

Unification Theological Seminary Affirmations

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The Unification Theological Seminary symbol represents unity and theological study. The outer ellipse represents the principle of give and take; this principle is the foundation of all existence and activity. The upper spire is a pinnacle pointing upwards toward God. The central circle represents the central point around which all things take place. The lower element is a pen, symbolizing writing, study, and the Word. The four arms represent the whole earth and all time - east, west, north, and south, and spring, summer, fall and winter.

Preface

Within the past several years, major groups of American clergymen and theologians have issued appeals for and statements of theological affirmations. After the opening of the Unification Theological Seminary in September of 1975, a group of students in the first class of the Seminary felt inspired to produce such a set of theological affirmations based on the Divine Principle which is the theology of the Reverend Sun Myung Moon. The twelve articles of theological affirmation are the result of this student effort. This project was initiated and completed by students, not by professional theologians.

We have three purposes in writing and presenting these affirmations. First, we want to re-inspire theological discussion from new points of view in hope that ultimately all Christianity may be again renewed. Second, we want to show in an irreligious age and to an irreligious society that it is again possible to find hope and inspiration in theology and religion. Third, we want to help provide a theology that can stimulate unity among People, families, sexes, races, nations, and churches, so that a new inter-faith movement among all the people of God may be initiated.

Each of the twelve articles presented here is necessarily an abbreviated statement on the given topics. We solicit comments and questions about each of them. These affirmations are presented to all scholars, theologians, clergymen, and people of good will everywhere for consideration and discussion.

We commend these articles to you in the name of God and in hope for true joy and brotherhood.

1. God. There is one living, eternal and true God, a Person beyond space and time, who possesses perfect intellect, emotion, and will, whose deepest nature is heart and love, who combines both masculinity and femininity, who is the source of all truth, beauty, and goodness, and who is the creator and sustainer of man and the universe and of all things visible and invisible. Man and the universe reflect His personality, nature, and purpose.

2. Man. Man was made by God as a special creation, made in His image as His children, like Him in personality and nature, and created to respond to His love, to be the source of His joy, and to share His creativity.

3. God's Desire for Man and Creation. God's desire for man and creation is eternal and unchanging; God wants men and women to fulfill three things: first, each to grow to perfection so as to be one in heart, will, and action with God, having their bodies and minds united together in perfect harmony centering on God's love; second, to be united by God as husband and wife and give birth to sinless children of God, thereby establishing a sinless family and ultimately a sinless world; and third, to become lords of the created world by establishing a loving dominion of reciprocal give-and-take with it. Because of man's sin, however, none of these happened, therefore God's present desire is that the problem of sin be solved and that all these things be restored, thus bringing about the earthly and heavenly Kingdom of God.

4. Sin. The first man and woman (Adam and Eve), before they had been perfected, were tempted by the archangel Lucifer into illicit and forbidden love. Through this Adam and Eve willfully turned away from God's will and purpose for them, thus bringing themselves and the human race into spiritual death. As a result of this Fall, Satan usurped the position of mankind's true father so that thereafter all people are born in sin both physically and spiritually and have a sinful propensity. Human beings therefore tend to oppose God and His will, and live in ignorance of their true nature and parentage and of all that they have lost. God too grieves for his lost children and lost world, and has had to struggle incessantly to restore them to himself. Creation groans in travail, waiting to be united with the true children of God.

5. Christology. Fallen mankind can be restored to God only through Christ (the Messiah), who comes as a new Adam to become the new head of the human race (replacing the sinful parents), through whom

mankind can be reborn into God's family. In order for God to send the Messiah, mankind must fulfill certain conditions which restore what was lost through the Fall. Restoration takes place through the paying of indemnity for (making reparations for) sin. Human history is the record of God's and man's efforts to make these reparations over time in order that conditions can be fulfilled so that God can send the Messiah, who comes to initiate the completed restoration process. When some effort at fulfilling some reparation condition fails, it must be repeated, usually by someone else after some intervening time-period; history therefore exhibits a cyclic pattern. History culminates in the coming of the Messiah, and at that time the old age ends and a new age begins.

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7. Resurrection. The process of resurrection is the process of restoration to spiritual life and spiritual maturity, ultimately uniting man with God; it is passing from spiritual death into spiritual life. This is accomplished in part by man's effort (through prayer, good deeds, etc.) with the help of the saints in the spiritual world, and completed by God's activity of bringing man rebirth through Christ (the Messiah).

8. Predestination. God's will that all people be restored to Him is predestined absolutely, and he has elected all people to salvation, but he has also given man part of the responsibility (to be accomplished through man's free will) for the accomplishment of both His original will and His will for the accomplishment of restoration; that responsibility remains man's permanently. God has predestined and called certain persons and groups of people for certain responsibilities; if they fulfill, mankind will be blessed and these people will be glorified, but if they fail, others must take up their roles and greater reparations must be made.

9. Jesus. Jesus of Nazareth came as the Christ, the Second Adam, the only begotten Son of God. He became one with God, speaking the words of God and doing the works of God, and revealing God to the people. The people, however, rejected and crucified him, thereby preventing his building the Kingdom of God on earth. Jesus, however, was victorious over Satan in his crucifixion and resurrection, and thus made possible spiritual salvation for those who are reborn through him and the Holy Spirit. The restoration of the Kingdom of God on earth awaits the Second Coming of Christ.

10. The Bible. The Old and New Testament Scripture are the record of God's progressive revelation to mankind. The purpose of the Bible is to bring us to Christ, and to reveal God's heart. Truth is unique, eternal and unchanging, so any new messages from God will be in conformity with the Bible and will illuminate it more deeply. Yet, in these last days, new truth must come from God in order that mankind be able to accomplish what is, as yet, undone.

11. Completed Restoration. A proper understanding of theology concentrates simultaneously on man's relationship with God (vertical) and on man's relationship with his fellowmen (horizontal). Man's sin disrupted both these relationships, and all the problems of our world result from this. These problems will be solved through restoration of man to God through Christ, and also through such measures as initiating proper moral standards and practices, forming true families, uniting all peoples and races (such as Orient, Occident and Negro), resolving the tensions between science and religion, righting economic, racial, political and educational injustices, and overcoming God-denying ideologies such as Communism.

12. Second Coming or Eschatology. The Second Coming of Christ will occur in our age, an age much like that of the First Advent. Christ will come as before, as a man in the flesh, and he will establish a family through marriage to his Bride, a woman in the flesh, and they will become the True Parents of all mankind. Through our accepting the True Parents (the Second Coming of Christ), obeying them and following them, our original sin will be eliminated and we will eventually become perfect. True families fulfilling God's ideal will begin, and the Kingdom of God will be established both on earth and in heaven. That day is now at hand.