah opened that quality of love with God, and makes it available to all people. The uniqueness is in being the first one to do it. We walk on that foundation which was set up for us. That is the uniqueness of the Messiah, the True Parents, being the first to inherit the true love of God.

After receiving the Marriage Blessing from the Messiah, the True Parents, we are to become **"tribal messiahs"** to our community

All are called to be incarnations of God. That is the goal for full spiritual and physical salvation. After receiving the Holy Marriage Blessing, the next step is to become parents, not only to **one's** own children but to have a parental heart towards the wider community, to become tribal messiahs:

Why do we have the term "tribal messiah"? The messiah is in the position of parents. Now, unless one becomes a subject partner of true love, the term "parents" does not apply. The realm of parental heart, which is to love one's children and do whatever one can for them, is the only original reality that remains in the fallen world. It is diminished, but it is a heart whose true nature and essence in fact has remained, like a live coal, since the creation of the world.⁶⁷

⁶⁷ Sun Myung Moon. *Cheon Seong Gyeong*, Book 9, Chap. 2: Home Church and the Tribal Messiah: The Tribal Messiah, Sect. 1, 1.

The Messiah does not change the world miraculously, like magic, all alone; neither does God. The eschaton is the time for human beings to take responsibility as co-creators, co-creators **of God's** original ideal, the Kingdom of Heaven. The Kingdom comes through the concrete social activity of believers. It is necessary to go beyond the idea that the kingdom appears through religious experience. There is to be no distance from physical reality: There has to be social change of a worldwide transcultural, transracial, trans-religious scope on the earth. Then, happy God-centered families can multiply throughout the world.

The demand for sacrifice is an interim ethic. Throughout human history we have had to suffer, to pay indemnity, in order to achieve restoration. Suffering and paying indemnity need to be continued only until all the evil conditions of the past are restored and indemnified, and the kingdom is established. We do not keep on **suffering and sacrificing ad infinitum. Once God's standard is** established, the new ethics of the heavenly kingdom come into being. Then we go beyond the interim ethic as we fulfill the eschaton.

After the eschaton comes the post-religious era. In the era beyond religion, how is life? We can communicate with God directly, not through ritual or mediators. In other words, there will be no religion for its own sake. All religion was intended for kingdom building, changing the conditions in society to make it God-centered:

In perfection you don't need prayer. You live heart to heart with God. You no longer need religion, nor do you need a savior. All these things of religion are part of the mending process, the process of restoration. A man of perfect health does not need a physician.⁶⁸

⁶⁸ W. Farley Jones (ed.). *A Prophet Speaks Today: The Words of Sun Myung Moon*. HSA-UWC Publications, 1975.

We have to proclaim the end of theology, to be honest!

|| After the eschaton comes the post-religious era, and the end of theology! || At the conclusion of the eschaton, all of theology is consummated in living out **God's ideal, making God's love real in marriage and family, and creating a never-ending outburst and flood of joy and happiness.**

People have been driven by their original minds because their life experience is not satisfying, so they had to find a substitute **intellectually. In the time after the eschaton, when God's Kingdom** is established on earth, there is no need to theorize about God and questions of ultimate concern. All the most difficult questions in philosophy and theology are answered. We will live in the original **ideal world of God's creation, with full understanding of human purpose and responsibility.**

Afterthoughts: Living with the Heart of God

What is the determining category in the Unification Theology **doctrine of Creation? It is heart, God's heart. By reviewing the** principles of creation, we come to a greater understanding of what it means to live **in the realm of God's** heart.

So, what are the basic themes in God and Creation? First, we have Relationships. Individuality comes out of relationality. Relationships are primary, and then the formation of a new individual results. This is true of both God and the creation. The Logos, the basis of the created world, is formed through the relationship between the internal attributes of God. Created beings are the result of the relationship between the Logos and the **pre-energy of God's *Hyungsang***. Then, created beings multiply through the relationship between two individuals, one masculine (or positively charged) and one feminine (or negatively charged).

When relationality and heart come together, what determines Creation? Purpose. Whatever is created has a purpose. It has **direction, it is related to God, it comes out of God's heart,** and it receives its quality by assuming a clear purpose. This is true for anything that is created, but is particularly true for human beings. **We originate from God's parental heart.** We have a very distinct purpose: We should be the perfect object partners **of God's heart.** Our purpose is to fulfill our responsibility to become the object partners of love for God.

Purpose has to do with love, life and lineage. That sums up the purpose, accomplishing the Three Blessings. What is the Fall in this light? We failed our responsibility. The Fall exactly perverted the

love of God. It was the abuse of love, creating false life and false lineage.

|| The sovereignty of Satan means he claims the lineage of all humankind || What is the sovereignty of Satan? It means that he can claim the lineage of humankind; he is taking the position of the false parent. That is deeper and more profound than if you just change the head of state, the government, the political order. Lineage means the familial order, where the emotions and the ideal of love is involved. The corruption is in the lineage, it is in our whole being. We are really sinful. We are breathing the atmosphere of Satan; the blood of Satan is flowing in our veins. That is the result of the Fall.

The further outcome of the Fall is spiritual death, which is also passed on to all humankind. We are ignorant of God, ignorant of our true purpose. Satan easily exploits that ignorance and keeps us under his dominion. That is the starting point for fallen human history.

Restoration History

What are the major principles in history? Human beings are fallen. **God's purpose, which He never forgets, is for human beings to be His object partners in love.** Human beings have to be restored, back to the original ideal, which happens at the eschaton. Fallen history **is the history of God's providence of restoration. The work of restoration is like starting on the bottom of the ocean and putting one stone after the other and making a mountain.** In our time, we see just one little stone peeking out of the ocean. No-one sees it, but there is an enormous foundation underneath it.

Through history we experience the heart of God: History is a testimony of the heart of God. It shows us in specific events how God was advancing restoration. **God's heart is revealed as a**

parent who wants to embrace us with His love, as our Heavenly Parent who moves heaven and earth to advance the providence of restoration.

How is restoration being accomplished? Through indemnity. The principle of restoration through indemnity is the key to unlock the mysteries of our past.

How do we define indemnity? Indemnity is related to sin, to the Fall. Indemnity works from the principle that whatever happened at the Fall has to be reversed. The history of restoration follows the principle of restoration through indemnity, but then, more concretely, it has to do with reversing the situation of the Fall. Eve was tempted by the Archangel and gave in, and fell. Eve can be restored only by being in a situation of temptation but **not giving in, and upholding God's standard of love. Adam was** tempted by Eve and fell, so the only way Adam can be restored is that in a similar situation of temptation he rejects that illicit relationship. Indemnity is always related, in its most internal, fundamental level, to the restoration of love. Fallen love needs to be brought back to the ideal of the original true love.

There are many mysteries in the Bible and all scriptures, leading us to wonder, **what is God's intention, God's plan? The simple answer** is that God wants to show us that restoration happens based on the principle of restoration through indemnity. It is the living relationship between God and human beings which is the focal point. The providence of salvation is focused on the restoration of the broken relationship between God and humankind, which is a change of heart. This change of heart brings forgiveness and reconciliation.

Redemption, then, is the **restoration of humankind's lineage** through true love. How is it done? If we are spiritually dead, the

only thing that can give new life to us is rebirth. If we died because of the Fall, only rebirth can give us new life. Therefore, we need parents for our rebirth; True Parents who can give us rebirth as true, unfallen human beings.

|| God-centered sexual love in marriage changes the lineage and is the means of salvation || Unification Theology states that we are really sinful, we are sinful from our blood, from our lineage. Our original life, original purpose, is corrupted. The path of salvation is opened up in rebirth through the Holy Marriage Blessing given by True Parents. This is the way to full salvation, overcoming that corruption. God-centered sexual love in marriage is the means of salvation, changing the lineage.

It is not just the sexual relationship, the physical act. It is not a mechanistic type of thing, just go through a ceremony and then we are all saved. The heavenly sexual relationship means real unity **with your partner. You have to bring God's love to your partner, and meet on a spiritual level which can draw God's presence**, and then unite in that spiritual state of oneness with God. It is a lifelong task. But at least we see what is shining through, the change of lineage. We see the fulfillment, building up to a new lineage of God where the ideal of marriage can be accomplished.

|| Restoration of our original human nature entails the realization of the ideal of true love || Restoration of original human nature is defined as the realization of the ideal of true love. That is the restoration of the human lineage, and then goodness can be multiplied and the ideal which God originally wanted to share with us can be achieved.

This is not just a nice thought, some distant dream, projected into the future. The eschaton is happening right now. God prepared during these past 2000 years, allowing Christianity to survive

through elevating Christ, glorifying Christ, so that there would not **be a disintegration of the faith. That was God's responsibility.** In the Completed Testament Age, it is the cooperation between God **and human beings, the fulfillment of both God's and human beings'** portions of responsibility, that brings about the consummation to the history of restoration.

Removal of Fallen Nature

The first step in restoration of fallen beings is to overcome our fallen nature and remove Original Sin. That means we have to be restored to the situation before the Fall. As human beings in our fallen condition, the main barrier to relating with God is Original Sin. We know God is there, but we cannot feel Him, we cannot connect with Him, because of this Original Sin. Therefore, that barrier has to be removed.

We need objective help to do this. We cannot save ourselves. We are trapped. We are dependent on objective help, from the outside. Even so, we have to be careful still to affirm our human portion of responsibility. Despite the magnitude of corruption through our

We need objective help to be saved, but salvation is not automatic; we still have our portion of responsibility

fallen nature, even as we are aware of our sinfulness and Satan is pushing us down and we are in need of this objective help, still there is our portion of responsibility. There is something we have to do. We have to respond to a path which is opened for us. It is not automatic that we receive full redemption. As much as we see the seriousness of sin, at the same time we say human beings have responsibility. We are invited to walk the path of restoration. We have freedom to choose to do that. We have original nature, and we have responsibility.

Unification Theology focuses on that portion of human responsibility. For us, in our daily life of faith, the constant challenge, every day, is to ask ourselves, what is that responsibility? How can I overcome my fallen nature and accomplish what my ancestors could not do? As fearsome that doctrine of human responsibility may appear, it is a gift from **God. It is through God's** grace that we have that opportunity, that possibility to do our share, to reverse the old order, to restore what our ancestors could not do and so liberate them from their suffering. This whole question of responsibility is the liberating factor for our lineage, for our own ancestors and our own process of restoration, overcoming our **fallen nature and freeing ourselves from Satan's control.**

What does it do for us in our life of faith, and our process of **salvation, that we know about Satan's confession, that we know his** identity? What is the decisive element concerning the identity of Satan, and what gives us the strength and power and confidence **that eventually we will win over Satan's temptations** and his abusive love? In the Christian tradition we also know about Satan. Jesus drove out demons, and he struggled and fought with Satan himself. In practical terms, what is so different from before?

Knowing Satan's identity means we can accuse him of his crimes, instead of being accused by him. Once we realize that we are claimed by Satan, in that abusive form of love, then to escape requires us to overcome that **accusation. The word "Satan" itself means "accuser." He is the one who accuses** human beings before God, and always tells God, **"Look your children love me more than you, so they belong to me."** The claim is having a relationship of love. Now we know his identity, know of his abusive love and all the havoc he has been causing in the sexual arena. Because of his crime, we can reverse the situation of being claimed by Satan, of being accused by him. By knowing the identity of Satan as the original abuser of love, we can now accuse Satan before God.

In the past we were accused over and over again, and we were dominated by that guilt and that fallen nature which we inherited. Now the origin, the source of this fallen nature, has been made **known, and Satan's identity is clear. That in itself is already a weapon, an instrument for overcoming that accusation.**

Here is a metaphorical example told by Peter Koch, an early Unification missionary in Austria: In the past, our situation can be compared to someone going into the supermarket and being hungry and grabbing a fruit and eating it. Right away someone appears and takes them before the judge, accusing them. They were eating the apple and so they have to be punished. Now, in the meantime this person who was eating the stolen apple found out that the one who accused him is a murderer. They found out the true identity of the accuser. The next time it happens and they are **accused of stealing an apple, then the person can say: "It's great to see you again, I know your identity, I'm happy to go to the judge with you, because I know your real crime, I know who you really are. I am happy to get my punishment for my transgression, but I am really looking forward to you getting your rightful punishment, your judgement."** That is a really different situation. From this courtroom metaphor we can realize how important it is to know the identity of the accuser, Satan.

The key point about Satan's identity concerns the spiritual Fall and the sexual act between Eve and Lucifer. We know he seduced and sexually abused Eve. We also know Satan's fallen natures; his identity in that sense. If Satan tempts you, and wants to keep his dominion over you, to escape you have to show in the mirror who he really is; reveal his identity. You have to turn around the accusation. You cannot just let it happen and be dominated. There has to be some kind of a reversal.

There is temptation all around us. People think sinful behavior is natural, especially in the sexual field. All kinds of illicit sexuality is around us; the whole culture is saturated with it. People get used

Abusive sexual activity is not normal, it is not **God's plan; such** deviation is a result of the Fall

to it, and think it is normal, that it is natural. If we reflect on the situation in more depth, look for its origin, we see it is not orderly, **not God's original plan**. There was a deviation at the Fall, and the way it happened is through that fallen archangel. Knowing his identity can reverse this

atmosphere of sexual misconduct. Through that knowledge, we have a tool to deal with the abusive love that is shown in its most blatant form in the abuse of sexual love.

Unification Theology focuses on the purpose of creation, the primacy of true love, and the Three Blessings God gave to humankind at the beginning. Against that background we realize how serious our fallen nature is, that we have Satan as our ancestor, that we are part of this fallen lineage. Knowing the identity of Satan, and the Three Blessings, what steps can we take to deal with our connection to Satan?

The first step in freeing ourselves is to subjugate Satan

The first step is to subjugate Satan. This has to do with my personal responsibility to gain freedom from this bondage. It relates to the First Blessing: Freedom is our individual responsibility. Whenever

Satan accuses and attacks, we have to develop the strength and determination to subjugate Satan, to create a realm of liberation, the freedom where we can develop as true human beings.

The second step is to separate from Satan

The second step is to separate from Satan. This means that any kind of impure love cannot have any effect on us. It means purification and separation from Satanic

influence. This is connected to the Second Blessing; the restoration of true love between husband and wife, and the creation of the family.

The third step is to elicit Satan's voluntary submission. This has to do with restoring lordship over creation, which is the Third Blessing. The point **here is Satan's voluntary submission. We**

are to be so purified, one with God, that our superior love would convince Satan that his abusive love no longer affects us and that he acknowledges us as sons and daughters of God, and gives up his claim on us. That is his submission, the third step.

To do all this, we have to address the four Fallen Natures. In practical terms, how do we accomplish that, overcome our fallen nature?

Where are we confronted by our fallen nature the most? In marriage, by our partner. It is hard work to make unity with our spouse. Why? Because we confront one another in our self-love. We confront one another at the roots of our fallen condition. To grow out of that we need each other; we challenge each other to overcome our fallen nature and develop our true God-given original nature. We act as messiahs to each other.

Preoccupied with our own view and not taking God into account, we tend to complain, we are envious, we are arrogant and defiant. There is fallen pride at the root. We try to deceive others, we act falsely, we slander others, we spread lies, we cheat, we are not truthful, we are rebellious. We hold onto our **view and neglect God's** viewpoint, and insist on our own convictions.

How should we change this? To start with, instead of complaint, we need to have gratitude. Gratitude invites God. Instead of envy, appreciation. Instead of criticism, respect. Forgiveness, mercy,

truthfulness, empathy, these are the key to harmonious relationships.

The desire for sexual love is a good desire, required for the Second Blessing of marriage and family. However, if we act on it with our fallen nature, we are leaving our position and our responsibility in relationship to others. Then we have misdirected desire, irresponsibility, laziness, betrayal, lust. This leads to fallen acts, including abusive sexual behavior, like adultery, incest, homosexuality, and so forth.

As single adults, chastity is required in preparation for marriage, but once we are married, purity takes the form of fidelity to our spouse	As single adults preparing for marriage, we have the responsibility of chastity and purity, but as a couple, marital chastity and purity mean fidelity to our spouse. Purity does not mean denial of sexuality. It
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means to offer up the gift of sexuality to God, and have God as the center of the union between husband and wife. God-centered marriage, not celibacy, becomes the means of our redemption.

Our salvation requires us first to separate from and defeat Satan, end his rule over fallen human beings, and end his evil influence. Then, we still have responsibility to use our free will to live within **the realm of God's heart**. Each person has to walk the path of restoration and harvest the fruit of this objective redemption which is accomplished through True Parents. We need to fulfill our portion of responsibility, pay indemnity, receive the Holy Marriage Blessing, establish a heavenly family, and become lords of creation.

True Love

Given that true love is so important in the restoration process, let us reflect some more on the nature of love.

Love is the strongest power in the universe. It is like fire; it is wild and tremendously penetrating. We can understand love by thinking of a fire which can do good only when it burns in the fireplace. If the fire is all over the house, there is no joy! It has to be in the fireplace. Then you have the warmth, homey atmosphere, everything in place, absolutely right. We need order in love, to keep it in the fireplace. When there is order, there is stability and good results.

Love functions in relationship. There is a subject partner and an object partner. We exist in that polarity of subject and object partners, and we relate constantly to each other as human beings. But more importantly we relate to God in that partner relationship. God is the subject partner, and we as human beings are the object partners.

As the subject partner loves the object partner, the object partner returns beauty. This is the reciprocal relationship: love and beauty. The more beautiful we are, the more joy we return to God. That is the way we love God, by giving beauty to God. The initial impulse comes from God; that is the impulse of love reaching us as human beings. Then, as we use our human freedom responsibly, and are creative in growing as unique personalities, in our perfection we fulfill the Three Blessings, and through that we give ultimate beauty back to God. God can see His own being totally reflected in us, and so that enhanced beauty intensifies the love, and more love can come from God and we can respond with more beauty and more love.

From our point of view, of course, we say we love God as well. We give love to God by doing our best in our life, loving our neighbor, loving creation, exercising lordship, fulfilling the Three Blessings. **The happier and more fulfilled we are, the more God's happiness is increased.**

|| Joy is experienced || How does joy come about? There is
|| in the element of || always an element of surprise in the
|| surprise in a loving || loving relationship. Human beings,
|| relationship || created as unique beings with free will,
represent an element of surprise that
opens the door for the experience of true joy. My partner is
unpredictable, different from me. There is excitement. There is
uniqueness, the element of surprise. True joy is generated with that
freely given response.

|| The relationship || Another way of expressing the same
|| of love involves || situation is that there is an element of risk-
|| risk-taking || taking. That is exactly what God did in
creating us as human beings. The hope was
that we would become the object partners of God, responding to
His love. Through the love in the marital relationship between
mature man and woman, God was to fully express Himself. He took
the risk to give everything of Himself to us, so that we in the fullest
form would be able to respond to His love. That risk could be
rewarded in a positive way through our maturation and perfection,
or the risk could go the other way by our rejection and abuse of
God's gift, which unfortunately is what happened through the Fall.

When you love someone, you reach out to that person, you give
your heart to that person, you are vulnerable to that person and
their response. In the marital relationship, what brings joy is that
you take the risk to love your spouse by trying to be different, to
be more loving yourself. You stick your neck out for them. When
your spouse understands and responds, then real joy can come. In
order to develop our love towards one another we take the risk of
discovering each other's personality, the depth of each other's
heart.

There is courage involved in this relationship. We risk being
rejected, which creates scars in our heart and spirit. How many
times does it happen in a marriage relationship that partners hurt

each other? The reason that they feel so deeply hurt is because they trust each other and they open up to each other, trusting that they will treat each other kindly and lovingly. But as the harshness of life comes on us, we say an unkind word, we are so busy, and we have to do so many things, we are not sensitive to the feelings of our partner. Then we hurt each other, so we close up, and it takes a long time to heal again.

We need a strong relationship with God to go through that. And trust. You take the risk because you trust. You see the possibility that the other fulfills your expectations. You respect one another as human beings who can draw the love of God. In the same way, God is trusting us. He is continuously inspiring us to move forward in our growth. Trust is not a one-way street. As we believe in God, as we trust God, in the same sense God trusts us and believes in us. God believes in us, because we are created to become **God's** object partners and co-creators.

There is some readiness in us to relate, there is an original imprint, there is original nature. God created us for that purpose, to partake in that most exhilarating, joyful, fulfilling experience when **God's** love embraces us. This happens not just in an abstract manner but in a very real way through our spouse in the marital relationship. This is the very center. It is where God wants to dwell. **God's love** is then actualized in our horizontal relationships, and in the highest form as perfected husband and wife.

Love is self-communication. God is communicating Himself, in order to understand Himself. We cannot understand ourselves just by ourselves. We understand ourselves in partnership with someone else. Therefore, we are messiahs to each other as husband and wife. We see our fulfillment through the other. That is self-communication, which is the real source of self-knowledge and self-enlightenment.

The horizontal love of human beings in the marriage relationship perfects the love of God

The horizontal love we experience as human beings, especially the perfected horizontal love which comes about in the marriage relationship, the power of that horizontal love perfects the vertical

love of God. The constant interaction, the horizontal love, when I love my spouse with all my heart, when I can fulfill the Second Blessing, that ideal of the family centered on God, that would perfect the love of God. Can you believe that! The perfection of the love of God comes about through the horizontal relationship. The fulfillment of love horizontally in the marriage relationship completes and perfects the love of God.

Why? Because the **fullness of God's creativity comes to fruition** as we become co-creators, not just of ourselves, not just of our conjugal relationship, but through that act of procreation our **children are born, establishing God's lineage forever:**

Based upon God's providence, my husband and I have called women to take the lead in the creation of families that embody God's original plan—families in which the wife lives for her husband, the husband for his wife, the parents for their children and children for their parents. **Such a family will overflow with love and God's blessings will come to stay.**⁶⁹

We experience God's love in the family, in the heart of children, conjugal heart, and parental heart

We are God's children; God created us in the child position but He also allows us to become parents. He allows us to raise children ourselves. Within the family paradigm we see the reflection **of God's love on those different levels.**

⁶⁹ Hak Ja Han Moon. *Mother of Peace*, 250.

We have love of children for their parents, we have the conjugal love between husband and wife, and finally we have parental love to the children. **We experience the reality of God's love expressed** in the family.

All creatures are connected with God through the love of human beings. God created human beings to be the microcosm, to be that center of the cosmos through whom the love of God is disseminated in creation. God created human beings with the ability to find beauty in creation and in all the creatures. Because of that beauty, we feel joy. The realization of joy in the relationship between human beings and creation enhances the beauty of human beings **in the eyes of God. God's love** then flows more fully through humankind and that fullness of love is then passed on to the created world by human beings fulfilling lordship in a responsible way—taking care of the creation, not exploiting it.

Creation has the ability to respond to the love of human beings. As Paul mentions in Romans 8:19, "the creation waits with eager longing for **the revealing of the children of God.**"

Human beings are to **communicate God's** love to the created world

The true dominion of human beings over creation is missing in this fallen world, and so the creation is suffering. Also, the creation around us, exists with a purpose which is mainly to serve us, to allow us to reach our perfection. Speaking from an ideal point of **view, human beings should have the ability to communicate God's** love to the created world. Through that relationship, both we human beings and all creation fulfill our original purpose.

God reveals Himself through creation. If we have total oneness between our mind and body then we would resemble that **relationship between God and creation. We become God's** instruments in creation. God works through us in the created world, and we can then assume true heavenly dominion because of our own oneness with God.

|| The essence of heart is a desire for relationship || God is essentially a God of heart. The essence of heart is a desire for self-communication, for relationship. That is the essence of heart. It is a stable, unitive power which brings everything into order. Whatever springs forth **from God's heart, through His creative will, is always stable and will** actually accomplish its purpose. The heart of God has the desire to communicate, to create the loving object partners which human beings should be and will be.

The Kingdom of Heaven

Does Unification Theology have the practical application to create the Kingdom of Heaven, the ideal world of human beings fulfilling **their purpose of creation? How do we live in oneness with God's heart?** How do we do it in practice?

Before the Fall we were called to fulfill our responsibility, being **obedient to God's commandment, and to reach** perfection, becoming an object partner to the love of God. That is what perfection means. It is a highly dynamic relationship, not a static, motionless perfection. It involves a vibrant, loving relationship with God. Restoration brings our relationship with God back to the original order, as God intended it. Then there is an ongoing creative process to reach our goal of perfection. We still have to invest ourselves and walk the way of the Principle to reach perfection, reach our goal.

|| In the Kingdom of Heaven, we still have to invest ourselves to reach perfection || In the Kingdom of Heaven, once we learn not to do evil things anymore, not to abuse love, it still requires investment to reach perfection. To become a wholesome, loving individual means to use our God-given talents and to struggle and to sweat with great effort to accomplish that goal. It is like

climbing up a mountain, it is exhilarating but it takes effort. It does not come by itself. Investment is needed.

God did not want us to receive His love in an infantile, passive manner. It is that exhilarating experience of total investment which can unite us with the love of God. Of course, if the conditions around us are heavenly, if there is no evil, the process is greatly facilitated. We would help one another, we would always encourage one another in our spiritual growth, in manifesting true love, acting within the realm of the heart of God. In that way it is obviously a more positive experience to achieve the ultimate purpose of creation than when we are struggling as fallen people on the path of restoration. Having others ahead of us, past the point of restoration to the level of unfallen Adam and Eve, working to achieve that complete perfection, that makes the goal attainable.

The twentieth century saw the arrival of the eschaton, the **"Last Days,"** with the appearance of the one who was to restore Adam and the one who was to restore Eve. They both accepted their missions and the marriage supper of the lamb took place in 1960. We are in the midst of the

In the twentieth century, we saw the arrival of the eschaton; True Parents appeared on the earth

eschaton. True Parents are here. They want us to be totally **embraced within their family, God's family.** That is the goal of full restoration, that we as human beings accomplish our God-given potential.

The eschaton is not when God saves all of humankind. It is when the Kingdom of Heaven is near, is at hand, as both John the Baptist (Matthew 3:2) and Jesus proclaimed (Matthew 4:17; Mark 1:15). **This means that God's responsibility is complete: God** has prepared the environment and sent the Messiah. In fact, God has done this several times; there have been **several attempted "Last Days":**

God sent His beloved sons and daughters to this earth in His endeavor to establish one true nation. But to this day we have not prepared the foundation upon which to restore this nation of oneness. After each attempt to achieve it ended without success, God continued to send His people to earth to initiate, conduct, and conclude His work successfully. God has worked through history for this purpose.⁷⁰

Noah and his family were chosen by God to survive the catastrophic Flood, an apocalyptic event. After the Flood, God made a covenant with Noah and blessed him and his family:

God blessed Noah and his sons, and said to them, "Be fruitful and multiply, and fill the earth. The fear and dread of you shall rest on every animal of the earth, and on every bird of the air, on everything that creeps on the ground, and on all the fish of the sea; into your hand they are delivered" (Genesis 9:1-3).

This blessing given to Noah and his sons repeats the Three Blessings given to Adam and Eve, marking a new beginning to human history. Unfortunately, his sons made a mistake and Noah cursed Ham and his lineage. It was another failure to establish the Kingdom of Heaven.

Yet, God did not give up on humankind. He made a covenant with Noah that: **"Never again will all life be destroyed by the waters of a flood; never again will there be a flood to destroy the earth"** (Genesis 9:15). The rainbow is the reminder that God will never destroy us, never give up on us.

Thus, many generations later, Jesus came with the messianic mission. He reached individual perfection, fulfilling the First

⁷⁰ Sun Myung Moon. *Cheon Seong Gyeong*, Book 12, Chap. 2: The Structure and Settlement of Cheon Il Guk, Sect. 2, 6.

Blessing, but he was unable to marry. Again, the Second and Third **Blessings remained unfulfilled and God's Kingdom was not** established on the earth.

In the twentieth century, Sun Myung Moon and Hak Ja Han accepted the mission to bring an end to the history of restoration **and establish God's Kingdom. They received God's blessing on their** marriage and gave birth to children and grandchildren, a new lineage.

The fulfillment of the eschaton, the time we are living in, means the **way has been opened for us to dwell in God's kingdom. We** have been given the keys to the Kingdom of Heaven that Jesus talked about in Matthew 16:19. However, having the keys does not mean a door is opened to a magical land where we will automatically dwell in peace and harmony with God for eternity. Where would this **magical land be? It must be on earth, because we pray "Thy kingdom come, Thy will be done on earth as it is in heaven."** But we have been everywhere on this earth and we have not found such a kingdom!

The kingdom must be built by human beings. It is not given to us on a platter; we are to be the co-creators of this kingdom with God. Jesus said that the Kingdom of Heaven is among (or inside) us (Luke 17:21). That means it starts with each one of us, with our families, and expands from there.

It is not enough to have one person, or one couple, or even one family accomplish the First and Second Blessings. It is the responsibility of all humankind. We need pure families. We need stable marriages and families. We have to restore culture from our innermost experience of the love of God in the family.

We have to clean up hell. We have to liberate even the most evil **people from Satan's bondage. Through liberating people, we liberate God's heart. We become Tribal Messiahs to those who can** receive this opportunity from us. That is universal salvation, for us

and for our Heavenly Parent. Only then with the Third Blessing be accomplished and the Kingdom of Heaven finally be established on the earth. Then, we will all dwell in *Cheon Il Guk*.⁷¹

|| The Kingdom of Heaven will not be here until we all fulfill our responsibility || Is the Kingdom of Heaven here? Have all human beings restored? Sadly, no. When will this happen? We do not know. What we do know is that it depends on the cooperative effort between God and human beings. It is up to us to fulfill our responsibility. Our failures delay and prolong the providence of restoration.

God's heart was damaged and pained by the Fall, just as ours were. But His heart is unbroken and His love for us, **God's children**, is unbreakable. God does not give up on His ideal, on us. God does not even judge us; we judge ourselves when we recognize the **standard of God's love**.

As object partners to God's heart, living with the heart of God, it is not just a matter of sharing with God in a vertical parent-child relationship, there is also sharing love horizontally with all humankind. Then, **human beings are also to share God's love with** all of creation. This is the world of heart.

When restoration has been completed and we live as the **object partners of God, in the world of God's heart, there is no need for** judgement. The heart does not judge; the heart just loves. The culture of heart is without judgement because all are living with the heart of God, according to the standard of true love. This is the **Kingdom of Heaven, the kingdom of God's heart**:

⁷¹ In Korean, the Kingdom of Heaven is *Cheon Il Guk*, literally the nation where two people are united as one. It is the original world God envisioned, with nothing to do with the Fall. It is the heavenly kingdom.

When we reach the standard of perfection, we can **enter the realm of God's direct dominion. When I say the word "direct," I really mean direct. Thus, we can also have direct dominion over the heart realm of life.**⁷²

⁷² Sun Myung Moon. *Cheon Seong Gyeong*, Book 11, Chap. 5: Ceremonies and Holy Days, The Holy Days and Anniversaries, Sect. 1, 6.

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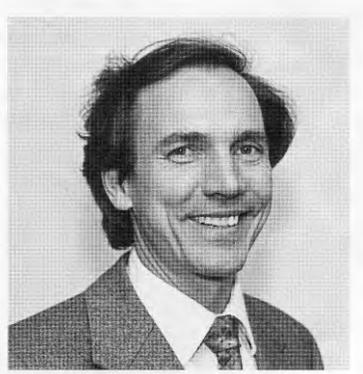
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About the Authors

Dietrich F. Seidel

Dietrich Seidel was born in Austria; his father was German and his mother Austrian. He showed a keen interest in both science and religion from an early age, even considering becoming a priest. Instead, he began his studies in engineering at the Vienna University of Technology. Later, he returned to his study of religion, gaining his



Masters from the Unification Theological Seminary (UTS) in Barrytown, New York and his Doctorate from the University of St. **Michael's College in Toronto, Canada.**

A diligent and reflective scholar, Dietrich taught students on three continents: North America, Europe and Asia. He was awarded a grant from the Templeton Foundation for developing a course on **"Science and Religion."** His publications include *Eternal Life in the Spirit World* (2017) co-authored with Jennifer Tanabe, *Beloveds, Forever Together: Letters of Eternal Love* (2017) co-authored with Elisabeth Seidel, and *Spiritual Guidance for Daily Life: Sermons by Dietrich F. Seidel* (2018). Beyond his lifelong interest in theology, Dietrich developed a passion for marriage and family enrichment, expressed both theoretically through his studies of such thinkers as Friedrich Schleiermacher and in practice through the many seminars and workshops he conducted together with his wife, Elisabeth.

Visit their website at www.dietrichfseidel.com

Jennifer P. Tanabe



Jennifer Tanabe was born in Scotland and earned both her Bachelors and Doctoral degrees in Psychology from the University of Edinburgh. She moved to the United States as a postdoctoral **fellow at the University of Minnesota's** Institute of Child Development.

She currently works as a freelance educational consultant, editor, and writer of both fiction and non-fiction. Her publications include *Contemplating Unification Thought* (2013), *Eternal Life in the Spirit World* (2017) co-authored with Dietrich Seidel, *The Quest to Pass on our Religious Tradition to the Next Generation* (2019) co-authored with Rollain Nsemi Muanda, *The Ideal Family To Be or Not To Be: Testimonies of a Life of Faith* a biography of David S.C. Kim (2010), and *The Cosmic Art of Yuichi Tanabe* (2020). She has published a book of short stories, *The Catalpa Tree Fairy and Other Stories* (2016), and continues to work on her first novel.

She is married and has one adult daughter. Her husband, Yuichi Tanabe, is an artist, inventor, and musician and hails from Japan. They live in the Mid-Hudson Valley of New York State.

Visit her website at www.jenniferptanabe.com

Unification Theology is a new understanding of God, based on the revelation received by Sun Myung Moon. Co-authors Dietrich Seidel and Jennifer Tanabe reflect on what this new theology reveals about the nature of God, the purpose of our lives, and the significance of the present age in human history. The reader is invited to join them on their quest to see the world through the eyes of the heart, and in so doing to experience the true love of God.

As a new and unfolding field of theological study and research, Unification Theology invites and calls for creative interpretive efforts to explore and reveal its magnitude and depth. "Reflections on Unification Theology: Revealing the World of Heart" by Dietrich Seidel and Jennifer Tanabe is a stimulating work of exactly this kind of exploration.

~ Thomas Selover, President, SunHak UP Graduate University, S. Korea

Dr. Seidel's latest posthumously published work is a remarkable achievement. Throughout his book, sparks of creativity and inspiration make an otherwise heavy subject readable and vibrant.

~ Robert Selle, writer, Washington DC

This book is a finely written exposition of Unification Theology, written for Christians with some theological background. ... One of the best aspects of "Reflections" is its emphasis on God's heart.

~ Dr. Andrew Wilson, Unification Theological Seminary

"Reflections on Unification Theology" is an accessible book that offers profound insight into the heart and mind of God.

~ Jonathan Heinrich, Austria

"Reflections on Unification Theology" presents the teachings of Rev. Sun Myung Moon and Dr. Hak Ja Han Moon in clear and lovely prose. ... This book provides gentle enlightenment, something the world is deeply in need of.

~ Tyler Hendricks, Ph.D., Educator

