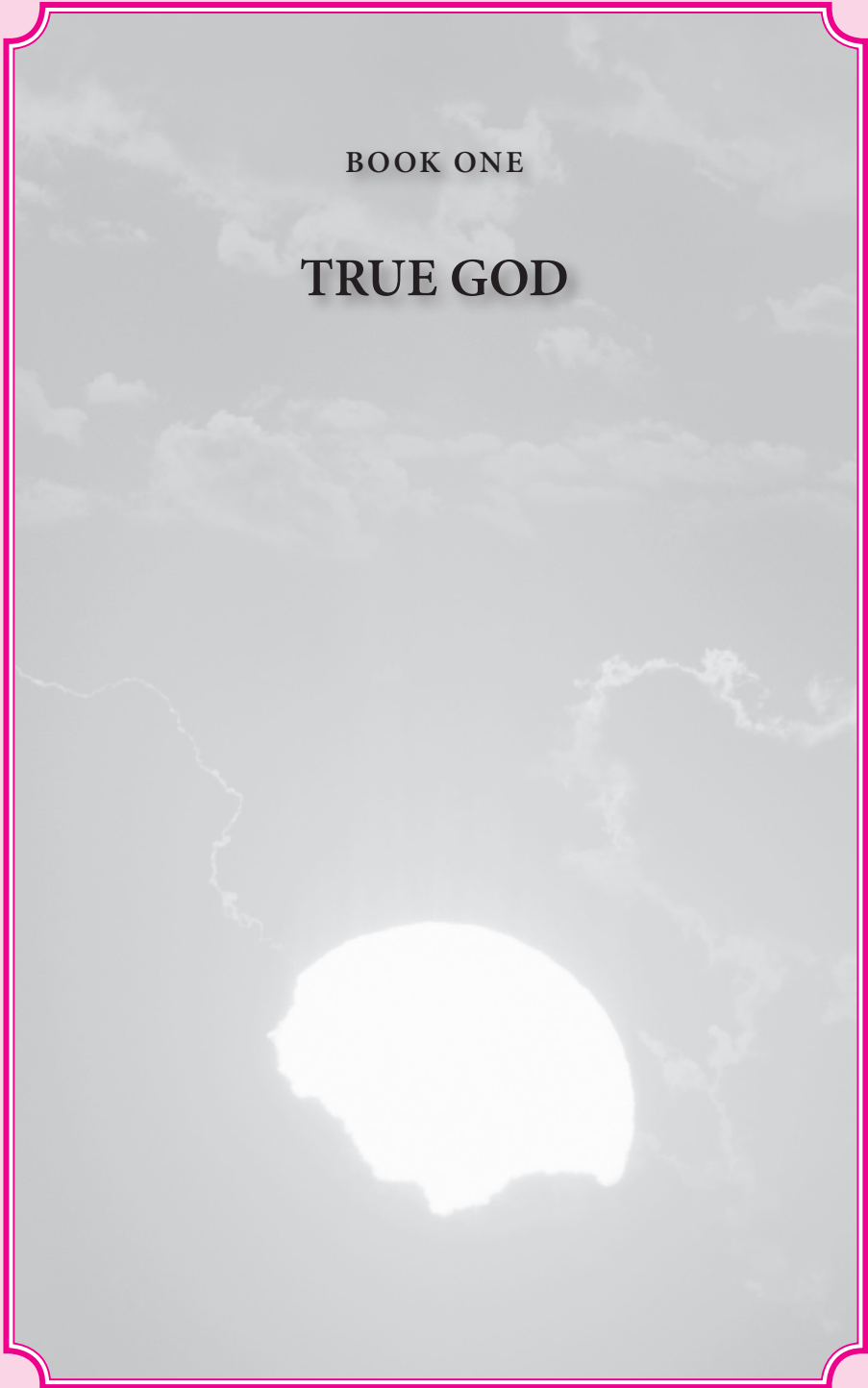


BOOK ONE

TRUE GOD





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CHAPTER ONE

The Original Being of God

Section 1. God Is the Incorporeal Subject Partner

1.1. The incorporeal God

God is without form. If we should conceive of Him as large, He is infinitely large, and if we should conceive of Him as small, He is infinitely small. (35-156, 1970.10.13)

Does God really exist? Can God be felt as more real than the pain that makes you say “ouch” when someone pinches you, or more real than the experience of eating when you are hungry? This is the question. When we know that God truly exists, all problems will be solved. (89-72, 1976.7.11)

We have a mind. The mind is invisible and may not appear to exist; yet it exists. Does it exist in the head, or in the heart? Mind exists throughout your body, with not even one cell within your body where it is not present. The same is true for God. Because this world is like His body, He is present everywhere in the world. (38-242, 1971.1.8)

You cannot see God. Can you see energy? Since God is the original body

of energy, you cannot see God even in the spirit world. (105-193, 1979.10.21)

The wise, all-knowing, and omnipotent God thought that it was most convenient to rule as an incorporeal being who could move around freely in the midst of things.

Since God has no form, He can pass through things at will without any problem. God may come to your body and pass through it, but you would not notice. When you doze off, God may walk on your body as He pleases without you noticing. How convenient! So it is plausible to say that God chose to remain invisible because He thought that it would be most convenient. (138-167, 1986.1.21)

We are normally unaware of the air around us. The air is there, but we do not feel it. If we unaware of the air circulating around us, how can we be aware of God?

It is most convenient for God to remain invisible. At the same time, He has to be more than big enough to wrap around this huge universe. Although God is without form, He requires a mind that is bigger than this universe. (138-167, 1986.1.21)

Do all of you here have love? Do you have life? You all have sperm or ova to continue your lineage, don't you? Do you also have a conscience? Then, have you ever seen love? Have you seen life, lineage or conscience? Although you know they exist, you can neither touch nor see them. You can know about them only by feeling them through your mind and heart. Likewise, when you are asked whether God exists, or whether you have seen Him, you cannot say that you have not seen Him. (275-13, 1995.10.30)

When God is in your heart, your heart knows it. When God is in your heart, you can break through the protective walls and communicate with the saints who died thousands of years ago. You can do this when the eternal God comes into your heart. You cannot capture eternity through time; time exists within eternity. That is why even though we cannot see God, our hearts know Him. (41-285, 1971.2.17)

How does God love? This is a difficult question to answer, isn't it? Since God is without form, He can go anywhere – inside a lady's eyes, inside her heart... He can go everywhere. There is nowhere He cannot go. Then, where does God live? Where is His home? God's home is in the middle of our heart. God's masculine heart lives in the heart of man, and God's feminine heart lives in the heart of woman. (128-325, 1983.10.2)

Suppose that God, who is omnipotent, all-knowing, and controls all of

heaven and earth, were here. With His power, He could blow away Mt. Taebek and put a hole through the earth. Do you think you could survive watching such a God?

So it is good that God is invisible. If He were visible, your nerves would tremble and you could not survive for even one hour. So you should be grateful that God is invisible. This is not a laughing matter. What I have told you now comes from my own poignant experiences. It is an account from my own experiences, not those of others. (38-244, 1971.1.8)

What if God decided to remove all the air in the world, leaving only one gallon? It would be a naughty method, but if God did that, world unification would be no problem. Perhaps He would be able to do it in five minutes. If God took away all the air and asked, "Will you unify or not?" all humankind would shout in unison, "We will!" God could unite the world in an instant using this method, but we are thankful that God does not do that with the air. Without air we cannot live. Air is absolutely necessary for life. Yet people gulp air like thieves without feeling grateful for it. (38-244, 1971.1.8)

If God, the great Master of heaven and earth, were visible to human eyes, wouldn't people fight each other to capture God? There would be no way to stop the battle. So it is good that God is invisible. America and the Soviet Union would fight, each claiming God as theirs. They would. Who would be able to stop

the fighting? The all-knowing God stays invisible lest such fights break out. To wish that God were visible is foolish. It is better that He is not. (41-285, 1971.2.17)

This universe is veiled in mystery. This great universe is some 21 billion light years across. One light year is the distance light travels in a year. Light can circle the earth seven and a half times in one second, so you can begin to conceive of how far light travels in a year. Then, how large must the Master be who can rule this huge universe? If God had a body, how tall would He be? If God is as large as we say He is, would He be able to drag His cumbersome body around? How inconvenient it would be if He had to lumber about like that! Every time He moved the universe would fall over in surprise. God is a wise being. This is why He decided to be an invisible Lord. (138-167, 1986.1.21)

Have you ever thought about God's weight? How heavy do you think He is? How many kilograms does He weigh? Perhaps billions of tons? If He were that heavy, He would have a big problem trying to move around. But it is ideal for God that He is incorporeal. Even if you carry Him inside your wallet, you will not feel any weight.

Since He has no form, He can even go in and out through the eye of the smallest needle. In other words, He can move around at will. Being infinitely large yet also infinitely small, He is free to move around anywhere in the universe. (136-106, 1985.12.22)

If you have something you consider most precious, you will want to carry it with you at all times. You will not want to be separated from it even for a moment. Then if God, the greatest treasure of them all, was in your possession, where would you like to attend Him? Is there a store room where you can store Him securely, where you can attend Him? That place is none other than your heart and mind. The human heart and mind form the store room where God can be safely attended. (41-285, 1971.2.17)

Since God is without form, the conclusion is that He should give more importance to beings with form than He does to Himself. Only then will things begin to turn. Conversely, human beings should value their invisible mind and God more than their bodies. (111-49, 1981.1.18)

1.2. In the beginning we naturally knew about God

If humankind had not fallen, and we had been born through parents of original goodness, there would be no need to argue about whether God exists. People would naturally know from birth. Babies begin sucking as soon as they are born, when they sense their mother's breast in front of them. Do they need to learn how to suck while in the womb? They automatically know how to do it.

If human beings had not fallen, they would naturally recognize and cultivate their relationship with God, and automatically understand that their position

is to advance towards Him. But the Fall has made people forget everything. This is why the world is in doubt as to whether God exists. This is a tragic fact. (20-306, 1968.7.14)

Human beings are the masterpiece among the created beings of the universe. How great a masterpiece are they? They are superb beyond imagination. That being the case, when the absolute God created them, should He have created them in such a way that they do not know what He says, sees or feels? (53-51, 1972.2.8)

If Adam and Eve, who resembled God, had become the parents of humankind, they would have recognized God's constant presence in them through His works. Had that happened, there would be no doubts about God. If the Fall had not occurred, we would be able to sense God's presence at any time, and He would appear right away whenever we called Him. If we reach that level, who will deny His existence? No one.

(Blessed Family - 307)

God's existence is not just a matter of words. From the perspective of the subject-object partner relationship in the Principle, we do not need to prove that God exists. Rather, the position we must establish is that God existed before we had cognition of Him and that He rules over all our senses and over everything to do with us.

Awareness of this is more important than anything else. The basic rule is that

awareness precedes knowledge, not the other way around. When we are cold, we first feel cold before we think, "I am cold." We do not first think "I am cold" before we feel it. Isn't that so? Likewise, because God exists, you must be able to feel His existence with your cells. Reaching that state is what matters. In other words, the issue is how we reach the state in which we can experience these things. (58-291, 1972.6.25)

You should be able to cry out "Father!" even in your sleep and even when you are by yourself. When in your daily life you forget to eat or sleep, and exclaim "Father!" with a deep longing, you will be able to hold His hand. Magical things will happen. When you call out "Father!" He will embrace you.

You must know that in your life of faith, the most precious thing is how you tap into those feelings that bring you those deep experiences. The degree and amount of your experience and feeling can be the measure of your faith. If you have such a heart of love, when you determine, "I must accomplish this," God will already be supporting you even before you ask, "Heavenly Father, please be with me." Feeling His support, you will say, "Thank you, God!" (58-297, 1972.6.25)

The Unification Principle teaches that God is the invisible, absolute Lord with dual characteristics in harmony. As a being of dual characteristics, God created Adam and Eve as manifestations of His duality. He intended to be their ver-

tical center when they grew up and connected horizontally through love. In other words, when Adam and Eve reached maturity, God's masculine characteristics would have entered Adam's mind and God's feminine characteristics likewise would have entered Eve's mind.

This does not mean that God is divided. God can be present in Adam's and Eve's minds because He is the Lord with dual characteristics. (138-245, 1986.1.24)

We say that God is a being who harmonizes dual characteristics, don't we? But I have not yet talked about Him as a unified being of love in addition to one harmonizing the dual characteristics. We need to add the fact that He is the unified being of love. (223-268, 1991.11.12)

Section 2. The Incorporeal God Needs a Body

2.1. God created Adam and Eve in order to assume physical form

Why does God need a form like Adam? All things have a form, but God is an invisible being. God has no form whatsoever. If we conceive of Him as large, He is infinitely large, and if we conceive of Him as small, He is infinitely small. Although all things of creation manifest with a certain standard form of that being, and although they manifest with a substantial body resembling that being, God cannot rule them directly. Hence, the substantial world of creation needs a substantial being with the

character and form of the Master. God should have dominion over the infinite spirit world as well as over all things on earth. To be able to govern the archangel, beings with various forms, and even invisible beings, God needs a central aspect, that is, an external form. This is why God created Adam. (35-156, 1970.10.13)

God's purpose in creating a human being was to have dominion over the incorporeal and corporeal worlds through him. God must form a relationship with a being that has personality. Thus, with the perfection of Adam, God's image, that is His external form, is perfected. When God created Adam, He intended that Adam's shape, looks, character, and other characteristics should resemble His own as he stood at the center of the incorporeal world. Without a form, He could not have dominion over the world of form. (35-156, 1970.10.13)

Why did God create Adam and Eve? He did so to have a body. God, as an incorporeal being, cannot love His physical children without becoming a father and mother with a substantial body. God's purpose in creating Adam and Eve was, first, for the incorporeal God to acquire a body through Adam's body.

Second, in assuming a substantial form, He would experience a vibrating jolt to His being. Mere words cannot express the feeling. God wanted to feel joy through the stimulation of this impulse.

Third, God's domain does not extend over any area because, as the

vertical Father who occupies the central axis, He seeks to expand on the horizontal plane. (232-210, 1992.7.6)

You cannot see God even in the spirit world. God is not visible. Can you see energy? Since God is the original Being of energy, He cannot be seen even in the spirit world. He has no body. Hence, in order to guide and govern the physical world, He must assume physical form. What kind of God is He?

If, instead of falling, Adam had grown to maturity, flourished on earth, and gone to heaven, he would have become God who still retained the form of Adam. Hence, the invisible God and visible Adam would have become one. Then, Adam's laughter would have been God's laughter and the laughter of the universe. (105-193, 1979.10.21)

As an invisible deity, God cannot feel any stimulation from this universe. No matter how great a stimulus comes to His mind, as an incorporeal being, He will not feel inspiration. As these invisible aspects are the same, they cannot stimulate each other. When two conflicting things, like hot water and cold water, come together, there is a reaction, isn't there. God needs that kind of stimulation. (141-37, 1986.2.16)

God is invisible even in the spirit world. He has no form. Thus in order to become the corporeal parent of humankind, God has to acquire a form. Without form He cannot become the center. (222-337, 1991.11.7)

God's final purpose of creation is to acquire a body. Since the incorporeal God cannot govern the physical world, He must appear with a body as the Father and Mother of all humankind. He must assume a physical form in order to relate to created beings as subject partner and object partner, and thus feel stimulation through His sensory organs. (25-342, 1969.10.12)

As a being without form, God cannot rule over the physical world, although He created it. He therefore needs a body. God's purpose of creation is to acquire a body and become a substantial parent. That was to be Adam and Eve.

Had Adam and Eve reached perfection, God would have entered their minds and created a God-centered kingship. With the establishment of this kingship, the original Adam would have established the right of the parent, and along with that, the right of the eldest son. We would not have needed today's realm of the second son. Adam himself would be the eldest of the elder sons; likewise, Eve would also be the eldest of the elder daughters. This way, the two children would have become the parents of all human parents, and at the same time monarchs of the eternal world. (214-39, 1991.2.1)

Why did God give human beings a body? Why did He not just remain alone, without a body? Would that not have been much better? Why did God create the body, which has caused so many problems? God is a deity without

form. Such a God cannot be the ancestor of human beings who have a body. He has to assume a physical form, because He wants to relate to His children who have bodies. This is why Adam's body becomes like God's body. And so, God is elevated to an even higher stage, a world of a higher dimension than that of Adam's mind. (223-183, 1991.11.10)

Since God is invisible and has no form, He must manifest Himself by taking on a form. To rule over humankind and all things which do have form, God must take on the form of Adam and Eve. Then, once Adam and Eve and God become one, God's heart becomes the heart of Adam and Eve.

You must realize that when God would enter into Adam and Eve's heart and become one with them, He would, ultimately, be like Adam's internal master, or the internal Adam. (90-194, 1977.1.1)

Why did God create human beings? As this universe has physical form, God did so in order to manage and lead it through Adam and Eve, who would be the masters with bodily form. Since God is without form in the spirit world and cannot rule directly over the universe, He created humankind in order to assume physical form and become the King who can rule over His descendants, His children who are born in the world.

The face of this king was to be Adam's face. A king needs a queen. Who is the queen? Eve was to become the queen. Adam and Eve were to be the ancestors

in the heavenly world as well as on earth. (199-144, 1990.2.16)

2.2. Adam is the first ancestor and visible God

God created Adam and Eve, first, in order to have a body, and second, in order to perfect love. Had Adam and Eve reached maturity and become a physical incarnation of love by becoming one, God would have come into them. He would then have been the loving Parent of humankind.

The ideal world would have been realized when Adam and Eve, as parents in God's external form, multiplied children. Then, the spiritual world and physical world would be connected through human beings. Thus, God also created human beings for the purpose of connecting the spiritual world with the physical world. In this way, God would dwell in Adam and Eve through love as the true parent of humankind, the parent incarnate. He would also appear as the parent in the form of Adam and Eve after Adam and Eve went to the spirit world. (Blessed Family - 307)

Adam, created as God's body, would become the true ancestor of humankind. Adam, in other words, would be God incarnate. For the incorporeal God to have dominion over the world of physical beings, to be able to see and hear in that tangible world, He needs a tangible body. The one created to be God incarnate was Adam.

Then who is Eve? Eve was Adam's

wife, a wife with physical form. If Adam were God incarnate, Eve would be God's wife incarnate. Saying that the holy God would take a wife may sound shocking, but Adam was created as God's body and he was to take Eve as his wife. Eve, then, would have been God's wife incarnate. (22-279, 1969.5.4)

God needed Adam and Eve for two purposes. First, it was to enable the incorporeal God to appear in an external form. Second, He wanted to fulfill the ideal of love. Adam and Eve were to be the basis and essence of the incorporeal God's capacity to relate to the corporeal world with its visible external form. (92-147, 1977.4.1)

What good would come from the incorporeal God staying alone in heaven? An invisible God has no use. To be the Parent of humankind He has to be able to feel, with a body. You must understand that God inevitably had to create Adam and Eve as beings embodying His duality; He had to have a body in human form. (133-91, 1984.7.10)

When God becomes a father with bodily form, the invisible and visible become one. This symbolizes the universe becoming one. For this to happen, God created Adam and Eve with a bodily form resembling God's external form.

Adam and Eve would then be elevated to the heavenly palace and heavenly throne where God would dwell in their hearts as the King and Queen to rule over the earthly and incorporeal worlds.

In other words, God's kingdom is established. This kingdom is the kingdom of love. The spirit and body can unite only through love, and through nothing else. (143-93, 1986.3.16)

Eve was born as a princess and also as God's future object partner. God wanted to make her His partner in love, that is, His wife. Why is this? To share love God needs a body. God has no form in the spirit world. He appears as light, like the light of the sun that shines in the atmosphere twenty-four hours a day. God, as an incorporeal being, manages everything from above. But He would feel a great emptiness if, when looking down on human beings from on high, He was always reminded of the gap, of the impossibility of His incorporeal self having them, with their bodies, as His love partner.

For this reason, the incorporeal God created Adam and Eve with bodies as an absolute work of the ideal of love, and as His partners. Whose form does God take? God assumes the form of Adam and Eve. God is the internal Father, and Adam the external father; God is the internal Parent, and Adam and Eve are the external parents. (199-361, 1990.2.21)

God created heaven and earth in order to share love. Thus, the incorporeal God brings a man and a woman out onto the stage as incarnations of His eternal love. Those He brings forward as the central incarnations of love are humankind's true ancestors and the True Parents of goodness. You have

not had true parents, but today the Unification Church has the doctrine of the True Parents. (38-173, 1971.1.3)

Why did God create Adam and Eve? The incorporeal God cannot have dominion over this substantial world. The formless, invisible deity cannot rule over the visible world of created beings – the universe. For this reason, God must acquire a body, based on love. This is why He created. When He takes on a body centered on love, He can feel internal and external stimulation. Stimulation occurs. (166-232, 1987.6.7)

Since the invisible God has no bodily form, the True Parents represent His form. The True Parents are parents on the level of the individual, family, tribe, people and nation. In the future God will appear in the form of the True Parents in the spirit world. (98-224, 1978.8.1)

This teaching marks the greatness of the Unification Church. The greatness of Rev. Moon is that God wants to assume his form. (166-232, 1987.6.7)

God is without form. The incorporeal God has now appeared as a God with form. What is this corporeal God? It is what we call the True Parents, who have not fallen. (201-83, 1990.3.4)

Ultimately, since God is spiritual and without form, people can neither directly receive what He teaches, nor receive the experience of rebirth from God. Hence, God established central figures

so that people can be taught and experience rebirth through them. They are the corporeal and incorporeal True Parents. (91-101, 1977.2.3)

What was God's purpose in creating Adam and Eve? As human beings we have a body, but the invisible God does not. Without a body, God cannot govern the spiritual and physical worlds. Hence, although God exists, if He wants to manifest as the parent of humankind, He must acquire a body. God's representatives who have that body were to be Adam and Eve. God was to appear by assuming the form of unfallen Adam and Eve.

Therefore, while Adam and Eve are the first ancestors of humankind, they were also supposed to be God, who rules over heaven and earth. Adam and Eve were to be God in bodily form; that is, they had the responsibility to govern the world in the position of parents, assuming the external form of God who dwells in the eternal visible world. (133-91, 1984.7.10)

God's aim was not only for God and human beings to perfect a vertical love relationship as subject and object partners. He also sought on the basis of the perfection of their vertical love to bring the horizontal love of Adam and Eve to fruition.

When God comes as the internal parent, and Adam and Eve as the external parents achieve complete oneness with Him, in that moment the ideal of love is realized. As the invisible parent,

God becomes the eternal parent in the visible world by taking on the form of Adam and Eve. At this point, Adam and Eve would become the true parents and true ancestors. (135-10, 1985.8.20)

Section 3. God is a Personal God

3.1. A personal God with intellect, emotion, and will

Today, many Christians say that because God, the Creator, is a unique and absolute being in the position of the Most High God and the being of supreme goodness, He cannot have a relationship with human beings whom He created, that is, with created beings. In other words, they say His creatures are profane, whereas He is absolute and divine. But from the viewpoint of love, no matter how elevated and good God is, and no matter how lowly His creatures are, they must have the same character as God if they are to have a relationship of love. They must have the same heart. It means God must have the same personal qualities as a human being. (138-245, 1986.1.24)

What kind of deity is God? He is a personal God, with intellect, emotion, and will. Since what this personal God wants most is love, He created human beings as His partners in love. This is an amazing fact. (143-149, 1986.3.17)

How did God, the First Cause, shape human beings? He made us like Himself. He made us in His image. This means that the Father resembles us as

we resemble the Father. This leads us to the answer. In seeking to know about God, what might we find about His nature? If we conclude, "He is someone like me," we will be right on the mark. (127-233, 1983.5.15)

Whom do you think God resembles? If it is love that God needs, would He love something that resembles Him, or would He love animals, which do not resemble Him? God needs a partner whom He can like and with whom He can share love. If human beings are indeed God's partners, upon looking at the human race we are led to the conclusion that God must be a personal God. All His elements must be able to harmonize one hundred percent with those of humankind. God must be one who harmonizes all elements of the body and mind. This is why God must have the attributes of intellect, emotion, and will. (162-271, 1987.4.17)

If God exists, what kind of relationship does He have with human beings? To have a relationship with human beings, He must be a personal God. And to be a personal God, He must resemble human beings.

People have the attributes of mind and body. Then God, as their Creator, has to have similar attributes if he is to share with them a common purpose. This point marks the origin of the concept of dual characteristics. (167-243, 1987.7.21)

Do you think God has a personality as people do? If He is like a person, do you think He is a man or a woman?

Then, do you think He has the thing all men have dangling from them, or not? What kind of internal nature did I say God has? As the Subject of dual characteristics, do you think He has both the concave and convex parts or not? Have you thought about that? (181-203, 1988.10.09)

Do you think God laughs? Have you seen God smiling? Do you think God has eyes? Do you think He has a nose? How about a mouth or ears? Does He have a body? If you examine Christianity carefully you can see that Christians do not have a sense of this. They do not know if God has eyes. If you ask them, "Have you really seen His eyes?," they do not know. If you ask them, "Whom does God resemble?," they will answer, "What do you mean? God resembles Himself." What kind of answer is that? Whom does God resemble? His children. This is why God has to be a personal God. As a personal God, He demands of us the highest standard of character. What forms the base for the highest standard of character? It is measured neither by money nor by power, but by love. (182-59, 1988.10.14)

If God exists, He has to be a personal God; He has to be like a person. As a personal God He must possess intellect, emotion, and will. Based on these attributes, all His feelings and desires, and all of the goals He sets according to His will must become concrete. (174-162, 1988.2.28)

God knows everything. He is the supreme King of knowledge and power;

He is all-knowing and almighty. Furthermore, He is omnipresent; no place is void of His presence. What is it that He needs? Diamonds? He can make them any time. Gold or jewels? No. What God needs is love. If God were alone, would he say "Oh, I have love and it's great"? What is it that God needs? If God is a personal God then He must have a mouth; must He not? Then, He also must have a nose, eyes, ears, hands, feet, and a mind and heart. If God is like a person then He should have these attributes. (142-30, 1986.3.3)

What kind of person is God? He is omniscient, omnipotent, omnipresent, and could destroy or save the world with just one word. But we do not need this kind of God. What kind of God does our original mind desire? We would desire someone about whom we can say: "I cannot but love Him more than my own father and mother. Even if we have a righteous king or president in our country, He is even higher than they are." Presidents are changed every four years; they are good and bad, and thus difficult to respect. (147-271, 1986.10.1)

If God exists and comes to our world today, He must be a God of intellect, emotion, and will. Why? Because this is how human beings are. His intellect, emotion, and will, however, are not based on the human way but on the heavenly way. (9-291, 1960.6.12)

Can the absolute God be sad? Can the all-knowing and almighty God avoid sadness? Can He relate to sorrow?

These are serious questions that I cannot take lightly. We cannot maintain the view that the absolute God can be the father of humanity and yet never experience sorrow. There is a logical contradiction here, for it fundamentally distances God the Father from His children who have intellect, emotion, and will, and who experience the feelings of joy, anger, sorrow and pleasure. Therefore, God has to be the Subject who can feel joy, anger, sorrow and pleasure – even more than we can. (203-288, 1990.6.27)

There is no religious organization that correctly witnesses about God. If you talk about God, Buddhism and Confucianism are the same; they become dumbfounded. They do not know the personal God, with intellect, emotion, and will. The Unification Church asserts the oneness of God and man. This is a magnificent concept. (227-112, 1992.2.11)

Members of the Unification Church can be proud of the fact that we know God very well. We know God clearly. God is both a personal God with intellect, emotion, and will, and the Subject of love at the same time. We know this clearly. We know that the God of love is the center of heavenly heart and we know that the center of heavenly heart cannot vacillate. (210-314, 1990.12.27)

3.2. We need a personal God with whom we can be one

In addition to His intellect, emotion, and will, God has His own hopes, cir-

cumstances and heart. What are God's hopes, circumstances and heart? We need to know these fundamentals before considering humankind's situation. Armed with this knowledge, you will naturally and immediately understand people's original desire. Why? Because humankind's purpose is God's, and God's purpose is humankind's. Those who understand people's circumstances, hopes, and heart can also understand God's. (151-208, 1962.12.15)

We cannot talk about love unless God is a personal God. God needs to have the same qualities of emotion and character as human beings. Christianity, alone among religions, revealed that kind of God. The early Christians called God "Father." Becoming free and able to call God "Father" marked a great religious discovery. My explanation of God, as the internal and external Father who seeks to create a unifying authority through love that is incarnated in substantial form, takes the conversation to a new level, but the Christian discovery of God as the Father is amazing. Furthermore, it has created the base upon which the nature of God, in love, can be peacefully discussed and explored. Christianity has also promoted monotheism. For these reasons, as I see it, Christianity serves as the global religion that can unite the world. It is paving the way to unify the world. (139-239, 1986.1.31)

Although there are many religious paths today, the one religion that can penetrate the heart has not appeared

during the course of history. Because God exists, however, such a religion must inevitably appear. Some religions instruct in social ethics and morality and others teach about the infinite spirit world. However, there must be a religion that combines teachings on ethics and morality with those that describe the incorporeal world, uniting them upon the essential core of one heart. I have searched for such a religion and it is Christianity. Christianity is a religion of heart. Through the Fall, human beings lost God and forgot that God is our Father. We lost the substantial True Parents and Christianity is the religion that can reintroduce them. (9-140, 1960.5.1)

The final destination of philosophy is the discovery of God. What kind of God is He? He is absolute, unchanging and unique. In discovering God, we will find that He has to be a personal God, one needed by human beings. In order to have a relationship with us, God has to be a personal God who shares the inner and outer aspects of all our thoughts, ideals and will. He has to be someone who can deeply relate with us in all aspects of our being, emotional, volitional, or intellectual. Otherwise He has nothing to do with us. From this point of view, on the basis of the premise that He must be a God whose character includes human-like character, philosophy has not honored God. (138-142, 1986.1.21)

Whom does God resemble? His sons and daughters. Who are you? You are God's sons and daughters. You take after

God. And God is a personal God. Can God just be some shapeless entity? What is amazing about Christianity is that it has talked about a God of emotion and personality in terms of His character and love, and His intellect, emotion, and will. This is a great thing. It has also promoted monotheism. (177-274, 1988.5.20)

If God is a personal God, do you think God needs love? When we human beings are born as God's sons and daughters and call God "Father," we need the Father just as He needs us, and the Father needs us just as we need Him. (184-199, 1989.1.1)

If God is a personal God, what should be connected to Him? When you say "God," you are talking about something high, aren't you? Then, can your body be connected to Him? No. It is your heart that is connected. Human beings are to live with a vertical heart with the First Cause, the personal God, at the axis. Just as the earth rotates on its angle-adjusted axis and moves in its day by day, 365 day course around the sun, we should live revolving around God. This is how we should see it. (194-154, 1989.10.22)

God's existence leads naturally to the conclusion that this world has no hope for the future unless God's providence advances and is fulfilled. The Unification Church has emerged at this time in history to acknowledge the personal God with His perfected intellect, emotion and will, and to work with Him to realize the ideal world based on the

realm of heart. The Unification Church is clarifying, for the first time, the relationship between God and humankind. (213-302, 1991.1.21)

Section 4. God Is Our Father

4.1. God and human beings are related as parent and child

God and human beings are related as parent and child, but how did this relationship come to be? If you enter a mystical state and ask what the center of the universe is, you will get the answer that it is the parent-child relationship. What is the center of the universe? In short, it is the parent-child relationship. (48-208, 1971.9.19)

If you pray and ask God, “What is the center of heaven and earth, and what is the root of the universe?” He will say that it is the relationship between a father and his sons and daughters, the parent-child relationship. People who are ignorant of this will think that this refers to the relationship between a physical father and mother and their sons and daughters, but we are talking about the fundamental relationship with God. (19-158, 1968.1.1)

God created human beings because being alone brings no stimulation. Joy arises through a relationship. Alone, you cannot receive the stimulation of joy. When we stand in the position of God’s partner, we can finally receive the highest love and God’s internal nature is made substantial. If God is sorrowful,

humankind will inevitably be sorrowful. For this reason, the relationship between God and human beings is a destined relationship that cannot be severed. No matter how hard you research, this will be your conclusion. (God’s Will - 279)

I said that God and human beings are in a parent-child relationship, but what is special about this parent-child relationship? The highest place where father and son can meet is the central point where their love, life and ideals intersect. Then, love, life, and ideals are in one place. At that place, God is love, and so are we; God is life, and so are we; and God’s ideals are our ideals. The first place where these things can be established is in the parent-child relationship. (69-78, 1973.10.20)

When God gives us love, how much would He want to give? God’s love does not have a set limit. He wants to give infinitely. Even after giving everything, God still says, “Because of you, I want to live in you.” What is the essential element that makes this possible? It is love. God would be happy to live as a servant if that life were lived inside love. A father could feel joy even if he sees his beloved son defecate on his dining table. Love transcends law.

God has been continuously extending His love to people, but that doesn’t mean He will complain, saying, “I have given you everything without reserve. Why do you not give back? How can you be like this?” The God of absolute love is still frustrated that He has not been able

to give all the love He wants to. God cannot assert Himself absolutely into our lives. If God's purpose in creating man was to give perfect love, God would still want to pour His love into the human world even if He has been prohibited from doing so until now. The more we think of God as being so unconditionally giving, the better we feel. If God were someone who says, "I have given everything, so now you give back," we would not need Him. (36-77, 1970.11.15)

God is the Father of human beings, and human beings are God's sons and daughters. He created them by investing the core of His bone, the core of His flesh, and the core of His bone marrow in them. If they pull on God, God cannot help but follow. (20-207, 1968.6.9)

God created for the sake of love. That is why God likes to see a man and a woman loving each other. For this reason, God appears in the world of existence as the essence of love. (86-82, 1976.3.7)

A child is the fruit, the manifestation of the parents' love, an extension of their life, and the embodiment of the parents' ideals. Children are born on the basis of the parents' love, life, and ideals; thus, the more the parents see them, the more lovable they become, the more they become ideal people to relate to, and the more vibrant life becomes. (69-78, 1973.10.20)

Human beings are born through the relationship of love as God's absolute

partners. This is where God becomes the Father and we the sons and daughters. If there is a place higher than this, human desire would want to occupy that position. Since human desire seeks the best, if there is something better, God must give it to us. From this point of view, God is surely the Father of humankind and human beings are His sons and daughters. (48-205, 1971.9.19)

Clearly, God did not create us without value. If He had, He would be a strange God. Since God is the Absolute Being, He knows everything; if He had created us without knowing these things, He would be an incomplete God. But God is the Absolute Being and thus He created us as His absolute partners. (54-87, 1972.3.20)

What kind of being is God, the Creator of heaven and earth? He is a being of utmost goodness, the root of all things, and the Lord of love. Therefore, after creating heaven and earth, He wanted to give all the precious things in the whole universe to humankind.

If there is someone whom God can truly believe in, love, and entrust everything to, He will want to pass the most precious things on to him in their entirety. (13-247, 1964.4.12)

If God is our Father, He could not have wanted to create us as mediocre or incompetent creatures. As He created us to stand in an equal position, at the same level, as the all-knowing and all-powerful God, our conscience seeks the

highest and best. (53-224, 1972.2.28)

If God is the Absolute Being, why did that absolute being create human beings? It was not for the sake of money, knowledge or power. He created man because it was the only way He could feel love. From this point of view, God as the Father and human beings as His sons and daughters form an axis. If the connections for this axis are made, absolutely nothing can sever the relationship of loving oneness between God and humankind. (137-57, 1985.12.18)

In creating human beings, God completely invested Himself to fashion them into the most precious, ideal and perfect form. God created Adam and Eve wanting to exist for their sake, not His own. The time when God lived for His own sake advanced to the time when He existed for the sake of His object partner. An ideal being does not live for his own sake; an ideal being lives for the sake of others, for the sake of its object partner. This principle is the basic core of the universe. (69-81, 1973.10.20)

No matter how great, how absolute, and how all-knowing and all-powerful God may be, He cannot be happy alone. The words “happiness” and “it is good” make no sense when you are alone. You can say that it is good, or that you are happy only when you are in a relationship with a partner. Is there anyone who says he is happy when he is alone? No matter how all-knowing and almighty God may be, He is not happy when He

is alone. Let us say a good singer sings a song all by himself. Will he be happy? He needs someone to listen to his song. He will only be joyful when that give and take exists. Likewise, God also needs an object partner in order to experience joy. (65-20, 1972.11.13)

God, by completely investing Himself, created His object of love because He needed an object of love. You cannot love by yourself. An absolute being also cannot love without an object of love. Thus, God created human beings as such objects of love. He would not, therefore, create them carelessly. The Bible reveals that He created them through the Word, but He was not relaxed in His work. He created them by investing Himself 120 percent, hundreds of times over, through excruciating hardship and difficulty. (197-164, 1990.1.13)

When some Christians think about God’s creation of heaven and earth, they focus on God’s omniscience and omnipotence, and thereby believe, simply, that He created by His words. The creation did not, however, come into form by some type of magic. He created His sons and daughters by investing His entire being with a sincere heart. (65-20, 1972.11.13)

This is why we love Him. We, for the sake of comparison, will not fully love something for which we have not invested our utmost efforts and given our blood and flesh. We make something the object of our sincerest hope

because we have invested into it the core of our bone, the core of our flesh, the core of our thought, and the core of our entire being.

Where did God place the ideal starting point of creation? He does not tell us to give everything for His sake. Rather than trying to absorb us by saying, “You come and cleave to me,” He invests Himself. It is not “cleave to me,” but investment. In other words, He placed the starting point of the ideal upon the principle of existing for the sake of others. This is why God invested Himself for the sake of humankind. God exists for mankind’s sake. (78-111, 1975.5.6)

What did God mean when He said, “I am love.” He was teaching us to cherish love by night and day, while working, resting, dancing or crying. In like manner, He could say, “I have love, I have love in its entirety.” Having love in its entirety would mean that everything was invested into it. The one who cherishes love most is God. He has all of that love, yet once we have tasted it we are unable to let go of it even in death. (44-188, 1971.5.7)

As an omniscient, omnipotent, and omnipresent being, there is nothing God wants to withhold for Himself; He lacks nothing. Although He has everything, if there is one thing He values highest and takes the most pride in, it is love. There is nothing He needs apart from love. (108-223, 1980.10.16)

Where does the completion of the ideal of creation begin? It does not start

with God, but with human beings. It begins with the things of creation because the ideal of creation destines them to be. Humankind stands at the center of creation. For this reason, without human perfection, there is no perfection for God. This is because God and humankind are one. (149-9, 1986.11.1)

What is it that makes us one with God and His will? What is it that can unite with the central core of the Will that is complete rather than the Will that is in process? Is it God’s omnipotence? Omnipotence will not work. Is it His full authority? No. Then is it His omnipresence? Again, no. Then what should it be? God is alive and dwelling in the spirit world, transcendent of time and space. What is the center of His life? It is not His infinite power, omnipresence, full authority, or anything like that. God lives with love as His central focal point. This is how I see it. He has lived focused on love from the beginning and throughout His present course, and He will do so for eternity. This is because God feels joy when He has a true object of His love. (126-223, 1983.4.24)

Since God is absolute, all-knowing, and omnipotent, He has a storehouse of love which keeps replenishing itself even after He gives and gives. If we were to steal a lot of love from God’s storehouse and give it out day and night, will God punish us, saying “You, scoundrel, thief of love!”? Since God is all-knowing and all-powerful, He would say instead, “Okay, do that! That’s good. Take as much

as you want. Keep doing it forever. Even after you've been here at my storehouse, there is still some left. That is why I am God. That is why I am the Subject!" He will say, "I am the Subject Partner, and the subject partner must have more than he can give to the object partner. As the Subject Partner I must have more than I can give to you as my object partners; otherwise, I would not be God. That is what I am like!" He will again say, "If you want to steal love from me and distribute it like my power plant of love, I will supply as much as you need." If you then say, "When I run out, I will want to get more, so may I connect myself to Your pipeline of love?" God will say, "If you want, go ahead!" (116-240, 1982.1.1)

4.2. God is the closest person to you

What is the highest embodiment of all truths? Parents, husband and wife, and children are. There is nothing higher. Then, what is the center of truth? It is love. Based on this principle, what is the center of the highest truth? We say that God is the ultimate source of truth, goodness, love and life. What does all this mean? They all go to the same point – the establishment of truth requires love and life. For this reason, God is the deepest core, the ultimate source of life, love and truth. Then what kind of being is God? He is both our Father and Mother. The core is the parents. From this point of view, God becomes simply a person. (21-183, 1968.11.20)

God should have a white beard. That

would befit Him well. So God would be stroking His beard, and if the son were to say, "I like your beard long," His beard would become long, and if the son were to say, "I like your beard short," it would become short.

Since God is all-knowing and all-powerful, when He relates to men His face will look rough. To Adam, who likes masculine features, God's face will look masculine. To women like Eve, it will have an appearance women can like. (110-281, 1981.1.1)

Do you think God existed before the creation of heaven and earth, or not? Then how old do you think God is? It's okay for those who can only count up to the number seventy to say He is seventy. To such people, God will chuckle, "Ho, ho; I am seventy." When someone who can only count up to five asks Him how old He is, He will say, "Ho, ho; I am five years old" – because they do not know anything more. No matter how many numbers there are, God cannot be calculated in terms of numbers. He is beyond numbers. That makes you happy, doesn't it? This is how our God is. (173-252, 1988.2.1)

God also likes jokes very much. He likes humor. Who do you think the great king of humor is? It is God. He has a good sense of humor because He is all-knowing and all-powerful. Who is the great king who can make others roll around laughing, laugh until they burst and fall over? It is God. I am saying that this great king is God. (171-148, 1988.1.1)

Externally, God resembles men and internally He resembles women. While God is strong, all-knowing, and omnipotent, He also has a merciful heart that can embroider flowers on Buddha's smile. He should also have a heart like that of the most feminine woman. Only then will these two sides have life. (206-49, 1990.10.3)

God is the great Master of the universe, all-knowing and all-powerful; He is a being who lacks nothing and has many powers. Nevertheless, if a loving son of filial piety were to press his way to His bosom without asking, would He shout, "Hey, you! How well do you know me? What are you doing?" God might try to stop him, but if the son were to ignore God's protests and keeps pressing in, like he once did pressing in to snuggle up to his own father's chest, saying, "I wanted to place my hand on Your chest, just as I used to touch my father's chest long ago," what would God do? Would He feel offended? A father would be very happy.

As children grow up, they leave their parents' laps, go outside the house, and cross over rivers and mountains. Yet when these children come home, cross the threshold, put on their old clothes, and try to touch their father's chest, would the father feel good or bad? Even a grandfather on his deathbed would be happy and say, "Come, let me feel your touch." (169-76, 1987.10.25)

God is the Creator. Then, what is there to add to Him? What is there for

Him to pull in? If something is to grow bigger, it has to pull in and absorb something, or somebody has to add something to it. In other words, it either has to absorb something by itself or a third party has to bring something to add on. But when there is nothing to be added to God Himself and nothing for Him to pull in, how can God grow bigger by Himself? This is an important question. I have not discussed it because if I did, you would talk about it carelessly and cause problems. So please research this. I am giving you this as homework. Do some research; write a paper and I will grade it. (218-263, 1991.8.19)

How do you think the absolute God originally began? Do you think He was born all of a sudden, coming out quickly? Aren't you curious about this? If we talk about this, Christians will say, "Ooh, the Creator is holy, and this is an incredible insult." Stop that nonsense! Aren't you curious as to whether God came into being or has always existed as He is? We need to have a logical basis to go on.

Dr. Yoon! How did God come into being? Shouldn't someone with a doctorate in physics know this? Isn't it a shame if the holder of a doctoral degree covers his face like that? Unification Church members can only say, "God naturally exists," but this is not the case. God Himself also had to develop. This is the correct answer. (218-263, 1991.8.19)

What is it that has the power of the matchless beauty of creation? God must have studied this. Although God is

all-knowing and all-powerful, if He is a personal God, and is like a person, when He relates to love, He will want to go into it and sleep there in peaceful rest. God cannot always keep His eyes wide open and say, “You fool, do not rest. Work on restoration through indemnity day and night.” That’s God principle, isn’t it? It is just like breathing. When you exhale, you have to inhale. God also has to rest after work. It is because He wishes to feel the joy of rest that God works. Everything about God is connected to the mutual relationship of give and take.

(164-70, 1987.4.26)

If God exists, what kind of being is He? He is all-knowing, all-powerful, and His presence is all-pervading. That is good. He is omniscient, omnipotent, and omnipresent, and He can do anything. But however powerful He may be, and however good He may be at everything, what would happen if He told others to serve Him alone? There must be billions of people living in the spirit world; if God said to them, “I am all-knowing, almighty, and absolute, and you have to serve me absolutely,” what would happen? What if everything had to serve only God? Judging from the essence of our conscience, we would not be able to embrace that in the long term. It would inevitably create conflict. Your hearts would inevitably conflict with this in the future. (138-75, 1986.1.19)

The only partner that God can love is us – human beings. God cannot make another God among His creatures. Why?

You may think that the all-knowing and almighty God could create another God just like Himself. This may be possible, but what would happen as a result? The other God would eat with Him and follow Him around; they would work together and stand together. If God sat down, the other God would sit down together with Him. What would it be like if they acted exactly the same for hundreds of millions of years? Think about that. How stifled they would feel! Their eyes would turn inside out in less than a day. And how would they talk? How many days do you think they would talk with each other? Maybe not even three days. They would say, “Everything’s the same! This is killing me.” (141-26, 1986.2.16)

What is the center of religion? It is God. Of course, there are many names for God, but the name does not matter. God cannot be two. The root is one, therefore God is one. When people talk about God, they use different names to refer to Him because each nation has a different language. Yet the Original Being is one. (210-199, 1990.12.23)

Heaven and earth themselves did not come into being because they wanted to, but surely from some origin and through some motivation based on some source of power. Considering this on a higher level, there has to be a fundamental agent of power who, as a central subject partner, moves heaven and earth or creates things. We call this being God. His various names, given by different races and in different languages, do not

matter. This universe needs to have a center in any case. Although existing beings act and move around, the central being does not move around with them in their world. There has to be a central original being who remains forever fixed at the center of this world of relationships in motion. (154-298, 1964.10.5)

Section 5. God's Omniscience and Omnipotence Are Within the Principle

5.1. God's omniscience and omnipotence are based on principles

What was God's motivation in creating all things in heaven and earth? We have to consider the fundamentals of this. God needs no money. It was not for the sake of money, knowledge, or curiosity. It was not for the sake of power. There is nothing the omniscient, omnipotent and omnipresent God does not know. He is the King of wisdom, the King of ability, and the King of gold. He can make as many diamonds as He wishes. But God does not need diamonds. Why would He need them when He has them all the time? One needs something only when it is missing.

Through His knowledge God created the laws that control the elements of the universe, which move and operate under certain principles. In comparison to God's efforts to create those laws, the investment a scientist makes to discover just one minute aspect of one of them amounts to nothing. The quan-

tity of their work, the doctoral degrees earned, the boasting, and the fanfare pale in comparison.

Art is the same. Art is learned from nature; it originates from nowhere else. Everything is learned from nature, and there is nothing that cannot be found in nature. (182-121, 1988.10.16)

God is all-knowing and all-powerful, but what need does He have for power? Why would He need it when He is the one who can move the universe? He does not need power because He is the great King of power. In history, no matter how great the heroes were, they passed away, as did the kings and emperors of great nations; before their passing they were all dancing under God's authority. God does not need the money or knowledge that we human beings need. (176-165, 1988.5.9)

God Himself is absolute, omniscient, omnipotent, and omnipresent. There is nothing He does not know, and there is nothing He cannot do. Standing in such an absolute position as the Subject in possession of everything, what could He need? Although God is the Absolute Subject, He must have the heart to be an object partner as well as the subject partner. Why so? We do not need just the east; when there is east, we need west; when we have east and west, we need north and south; and when we have north and south, we need front and back and above and below. In this way, we seek to form a sphere.

This is why the universe moves based

on the model of a sphere. (201-12, 1990.2.28)

What kind of things do you think you would find in the universe? Do you think there would be diamond stars? If the all-knowing and almighty God created the universe, would He have created just one diamond star? (49-294, 1971.10.17)

What is it that God likes most? Famous scholars? There is nothing special about famous scholars. A scholar may say that he has researched this and that, but this is just reporting on the natural formulas and principles created by God – the scholar did not create them.

God does not even like scholars. Next, what about presidents? Do you think God likes Reagan, the U.S. president? What about a world president? God is the president of the universe. What would the all-knowing, all-powerful and absolute being need? God does not like power, either. What's next? Money? Don't talk nonsense. (141-247, 1986.2.26)

God is all-knowing and almighty. If He were to get angry and strike the earth, everything would be shattered to pieces. Even presidents of nations and people who are proud of their position would disappear without a trace at one shout from God. Does God need power? He does not. Power may be something rank and file soldiers covet. Who likes power? The devil likes it. (210-18, 1990.11.30)

Why do you think God created heaven and earth? If God said, "I tried creating you just to show off my power and

omniscience and omnipotence," would this sound good to you? Would creatures born through God's power say, "God, thank you for creating us with a stroke of your power"? If God said, "I created you because I am so wise," would you feel good? If God said, "I created you because I am rich with ability," wouldn't you think, "If God created me through His ability or wisdom, what is my joy, and what does it have to do with me? That's God's ability, not mine. That's God's wisdom, not mine. As for me, I am just so powerless..." Therein lies the problem with the emphasis on omniscience and omnipotence. (175-150, 1988.4.16)

Christianity today emphasizes "God, the all-knowing and the all-powerful Father," but omniscience and omnipotence work exclusively on the basis of principles. God does not do things arbitrarily or through unprincipled action. The laws established by the eternal God are eternal. He does not arbitrarily change what He has established. The authority and dignity of God, in His obedience to the law, is amazing. God is the first to follow, absolutely, the laws He has established regarding justice and the public good because they are in keeping with heavenly principles. After God, then all people are to follow, and then the universe. There is no alternative direction. Such is the ideal standard of man's creation. (162-184, 1987.4.12)

God cannot do it alone. Today's Christian ministers may think that the all-knowing and all-powerful God can

do things arbitrarily any time with the power of creation. But that is far from the truth. All existing things in heaven and earth operate by laws and principles. Even God cannot break them and act on His own. The president of this country must cherish the laws based on the constitution and those enacted through legislation. There is a major commotion here because this is not happening; isn't that so? (166-99, 1987.5.30)

This may sound strange, but if God wanted love, why could He not simply create it at will? It is because if He did, He would not be able to stand in His proper position. This is why He does not create love, and this is the same as saying He could not create it. Do you understand what I am saying? You may say, "Ah, but how can the all-knowing and almighty God be unable to create love?" If He did, we might come to find that either dualism or polytheism were correct. You may doubt it, but this is how it is. (173-211, 1988.2.18)

People these days talk about God's nature and say that God is absolute, all-knowing, almighty, all-pervasive, unique, eternal, and unchanging. But what is God going to do with His absoluteness? What is He going to do with His uniqueness? What does God's uniqueness have to do with us? These are major questions. What is God going to do with His omniscience and omnipotence? What is the relevance? What is He going to do with His eternal and unchanging essence? It may be good for God Him-

self, but it has nothing to do with us. The discussion becomes futile and useless, yet we cannot have blind faith. We have to clarify these matters. (223-261, 1991.11.12)

There is nothing God does not know. He is all-knowing and all-powerful, has full authority, and is omnipresent. But what does this have to do with us? I am asking what it has to do with us. You may say, "Oh, since He has full authority, it should be easy for Him to rule over me. Since He is omnipresent, it should be easy for Him to monitor me. Since He knows everything, He will analyze me thoroughly and leave no escape for me." What good would come from God ruling over us through His omniscience and omnipotence? (130-209, 1984.1.22)

With what does God govern heaven and earth? He governs through law, a law of governance through love. The universal law exists in order to support the means or way of governance. God created humankind because He longs for love. He could have gone on alone, without us, but instead, for some purpose, He did create us. What was that purpose? He needed and needs love that is stimulating and impulsively expressed. (121-103, 1982.10.24)

5.2. Only love is the absolute standard

There is one thing that immobilizes God. Is God not omniscient and omnipotent? Despite His omniscience and omnipotence, there is one thing He

cannot do as He pleases. What do you think that is? Is it that He is unable to make gold or diamonds? Would He lack power? There is one thing this omniscient and omnipotent being cannot do as He pleases. What is it? It is love. Love. Do you think there is love in my heart? Is there love in your heart? Basically yes. But if you were to go around saying, "My love, my love, my love!" to yourself all the time, you would be a crazy person.

(142-269, 1986.3.13)

Do you think God can attain love by Himself? Would the all-knowing, all-powerful and unique God say, "Oh, I feel so good!" all by Himself? Then we would have to say that God has also gone mad. Also, if I were to say, "Oh I'm so happy, my love!" based only on some feeling of love, people would call me crazy, wouldn't they? But if someone takes even a scrap of paper or handkerchief as his object and says, "Oh my beloved handkerchief!" who would speak ill of that person? The value and authority of an object partner that can represent the universe is possible only in the world of love. (142-31, 1986.3.3)

I am saying that even the absolute God cannot have love by Himself. Since love is found only in a mutual relationship, no matter how all-knowing and all-powerful God may be, He cannot possess love alone. Of course, He has the potential for love, but the signs and stimulation of love come only through another, not to God alone. This is love, the power of love. (138-245, 1986.1.24)

We pity widows and widowers, but why do we pity them? It is because although they have love inside, they have nothing to stir it into motion. However omniscient, omnipotent and omnipresent God may be, love does not operate when there is no partner. With whom does God, the Creator of heaven and earth, wish to have a relationship? He wants to engage in love with Adam and Eve. (130-21, 1983.12.11)

God likes love. What kind of love does God like most? It is true love. But what is true love? Where would we say true love has its root? Its root does not lie in God. This sounds strange, doesn't it? The all-knowing and all-powerful God is the Master of true love, and yet God does not want the root of this love to begin from Him. God thinks that He will plant the root in a person who can be the object of this love. (177-269, 1988.5.20)

For whom did God create heaven and earth, for His own sake, or for His creatures as His partners? Of course, we can say that God created them for His own sake, but we should know that He attaches great importance to the object partner, and this is the standard for all the creation. The subject partner among all object partners is humankind. God's thoughts were focused on humankind and on the happiness of all people. As for God Himself, He is an all-knowing and all-powerful being, isn't He? (109-268, 1980.11.2)

God is absolute, omniscient, omnip-

otent, and omnipresent. Then, can He also love as He pleases? No. God is also under the dominion of love. Then what can we say about God? Isn't God omniscient and omnipotent? If we ask Him, "God, are You not omnipotent?" God will answer, "I am omnipotent, but not when it comes to love." Why is God like that? (98-38, 1978.4.8)

God cannot be God by Himself. What fun could that be? Would He worry about food? Would He worry about sleep? Would He worry about clothes? He can have these supplied in whatever quantity He desires. He may want to get on a plane and fly around, but He would become bored within an hour. No matter how all-knowing and all-powerful God may be, and no matter how much He prides Himself in being so special, He would not find it satisfying. He is just like us. And God has no other choice. He must find the joy that derives from seeing something valuable that He made effort to create. (161-116, 1987.1.11)

What longing was it that led God to create? I am asking what it was that the Absolute Being longed for that caused Him to create? He is an all-knowing and all-powerful being who needs neither gold nor knowledge. There is nothing He lacks, and so I am asking what need made Him create human beings?

What was God's fundamental motivation for creating? It was not power, knowledge, or possessions. What did God lack? God lacked the basis for love. God, too, is unable to achieve love by

Himself. This is why love is the origin, the alpha – the motivation for the creation of heaven and earth. (149-149, 1986.11.21)

What kind of love does God need? God has love, but He can love only when there is a partner. All of you here, do you have love? But do you like saying, "Oh, wonderful! O my love!" all alone? Love only works when you have a partner. This is the basic rule of the universe. No matter how all-knowing and all-powerful God may be, without a partner He is a lonely and sad God. (94-262, 1977.10.1)

No matter how wonderful, absolute, all-knowing and all-powerful God may be, good things cannot happen when God is alone. The words "happiness" or "that's nice" do not make sense when you are alone; you can talk about joy and happiness only where there is a relationship with an object partner. No matter how all-knowing and all-powerful God may be, He cannot be happy when He stays alone doing nothing. Let's say that a good singer sings a song by himself. Would this make him happy? He needs someone to hear his song. We need to have give and take to feel good. Likewise, God cannot feel good by Himself. (65-20, 1972.11.13)

What is the origin from which God came into existence? From what could God have come? What is His beginning point? Is it omniscience and omnipotence, or absolute authority? What's the use of absolute authority? When He is alone, what's the point of having

absolute authority? There is nobody else anyway. If He, as the Absolute Being, is alone what is the use of knowledge? The important question relates to God's essence. And that is love, not a love that seeks to be served, but a love that seeks to serve. (218-263, 1991.8.19)

Even the all-knowing and all-powerful God surrenders in front of true love. No matter how great the president of Korea may be, he also surrenders helplessly in front of true love. When you really love your wife, would you want to bow down to her or not? You would do more than bow down. You would think, "Where in this universe did my wife come from? I cannot help loving her so truly." The thought of being without her would paralyze your limbs. It is painful to think of her not being there. How happy her presence makes you! Even the president will happily say, "My darling, please love me; I love you!" as he bows to the ground. At that moment, would that small lady sitting in front of him feel good or bad? (211-83, 1991.12.29)

No matter how all-knowing and all-powerful God may be, He cannot love all by Himself as He pleases. You may say that God can love as He pleases because He is all-knowing and all-powerful, but this thinking creates a big problem, because it leads to the argument that an object of love is not needed. For this reason, in order for God, as the absolute, central being, to feel the stimulation and joy of His own love, He needs a partner in love. (208-233, 1990.11.20)

Even God Himself needs a partner. He cannot realize love by Himself, either. If I were to exclaim enthusiastically, "Oh, I feel so good today," when no one is there, people would call me crazy, wouldn't they? But when there is a partner, even if I were to speak with enthusiasm it would make sense and fit the circumstances. However all-knowing and all-powerful God may be, what would be the point if He were dancing alone, saying, "That's good, good; oh, I like my love"? You must understand this. Even God cannot achieve love by Himself. He can feel stimulating love only when He has a partner. This is the issue. (141-106, 1986.2.19)

Among the existing things in the world there is no power that can match God's because God is all-knowing, all-powerful, and absolute. God is also eternal, immortal and self-existing. But what is it that God desires? It is not money, knowledge, or power; so what does God desire? There is only one thing God absolutely needs, something absolutely needed by both humankind and God. It is true love. (Blessed Family - 302)

5.3. Even God is absolutely obedient to love

Since God likes love, can He become crazy for love? Can the all-knowing, almighty, and marvelous God, who created heaven and earth, become crazy for love? There are times when a grandfather, who normally dominates like a tiger, meekly comes under the con-

trol of the small grandmother. What makes him do this? He does it because he is caught on the hook of love. Love has great power. This is why God helplessly surrenders in front of love. (137-84, 1985.12.24)

If the capable, all-knowing and almighty God exists, what kind of things would He like? The most logical conclusion is that, since God is better than human beings, He would inevitably like love. Then what on earth is God's love? Even before the beginning of time, God had the love that lived unceasingly for others, and He sought to practice that kind of love. (90-86, 1976.12.19)

You should be sons of God. In being God's sons, which path do you want to take? The path of money? Would God say, "I am all-knowing and all-powerful, and based on my great power you have to come into the parent-child relationship"? What about knowledge? These are peripheral matters. God wants to focus on love, and says, "I must be one with that love." You should say, "Only that love is the best." When you have completely occupied this love, even the powerful God of this universe will say, "Yes, yes!" (69-181, 1973.11.12)

However all-knowing and all-powerful God may be, can He order men and women to absolutely obey true love? To have a commanding presence as the Father, God should command, "I too absolutely obey true love, so obey true love just as I do." If God were to tell

His sons and daughters to absolutely obey true love without doing it Himself, would it make sense?

God, who occupies true love, would become a dictator. Only when God says, "Just as I eternally and absolutely obey true love, you sons and daughters must eternally obey true love," will they say, "Amen!" Otherwise, they would scoff, saying, "The Father lives as He pleases, and we have nothing to do but obey? Pooh!" There will be problems. Hence, we must establish the view that God, too, absolutely obeys true love. (211-84, 1990.12.29)

However all-knowing and all-powerful God may be, He absolutely obeys true love. How does that sound: good or bad? Would this true love be good when heard from the east and bad when heard from the west? It is good whether you hear it from the west, from the south, or from the north, from above, or from below. Day and night, throughout the four seasons, and beyond the time of our youth and old age, it will, for all eternity, be pleasing to hear the sound of true love. (211-75, 1990.12.29)

God, who asserts absolute power, is also looking for a place where love can settle, a place where love can stand. God, too, absolutely likes love. How much does He like it? More than His absoluteness, omniscience, omnipotence, and omnipresence. God will absolutely obey the laws of true love even if He abandons everything else. Only then, will it all make sense.

We say God is the Father of human-kind, don't we? Then, can this Father tell His sons and daughters to absolutely obey true love if His own life is not centered on love? This root principle is indispensable. Therefore, only when God Himself lives in absolute obedience to love can He educate His children saying, "You should live like this because I am living this way myself." (207-261, 1990.11.11)

The absolute God also thinks, "Although I am absolute, omniscient, omnipotent, and omnipresent, and have everything, I also want to live in obedience to something absolute." God, also, has the desire to live for the sake of others. Since God is like this, His love does not demand that others serve Him. He should not love in such a way that He asks to be served. (201-115, 1990.3.27)

On what basis will unity be achieved? Since God is omniscient and omnipotent, will it come based on His omniscience? How about knowledge? No. Then what? Power? Power won't work, either.

No matter how powerful spring may be, it cannot be other than a season in which flowers bloom. Although summer may be said to be powerful, it cannot be other than a season when the trees grow thick with leaves. In autumn, they will all wither away. Although autumn is said to be the season of harvest, it is unable to overcome winter. In order to overcome these limitations, the seasons need to always serve the sun as their center. In that way, serving the center, the four seasons all triumph; in no other

way can they unite.

What does this mean? When God, with the tradition of the Parent, enters a scene where the sons, daughters, sisters, and brothers are fighting and stands at the center and says "Do it this way," will they not unite? Those who say otherwise are out of their minds. (221-190, 1991.10.24)

Modern theology is doomed because it says that since God is all-knowing and all-powerful, He can also love as He pleases. Can I love as I please alone – without my dear wife? Can I? Those who say that I can are crazy. Then, can God love all by Himself? (209-81, 1990.11.27)

God is all-knowing and all-powerful. What would the world be like if there were another all-knowing and almighty being just like God, and the two came to love each other? They would not balance each other, and would instead run away from each other. Anything that became stuck between them would be unable to go back and forth; it would slip out at the side.

The weak gravitate to the strong, and the strong to the weak and only then will they fit exactly in the center, riveted together. The weak desires the strong, and the strong desires the weak.

Women who like effeminate men may as well die. The same goes for women who want to love effeminate men. When a woman touches another woman's hand, does she feel good? When women hold hands do they feel good? When a woman's soft hand holds another soft hand, how bad that must feel! How bad the feeling of the two soft hands must be!

It is worse than dying. So we can say it is like dying. (167-300, 1987.8.20)

Section 6. God is Omnipresent Through His Love

6.1. Only love freely traverses borders

God's heart is found not only in God's word but also in all things He created. In heaven and earth, God's heart is everywhere. This is why we say that there is nowhere that God doesn't dwell – that is, God is omnipresent. Since God's heart is found in the things you see, if you want to be in His heart you should have the heart to embrace those things and all that exists in heaven and on earth as yours. This is God's heart.

A person that reaches the highest point on the religious way is one who belongs within the heart of God. The one whose heart sings eternally even at the sight of a flying bird or a fragrant flower does not dwell among all things of creation but, rather, within God's heart. (8-180, 1959.12.13)

Then how do we feel God's presence everywhere? Feel the air as God's breath, and when there is a storm, feel it as the sweat God has shed battling to win over His course of suffering for the sake of the world. When you behold the sun, be aware that it symbolizes the life elements of the entire universe. Learn of God's love from the sun. God has provided nature as a textbook to help His beloved sons and daughters expe-

rience God's heart and to bring them joy. If there is someone who, at the sight of a leaf, can think to himself that it is like his own child, he is almost a saint. (59-101, 1972.7.9)

Since God is omnipresent, we want to resemble Him in His omnipresence; because God is omniscient and omnipotent, we also want to be omniscient and omnipotent; and since God is unique, we also desire to be unique. This is resemblance and because we resemble God we want to make ourselves like Him. We want to rule over all of heaven and earth. In all these things we closely resemble God. (26-167, 1969.10.25)

We should live a life of deep emotional experiences through love. So when God is sad, I would feel sad, and when God is happy, I would feel happy without even knowing why. As for a child of filial piety, even when he is thousands of kilometers away from his parents, his parents' love is always with him.

If we talk of God's omnipresence, where is God? He is not found in knowledge. Love, however is different. It is the parents' heart of love toward their children that makes omnipresence reasonable and possible. It is a heart that reaches beyond ultimate extremes.

On the path of love, the parent's love is omnipresent; there is nowhere outside its reach. This is possible only with love. Only love can completely govern the son. This is where omnipotent authority comes to bear. (59-101, 1972.7.9)

Love has wonderful attributes. Once

you stand in the position of oneness with God's absolute and unchanging true love, you receive the authority to be where God is and live with Him at any time. Then you will be able to see God even without closing your eyes. The one who has deeply felt God's sorrowful heart will stop in his tracks and weep bitterly; such a realm of deep feelings exists. Even in the fallen world, a mother's love is such that if her child has an accident far away, she can sense it. She will wake up shouting his name. Doesn't this happen often? (201-356, 1990.4.30)

Are arteries greater, or are veins greater? Which are greater? They are equal. Then, who is greater, God or human-kind? They are also equal. In terms of love, if God is the artery, human beings are the veins, so they have the value and privilege to be God's equal.

On what basis can we talk about uniqueness in heaven and on earth, and about omniscience, omnipotence, and omnipresence? On what basis can we say that everything has a connection with me? Based on love. This is something we can understand. (109-146, 1980.11.1)

Who is God? He is the King of the greedy. He is omnipresent, He is everywhere. So, He must be very greedy, because there is nowhere without His presence! We should not be calling Him greedy, yet He is very greedy. (121-70, 1982.10.24)

Do you think God has a way of being absolutely obedient? God has the per-

sonality of an absolute ruler and dictator. If He has no way to be absolutely obedient, although He may be able to govern at the higher level, He would not be able to govern at the lower level. The term omnipresence itself would become a contradictory term.

God resembles us.... Mothers and fathers resemble their sons and daughters, don't they? We say that God is our Father. God, too, wants to live in absolute obedience. If there were no way for Him to do this, God would be so lonely! (192-29, 1989.7.2)

If there were someone who viewed a painter's work and became spell-bound by day and night, shedding tears in amazement, would the painter be offended? The painter would want to invite that person into his living room, asking, "Why are you so inspired?" and have him tell his story. Would the painter think him crazy if he said, "Oh, this work is so good. I long to look at it and want to stay here with it"?

Although you may not understand God, judging from God's omnipresence, which fills the universe, He exists as love rather than as the Master of knowledge. Try to recognize anew and rediscover God based on the question, "How can I deeply experience the resonance of love in all aspects of life?" (59-103, 1972.7.9)

6.2. Love pervades the entire universe

God is an absolute God, but why is He absolute? It is because He absolutely

obeys love. Are you happy to hear that or not? Also, God is omnipresent. There is nowhere that His love does not pervade. (223-246, 1991.11.10)

God's love is more than enough to embrace the universe and it occupies the central position. God is the central being of love who maintains the greatest foundation. When God moves, the small things all have to move together. Everything is contained in one big circle, isn't it? That's why it makes sense to say that God embraces the whole world and entire universe. (205-33, 1990.7.7)

If God did not exist, the universe would be completely empty. It would feel empty. But because God exists, the universe is completely full. Why? Because there is love. Hence, even when we are alone, the universe is full if we know that God exists. God is everywhere. We come to feel that He is everywhere. Hence, within love we can know the deep inspiration that comes from God's omnipresence. But when we do not know about God, everything is empty; it is as if nothing exists. (91-323, 1977.3.1)

When the subject of love is absent, you feel as if nothing exists, but when the subject of love is present, everything is filled up. We come to the conclusion that it is only when we are full of love that everything becomes full; when we are full of love we can give infinitely and truly.

Give and take allows for the realization and multiplication of our ideal. The

world of love transcends distance. The speed of love is such that even light cannot catch up with it. The fastest thing is love; it is also the brightest thing. The most complete thing is love, and that which fills most completely is love. (95-39, 1977.9.11)

What is love? Love provides the lubrication and guide rail upon which things can turn. Without love, there is no lubrication. Cars need lubricating oil to be able to move. Everything needs lubrication in order to move. And only love provides lubrication for the highest joy. Since its root is the omnipresent God, it does not disappear. (180-161, 1988.8.22)

Love is like a nerve. Just as pulling a strand of hair pulls the entire body, just pulling love pulls the entire universe. Only when love moves will the entire universe turn in harmony. (89-90, 1976.10.4)

If there is one subject partner in this universe who can fill every person's heart, what kind of subject partner would that be? The one absolute center. We need an absolute being who will completely fill any heart with love. This subject partner has to be an infinite and absolute being.

How much love do you think God – who has to fill the hearts of the billions of people today – has? It has to be unconditional. This is why we need the expressions omniscience, omnipotence, and omnipresence. They are the words God needs. (116-240, 1982.1.1)

Section 7. Assessing the Existing Views of God

7.1. Existing doctrines of God are contradictory

There are various questions raised against religious doctrine. They include the question “Does God really exist?” God is said to be omniscient, omnipotent, omnipresent, possessing utmost goodness and beauty. He is said to be a being of love, the Lord of judgment, and the Father of humankind. Yet how do we know these descriptions are correct? Why did God create the universe, when He could have just remained quietly by Himself? What is the purpose for which God created the world? There must have been a certain method to the creation. What would that method have been? Why does the phenomenon of the so-called law of the jungle appear in this world created by the God of absolute goodness? It is said that the Fall has led to the world of sin, but why did human beings, created by the perfect God, fall? (122-302, 1982.11.25)

God has many problems. If He is all-knowing and all-powerful, why did He allow Jesus to be nailed to the cross? Is salvation impossible without the cross? How are you going to answer this? If God is all-knowing and all-powerful yet still unable to save Jesus from the cross, such a God is a cruel God whom we should chase away. How can we believe in Him? (136-128, 1985.12.22)

There has been no one who sought to understand, by digging into the root cause of God’s grief after the Fall, what the relationship between God and human beings is, and how the supposedly all-knowing and all-powerful God has become so impotent. (133-216, 1984.7.19)

So far, although many theologians and spiritual mediums have known about the existence of Satan, they have not been able to understand why the all-knowing and almighty God could not prevent Satan from opposing Him. This is a problem even throughout the spirit world. Whenever you try to go to God’s side, Satan will surely interfere. Satan opposes us from many directions, not just one. But why is God unable to intervene and punish him? This has been a riddle until now. This is one thing that cannot be known even through relating with the spirit world. (133-86, 1984.7.10)

The all-knowing and all-powerful God has been leading humankind throughout the tens of thousands of years of history. Why then is it that history is not heading toward a world where goodness is realized but instead has ended up heading toward a world of despair and hopelessness? This is a serious problem that can lead to people concluding that there is no God. If there were no God, would humankind have the possibility to dream of the ideals we long for, the peaceful world and utopia that we seek, in the future? Throughout our long history, thinking people and numerous philosophers have failed in their

pursuit of such a world and left the world in its present state. Considering this fact, we cannot assume that such a world of hope will come about in the future. (130-18, 1983.12.11)

Why does the all-knowing and all-powerful God leave Satan alone? He could just execute him one night by cutting off his head, but why does He leave him be? Why just leave him be? This is the most difficult question in religion. Is it a simple matter? (127-112, 1983.5.5)

Many faithful people think of God as sitting on the throne of glory as an omniscient, omnipotent, and omnipresent being with absolute authority. This is why they think that God has nothing to do with such concepts as suffering or sorrow. If Christians ask what kind of being God is, they would say, "God is our Father." They say that all believers who call Him Father should repent and practice faith in the sinful world. God and man are related as parent and child, yet they are said to be in contradiction. (123-154, 1983.1.1)

Today Christianity pronounces, "God is the holy, all-knowing, and omnipotent being, and the Judge who sits on His throne as the righteous Lord of Judgment who judges all people." Do you like judges? If a judge serves for ten years, he will get sick and die; if he does not die, he will at least become seriously ill. If he does not get sick, he is a fake. Judges sometimes pass death sentences, and yet their verdicts cannot be absolutely right.

There are many different ways of seeing the situation, and still their judgments decide whether someone lives or dies. It is a serious matter. Judgment, from the human perspective of universal laws often misses the true mark in light of universal law. For this reason, a righteous person would get sick after being a judge for ten years. (198-285, 1990.2.5)

We should ask Him about this. Today's Christians say that God is sitting on the throne as the all-knowing and all-powerful God. They say that, as the Judge, He sends bad people to hell and good people to heaven. But if God were joyful to see this, He would be a crazy God. God dwells in the place of absolute goodness, which transcends good and evil. (194-32, 1989.10.15)

Christian pastors say that God is sitting on the throne as the omniscient, omnipotent, and omnipresent being, but would that be interesting? If He sat on a throne for tens of thousands of years doing nothing, would not His buttocks become flabby? If you like sitting, try sitting for just three days. (192-29, 1989.7.2)

So what is God doing? According to Christianity, God is sitting on the throne in eternal glory... But if He is alone, what kind of glory is that? Is God sitting in one spot for eternity and saying, "Oh, I so much like my power, my omniscience, mysterious..."? Really? What use is that? God, too, has always been living centered on love. The logic of this is undeniable. (191-22, 1989.6.24)

If it seems God can do everything as He pleases, why did He allow human beings to become like they are over our long, drawn-out history, said by some to be 850,000 to one and a half million years? This could lead us to conclude that God does not exist; we could not even talk about an all-knowing and all-powerful God. But that would be faulty logic. Why is it that God cannot do as He pleases? Why can't He? It is because He is constrained by circumstances.

(162-186, 1987.4.12)

What would happen if man had not fallen? Today, Christianity teaches that God is all-knowing, all-powerful and holy, while we human beings are profane, but they are wrong. Go to the spiritual world and see. They, too, call God "Father" just as people do on earth today.

Who is this father? If the holy God were unable to enter a relationship with people, could we call Him Father? There is a logical contradiction there from the outset. It is completely contradictory. But what I am saying makes sense. (240-191, 1992.12.13)

Why am I saying this? God created human beings as His sons and daughters, but do you think God has seen them dancing and singing while praising God, or not? Because they fell and were expelled, God still has not seen such a day. But Christians do not know this about God. They think that God is in glory and that because He is all-knowing and all-powerful, He is able to do any-

thing. But then, they need to ask why He has not been able to save humankind during all these thousands of years. How would you answer this? It is because human beings committed sin. Since it is they who committed sin, it is they who must liquidate it. (226-304, 1992.2.9)

What is it that God absolutely wants? That is the question. What is it that God wants? What does God absolutely want? Is it ability? Today, Christian churches and Christian theology teach that since God is all-knowing and all-powerful, as the righteous Lord of Judgment He sends good people to the Kingdom of Heaven and evil people to hell. Would you like that kind of judge? Do you like the judges in the secular world? Wouldn't it be nasty of God to have made it so that He sends some people to hell and some to the Kingdom of Heaven? We conclude that this would be unfair. (211-75, 1990.12.29)

Christian theology claims that God the Creator is holy and the things He created are profane. This view, however, contradicts the original principle of the formation of the universe. The traditional, mainstream idea of Christianity is said to be based on love, even loving one's enemy, but how can the profane sinner and the holy God become one? Without establishing a basis for answering this serious question, any conclusion advanced is futile, false. This is why there must be a partner for the absolute God to absolutely obey, serve and have with Him even at the cost of His own life. (204-100, 1990.7.1)

Christian theologians are today saying, "Now is the time to critique faith as a whole. Now is the time to re-examine all previous doctrines of God and views of life." Theological trends have so far upheld the view that created beings cannot stand in an equal position to the holy Creator. Then how is love to be given? Do you think God can share love by Himself? What are those things we call peace and happiness? Can God have these on His own? How would you answer this question? God needs an object partner. (77-317, 1975.4.30)

What motivation led to the birth of this created world? God created heaven and earth because He needed love. Based on this, the doctrine of God in modern Christian theology is in error. They say that the absolute God of power can subsist on power alone. This is why, wherever Christian culture has gone, blood has been spilled. Based on this logic we can foresee that, although Western Civilization has developed in accordance with Christian culture, Christian culture will now have a devastating impact on the world in the Last Days. (209-29, 1990.11.25)

History is heading into the age of science. With the advent of the age of scientific development, in which the fundamental roots of everything are investigated and our basic origins are pursued through studying the origins of species, religion must inevitably keep pace.

In this situation, a religion must appear having a commanding outlook that can explain the reality of the world

and creation, and prove God's existence. Since there is as yet no such religion, God should prepare the substance of such a religion because He is a living God. (211-139, 1990.12.30)

If humankind was created by the Absolute Being in such a way as to practice the love of the Absolute Being, it is clear that there was motivation and purpose behind our creation. To reveal that motivation and purpose, a correct view of God, explaining who the Absolute Being is, should first be developed. Establishing the correct understanding of God will reveal His purpose and motivation for the creation, and thereby clarify the reason we must practice absolute love for the sake of peace. (110-253, 1980.11.27)

If the absolute, eternal, unique and unchanging God exists, we must be able to view the origin of true love, true ideals, true peace and true happiness from a new standpoint centering on such a God. From that point of view, we can secure perspectives of God, life, and material things that are aligned with God's own viewpoint, and from there finally be able to welcome a world of new peace and new happiness. (77-260, 1975.4.14)

The root cause of religious conflict lies in the vagueness of the doctrines of the ultimate reality. The absolute being is only one; there cannot be two or three absolute beings. However, the leaders of each religion claim that only their absolute being is the true God and that other gods are not true gods. This results

in each religion having its own absolute being, and fosters further contradictory ideas of the existence of many absolute beings. Since this leads to the conclusion that the gods of all religions are nothing but relative gods, the system of absolute values – that should have been developed through religion based on the doctrine concerning God’s love and truth – still remains relative.

In other words, we conclude that religions to this day have not established an absolute value system to settle the confusion. This inevitably results from the fact that no religion has been able to present the correct explanation about the Absolute Being. (122-302, 1982.11.25)

Each religion has its own absolute being as the basis of its doctrine. The absolute being in Judaism is Jehovah, that of Christianity, God, and that of Islam, Allah. Buddhism and Confucianism do not specify an absolute being, but with the basic Confucian virtue, benevolence (仁), being connected to the heavenly mandate, heaven can be taken as the absolute being in Confucianism. Moreover, since Buddhism teaches that all dharmas constantly change while the truth is found in the “such-ness” (如) behind dharmas, we can say that “such-ness” constitutes the absolute being in Buddhism. (122-300, 1982.11.25)

The doctrine of ultimate reality for

the new religion must reveal that the absolute beings of the different religions are not separate gods but one and the same God. The new religion will reveal the fact that all religions constitute a brotherhood established by God, with the theologies of each having embraced one particular aspect of God’s attributes. The new religion will complete the picture of God. Moreover, in revealing God’s attributes and the motivation, purpose, and laws of creation, the doctrine of ultimate reality must explain that this purpose and these laws govern the movement of everything in the universe, and that human norms are, in the end, in accordance with this universal law – that is, the heavenly way. (122-303, 1982.11.25)

The greatness of the *Divine Principle* taught by the Unification Church is that it explains creativity in concrete terms and serves us in our understanding of the process of creation. Next, it provides a substantial explanation of how the Fall came about and then also presents a view of history. It clearly explains how God, rather than abandoning human beings in their fallen state, has been working diligently for their re-creation throughout the course of history. It logically and plainly reveals that through this process of restoration we will arrive at the world He purposed to achieve. (208-296, 1990.11.20)

CHAPTER TWO

God and the Work of Creation

Section 1. God's Motivation for Creating Is Love

1.1. The Work of Creation Required Complete Investment

God's creating heaven and earth was not aimed primarily at sustaining life; it was to realize the ideal of love. (188-196, 1989.2.26)

Scientists say that the universe is made of energy, and that it originated from energy. But this is not so. An electric current does not flow just because there is potential energy. Electricity is generated through action. And before action, there must be a plus and a minus – that is, a subject partner and an object partner.

Action cannot occur by itself; therefore a subject partner and an object partner are necessary.

Considering all the above, action requires a plus and a minus, and that action then generates electricity. Thus, in the same way, energy arises only through the interaction of subject and object partners. Hence, the universe did not originate from energy, as today's scientists say it did. Action comes first, not energy. (111-126, 1981.2.8)

Which is most important, love or life? Love is most important. We do not say life is most important just because our world came from God's life. We say that love is most important. Although God began the creation of heaven and earth with life, the source of life and the motivation for life is love. The reason life came into being is because of love. Why did God create heaven and earth? Although He is the Absolute Being, He cannot feel joy alone. Even if He were placed in a joyful atmosphere, He could not feel the stimulation of joy if He were alone; this is why He created. No matter how much the Absolute Being may say, "I am the Absolute Being, the Master of love and Master of life," while He is all alone, He cannot feel the stimulation of love. Alone, God cannot feel the stimulation of life that makes Him sense that heaven and earth are within His own body. (38-152, 1971.1.3)

If God had been thinking only about Himself, would He have created heaven and earth? Creation requires an investment of energy. An artist's great hope is to create a masterpiece. An artist invests all his effort into making great works of art. A masterpiece appears only when the artist gives everything, and feels he

cannot give any more. Creation starts with investing oneself. Creation is possible only when energy is poured out. Without contributing energy, there is no result. According to the principle that a perfect object partner appears only through total investment, God as the Subject partner completely invested Himself into making His object partner. The creation was the beginning of God's work through which He determined not to exist for His own sake, but for the sake of His object partner. (78-111, 1975.5.6)

Creation requires giving out energy. God invested Himself. But how much did He invest? Some people think that when God created through the Word, saying, "Let there be this, let there be that," it was like a game. But no, God completely poured out His true life, true love and true ideals. We do not love something unless we have worked hard and invested our flesh and blood into it. So the period before creating and the period after creating were therefore different. Before creating, God thought about everything centered on Himself, but after starting to create, He existed for His object partner. We do not exist for ourselves but for our partners, for our sons and daughters. That is how it is. (69-81, 1973.10.20)

God had to pour out His very essence to create heaven and earth. This required that He give out energy, and investing energy normally would entail depleting His essence. God created the world through love to be His partner, and He devoted Himself to fulfilling this will.

God arranged for His investment to bear fruit in His partner rather than in Himself. By investing, God does not feel diminished, but satisfied. This is because God created through love. (60-85, 1972.8.6)

After eating breakfast, when we work strenuously we get hungry and tired quickly. Why is this so? It is because when energy is poured out, it is depleted. Whatever we do, we cannot be satisfied with a negative result. For things to be good there must be a plus. So for God's creation to be good, it must have something that can be a plus. Then, when can God retrieve something with that plus? Here is where the standard for the perfection of created beings must lie. There is a point where all the investment up to that point will start bringing returns. The same thing happens when you have a deep desire to accomplish something and you make effort and stretch beyond your limitations – the result comes without fail. This is the law of the universe. It is the same with God. When He created humankind, God invested energy. He depleted Himself. However, after God created humankind by giving out everything that He could possibly give, perfected human beings will not run away somewhere. When they reach perfection, they will return to God. When they return, they will not return with a value less than the amount of investment made, but with a value that enhances that of God's creation. (65-20, 1972.11.13)

How did the universe begin? It started with God serving and pouring Him-

self out for the sake of the other. It started with God expending Himself. Then, what is the purpose in devoting oneself to creating one's partner? After both have given all they have, what we gain is love. As long as we have love, we are happy, no matter how much we have invested. Since this is the love principle, God started the creation based on love. God would not invest in anything that would not produce a benefit. Giving all one has creates a minus, so why do you think He did it? Because love has the power to more than fill up any void, after expending and investing Himself, God gained love in return. True love does not become smaller as it is invested, but grows bigger and bigger the more it moves. Conversely, if the principle were that true love would grow smaller, God would be depleted through His investment. But the opposite is the case. True love grows bigger and bigger the more it is invested. (237-124, 1992.11.13)

Since love has the capacity to create, it never grows tired. With a heart of love, you never get tired, because you have the power of love. The energy spent is always replenished by more energy than is used up, no matter how much is invested. This is why you don't mind making that effort, although to do so is hard and painful. How could you continue if you did not like it? On the path of true love, you cannot have an eternally unwilling heart. God's essence does not include the concept of an enemy or the concept of evil. This is because His essence dwells within true love. (237-130, 1992.11.13)

So invest, invest and invest based on God's ideal of creation. When you invest, circular motion occurs. Take air, for example. If there is a very low-pressure mass of air and a very high-pressure mass of air and they mix, a mid-level pressure mass of air results. God comes down, although no one calls Him. So those who want to invest more than a hundred percent are always filled by God. The principle of the universe is like this. Completely giving yourself out and forgetting what you have given is connected to eternal motion; at that level the underlying principle of eternal life emerges. Eternal life. Otherwise, from where will you derive the principle of unification? When living for the sake of others, circular motion occurs, doesn't it? What happens with something moving in a spiral motion? It becomes smaller and smaller and rises. As the base of something moving with cyclonic rotation broadens out, its height decreases. But eternal life rises up more and more, and therefore automatically God will stand on Adam and Eve's shoulders and go up as they go up. (205-95, 1990.7.7)

Why did God create heaven and earth? Acts of creation consume energy. They require an investment of energy. Investing energy means expending oneself. However omniscient and omnipotent God may be, if His abundant endowment of energy did not produce a return, it inevitably would be exhausted. (65-20, 1972.11.13)

God put all His energy into creating

all things and human beings. He invested everything and then gave still more. Other things are depleted when they are poured out, but with true love, the more you give, the more your creation prospers and the more it gives back. If you invest 100 units of true love, 120 will come back. Therefore, although those who practice true love seem like they are going to perish, they will not perish; rather, they will prosper eternally and live forever. (219-118, 1991.8.28)

Why does God exist? For what does He want to exist? He wants to exist for the sake of love. This is why He needs a love partner. This is why the omniscient and omnipotent God had to create a love partner. Until now we have not known that God began the creation based on love as His essential ideal. The entire universe was created for the sake of love. (208-235, 1990.11.20)

God wants to have a global platform for true giving. God wants to see a free, peaceful and happy place where giving has no accusers and receiving has no conditions attached. God's goal is to expand that place worldwide and have all humankind settle down to live there. (13-249, 1964.4.12)

1.2. Realizing the ideal of creation through love

God created the world in order to realize love. He created the universe so that He could rejoice over people and all things as they become one center-

ing on His love and making a harmonious world of love. In so doing, He could rejoice over people as they become true husbands and wives centering on God's love, creating families, tribes, races and a world of true love. He would be able to taste the joy of love by becoming one in love with such people. This was God's ideal of creation. (Blessed Family - 302)

Heart is the foundation of the original mind. Through heart God can pour out His infinite love centering on His purpose. Its value never changes. To discuss the value of God's existence, we must discuss it by holding on to this love. Value is determined when the conditions are established for a reciprocal relationship. Joy starts from God's heart, and its purpose is realized in human beings. The heart of the invisible God manifests itself in the heart of a visible human being. When people with such a heart multiply horizontally and form families, these families become the center of the world. God blessed Adam and Eve to be fruitful and multiply so that they could have such a family. The ideal of the cosmos is established on the basis of being fruitful, multiplying and having dominion over all things. (27-28, 1969.11.15)

Why do you think God created the universe? God wanted to experience joy through it. Although God is the Absolute Being, He cannot feel joy alone, because joy arises only when you have someone to relate to. God does not need knowledge, money or power, because He is himself absolute, omniscient and

omnipotent. No matter how advanced science may be, it cannot catch up with or go beyond what God has made. The immense universe operates in an orderly way according to laws. Considering that God has created and governs this immense universe, which is beyond the reach of human thought and science, God is absolutely scientific as well.

(Blessed Family - 302)

Do you think someone who has tied himself to and tasted God's original love will want to be separated from it? When a bee is sucking nectar from a flower and you pull on its abdomen, it will not stop sucking the nectar even if its abdomen is pulled off. What if you experienced the taste of such love? You might leave, but you would turn around and come back, trying to cling to it. (137-57, 1985.12.18)

The Principle of the Unification Church concludes that God's love requires fulfilling the four-position foundation. Then, what does fulfilling the four-position foundation mean? Parental love should be expressed to and felt by the children. Centered on parental love, which lies at the center of the four-position foundation, the parents become one with the children, the man and woman become one in love, and finally they become one with God's love. This is the four-position foundation. (Blessed Family - 302)

Adam must be one with God, and what unites them is love. Human beings are the two-dimensional representatives of the world of existence, and its three-

dimensional representative is God. Love is the central point, the rope that binds them together eternally. When human beings, who have a body, attain oneness with God, their heart and feelings will be immersed in a boundless state of deep experience and happiness. (35-156, 1970.10.13)

Ultimately, God and people become one through love. Human beings and the world become one through love, and the realization of the ideal world of God's purpose of creation starts here. The realization of God's ideal finally emerges in the place where new love centered on God, or love according to the law of creation, is settled. (Blessed Family - 302)

What is it that we human beings want after waking up in the morning? Eating breakfast, going out to work and worrying about the whole world are not most important for us. What we want is to have an unchanging heart of love day and night, through all four seasons and throughout our life. God created heaven and earth for the sake of the ideal realm of love, where such men and women form a completely horizontal line and become connected to God at a perfect ninety-degree angle. This is a place of love where human emotion and heavenly emotion become one. (213-157, 1991.1.20)

God began His creation from His own essence, giving and giving for the sake of love and forgetting about it. Therefore, if God's partner is to receive, he likewise must pour himself out. This

is like investment coming from above and also from below. In this way, heaven and earth join together harmoniously and become one. They become one centering on the love that can embrace and move heaven and earth. This generates great power. (237-130, 1992.11.13)

To occupy love, you must give and forget what you have given and give again and forget again. Why do you have to have such love? Because the more love moves, the more it expands, rather than diminishes. According to the laws of dynamics in nature, the more things move and operate, the less you have, right? In nature, things diminish the more they move, but in the world of true love, things expand the more they move. Because God knew this, He began the Creation with true love. (237-127, 1992.11.13)

Section 2. God's Purpose for Creating Human Beings

2.1. God created human beings as His object partners in love

God created human beings because of love. Why were we created? We were created because of love. We differ from other things in creation because we were created as God's sons and daughters. In other words, we were created as God's object partners who can receive God's direct love. This is the privilege of human beings. (132-244, 1984.6.20)

God, who is a perfect plus, was bound to create a perfect minus. Then, who is

God's object partner who stands as the subject partner of the universe? This is the issue. Why did God create us? We are beings with a physical body who are the partners of the invisible and internal God. (129-138, 1983.10.9)

Having created people, God's intention was to nurture them and elevate them – as individuals who possess love on behalf of God, the Lord of the cosmos – to a place higher than Him, and to make them owners. (204-221, 1990.7.11)

Who is the center of all creation? Human beings. What kind of beings are we? We are beings who have appeared before the all-knowing, all-powerful God having the value of being His partners. This is how I see it. A human being is a symbol of the love of all creation, a being who has appeared as a central point and who can beam light like a lighthouse. That is the kind of beings we are. (115-182, 1981.11.15)

What are human beings? We are God's love object partners. God is a subject partner who has dual characteristics of positivity and negativity. Therefore, to be object partners before this subject partner, we need to have a form consisting of positive and negative dual characteristics. This form is not contradictory to the characteristics of the subject partner; rather, it is a form that relates with all His characteristics – a form that fits exactly into the essence of love. It is a corresponding existence that harmonizes with other things only in love.

God has no need for the likes of knowledge or other things; He needs love. The reason we say that human beings are the center of this universe is that the world was created to manifest the ideal of love. The saying “Human beings are the lords of all creation” makes sense then because human beings, as the representatives of the loving God, have the privilege to receive love first in the central place before the Lord. (132-244, 1984.6.20)

For what reason did God create human beings? He did not create them just to watch His sons and daughters live their lives. He created them in order to share love with them. This is the only conclusion I can come to, however deeply I think about it. The purpose of our creation is love. Life was created based on God’s love; God did not generate love by first creating life. In other words, life began because love started budding in God’s heart. Since life started from love, the result must also be produced through love. Since the beginning was love, the end must also be love. This is why we human beings are miserable when love is taken away. (57-21, 1972.5.21)

What does God need? God does not need even life. As the initiator of life, why would He need that? Then what does He need? He needs love. Why does God need love? He needs love because love is something that exists only in a reciprocal relationship. Without being a God who needs love, He would be unable to make a relationship with the created world and human world. Since the con-

clusion is that God cannot make a relationship with the world of existence without coming with a heart of love, He fixed love as the standard. (121-100, 1982.10.24)

God values human beings most. Why does He value them so? Because He needs an object partner for His love. No matter how much love God may have, He is unable to feel love without having a love partner. God can experience love only in a relationship with a partner. The reason God values human beings most is that they are His object partners whom He can love. (143-309, 1986.3.21)

Why did God create human beings? It was in order to fulfill love. This love does not start with God; it is found in His love partner. Without a partner, it cannot be found. For God to attain the most precious thing, He needs a partner. God cannot experience it without a partner, which is why He created one. God seeks a partner so that He can realize absolute love through that partner. Therefore, God exists for the sake of love. Even God exists for the sake of love. This is why love is so amazing. (143-310, 1986.3.21)

People exist for God, and God exists for people. Therefore, true love begins from the point where one lives for the sake of others. From what were human beings born? They began from God’s love; in other words, they were born because of love. Love is the origin. (143-309, 1986.3.21)

God created people in order to love,

because He needed someone with whom to share His love. You cannot be in love all by yourself; without a relationship with a partner, love cannot be experienced. Because God absolutely needs love, He created all things and then human beings as the lords of creation, representing all things. God gave people the value of His object partners in absolute love because God absolutely needs them. Human beings were created as His object partners so that love would be under joint ownership. Hence, people themselves are God's bodies. When Adam and Eve – the bodies of God – become a couple, it means that God becomes a couple. Then, in the heavenly world, God, in the form of Adam and Eve, becomes the ancestor of humankind and rules over the spiritual and physical worlds. (138-212, 1986.1.21)

2.2. God invests the essence of His love and life

God created all things in the Garden of Eden and then created the first ancestors as their masters. When He created human beings, He did not do so for His amusement, or as a hobby. It is impossible to express with words how hard God worked and the efforts He devoted to creating human beings and establishing them as the center of all things in the creation.

In creating human beings, God utterly devoted Himself in His many efforts, giving all His heart and soul and the essence of His life. He totally poured out all His love and affection. He created human beings to exist in a relationship

with Him that no force could ever undo or sever. Because God created people in such a way, He can feel peaceful as He beholds them. All affection and happiness can dwell within God only through them. (20-205, 1968.6.9)

God is the Father of human beings, and human beings are God's sons and daughters. Since God created them by investing the core of His bone, core of His flesh and core of His bone marrow, when such people pull on God, He cannot help being pulled along. And when God pulls them, they cannot help being pulled along. God created human beings in such a way that, within this relationship, they have shared His essence and purpose. If there were prose or poetry with which God could praise human beings whom He had created in this way, it would be the greatest work of art, far beyond the level of any poets or writers of this world. The object of this praise is neither God nor all things of creation, but the representatives of all things, human beings. (20-207, 1968.6.9)

Out of everything in God's creation, we human beings are the only ones that can become the complete object partners of God's love. God devoted all His heart and energy, totally investing Himself, to create the object partners of His love. What does God want to achieve by giving Himself out completely? He wants to establish the core of love in the universe. This is the ideal of creation. (166-147, 1987.6.5)

God does not have a love organ. It

exists in God's creation, but not in God. Even if it were to exist, it would exist internally, in His heart, and would not appear with a form. What would He need it for? The ones who have love organs are Adam and Eve, human beings. Thus, you should know that human beings have something that is more precious than what God has. (206-125, 1990.10.3)

There is a force that moves us toward the final destination of our desire and our desire's greatest standard of perfection. We need to discover the fact that this force is operating within us. The Bible says that our body is God's temple, but we do not understand what this means. These are words of great importance. This is because however great God may be, when we form a partnership of love with God in which we can whisper words of love, and when we become one with God in that love partnership, we receive the right to inherit the universe. Through the principled foundation of love, this world, the spirit world, the incorporeal world and the world of substance, all created by God, can attain the right to inherit from the universe. Unfortunately, people are ignorant of this amazing fact. (137-67, 1985.12.18)

Section 3. The Ideal of Love to Be Attained Through Adam and Eve

3.1. God created Adam as a body of the invisible God

Why did God need Adam and Eve? He had two purposes: first, to realize the

ideal of love, and second, for the invisible God to make Himself visible after taking on a form. For this reason, Adam and Eve are the base and core through which the invisible God can assume a visible form and establish a relationship with the visible world. So when Adam and Eve reach perfection and go to the spirit world, they are like God's body. Then the invisible God assumes a position corresponding to their mind. God's purpose in creating Adam and Eve was to have perfected people in the spirit world. As a result, He made their earthly-world body and mind. (92-147, 1977.4.1)

What value would an invisible God staying alone in the heavenly kingdom have? It would be of no use. To be our parent, He must have a body and be able to feel. Because He needs to take on a body in human form, He had to create Adam and Eve as beings having dual characteristics. (133-91, 1984.7.10)

Why was it necessary to create Adam and Eve with dual characteristics? To become just like the invisible God, they must achieve mind-body unity within their lifetime – by the time they depart for the other world. Otherwise, when they appear in the other world, they cannot become one with God. God created Adam and Eve with a dual nature so that the parents having substantial kingship in the physical world could become one with God as the invisible parent and manifest a substantial kingship in the eternal heavenly world. Even God has no way of relating to the world without con-

necting with Adam and Eve. God must make a relationship with Adam and Eve in order to make a relationship with their sons and daughters. (133-91, 1984.7.10)

God created human beings to place them in the equivalent parents' position, and also to acquire a body. The equivalent parents' position means internal and external; in other words, the external God is Adam and Eve, and God Himself is the internal God. In relation to the body, God is Adam and Eve, and in relation to the mind, God is the invisible God. This God is the parent of humankind, the original parent. There is only one such parent, not many. Because there is only one, God made Adam and Eve to be like a branch temple having dual characteristics of male and female. God can enter this branch temple, and Adam and Eve can function in an ideal way only when God comes and dwells within them and acts. Without God acting, they would not know God's will. They would not know anything at all. (133-91, 1984.7.10)

God is in the position of the Father, the Parent. God made human beings to be the gods of the earth and established Himself as the God of heaven and the vertical God. This was so that heaven and earth can unite harmoniously and live together in love. Even God is lonely when He is all by Himself. (221-113, 1991.10.23)

The Creator is the vertical Father who is centered on vertical true love.

Had they not fallen, the original human ancestors, Adam and Eve, would have been the perfected horizontal and physical parents, standing in the position where they could become fully one with God at a 90-degree angle. The Creator is the Parent of heart centered on true love, and Adam and Eve are the horizontal physical parents.

If the Heavenly Parent and earthly parents had united and become one, and then had sons and daughters, no one born on earth would need a religion. Everyone would naturally go straight to God's kingdom. Heaven and humankind would be united. All of humankind's complicated problems arose because of the Fall. Without the Fall, our mind and body would not have become separated. (210-139, 1990.12.17)

God created man and woman so that they could love each other and become one. Adam was not created for his own sake, or Eve for her own sake. God created Adam for Eve, and Eve for Adam. Also, God created Adam and Eve for His own love and joy. God did not create them for knowledge, power or money. The omniscient and omnipotent God did not need those things; He needed only love.

God did not create Adam and Eve in order to give them knowledge; it was not to give them power or abundant material possessions to allow them to enjoy an affluent life. His purpose in creating them was to establish them as the embodiments of love. God's purpose in creating human beings was to make the

foundation of love through families. This is because without love, the world of creation would be hell and God's existence would have no meaning. God's purpose in creating human beings was love. You should know that this is the absolute law of creation. (Blessed Family - 307)

Why did God create human beings? Man is east and woman west. Centering on the vertical God, a plane of four directions is needed. Since this covers 360 degrees, it has infinite area. What do we want to do with this space? The production unit, the starting point that produces the people for God's kingdom, is the earth. Hence, the people of God's kingdom are those who have lived on earth. Go and take a look around sometime. There is no kingdom other than the one on earth. Some say that there are people living in other parts of the universe. But that simply is not so. The entire universe was created for us. (206-209, 1990.10.7)

Are people better than God, or not? In creating human beings, God could make only the vertical Adam and Eve. However, we can give birth to more than twenty children. God cannot do this. God made only one Adam and one Eve. Why? Because each is one absolute norm, and that which is vertical can make only one absolute man and one absolute woman. (236-259, 1992.11.8)

Adam and Eve were born as God's son and daughter, and they are the substantial manifestation of the twin embryos

within God. This substantial manifestation of the invisible twin embryos of man and woman is Adam and Eve, a visible man and woman. This is how God's sons and daughters came into being. The ideal of creation is to perfect God's invisible realm of heart in a substantial realm of heart and unite the invisible and the visible. The ideal of creation is to establish the realm of the object partner based on love. (237-160, 1992.11.16)

Who is Adam? He is the substantial expression of half of God's internal characteristics. Who is Eve? She is the substantial expression and manifestation of God's feminine characteristics. Manifesting means they each assumed a body, a substantial expression. Before their manifestation took place, there existed a hidden motivating force which had not been revealed. This hidden motivating force is the person we in the Unification Church know as God, the invisible and incorporeal being. (140-123, 1986.2.9)

The only son and only daughter were the children born to be the corporeal object partners for the incorporeal God. Man represents God's positive characteristics, and woman represents God's negative characteristics. The Principle of Creation operates by separating into two objects the unified characteristics of the internal nature of God. He then harmonizes the two characteristics representing Him, and reunites them in a form that resembles His original internal nature. Man and woman each are born resembling one of God's character-

istics. Hence, the union of the only son and only daughter is the union of God's positive and negative characteristics. In other words, they become a harmonious union resembling God. For this reason, two people, a husband and a wife, are a unified body that represents God in His entirety. (9-83, 1960.4.16)

3.2. Husband and Wife Stand as Second Creators

When a husband and wife become one and have children, they can go on forever. As they rise to the position of creator and have children, they can feel God's joy of creation on this earthly plane. For this reason, your wife must be like your son or daughter. She combines the positions of son and daughter and brother and sister. Thus, you cannot separate from each other. Love is not arbitrary. Only when you have your children after following all this tradition, will you reach the original standard that God initially desired as the ideal of creation. This is why the family is called the foundation of the Kingdom of Heaven. (223-24, 1991.11.7)

As a husband and wife have children and rise to the position of parents, they come to feel deeply how much God rejoiced when He created human beings. Having children transforms the environment of having deep experiences into the essence of those experiences. Through those experiences, we become able to inherit the full authority of God, the great Subject of heaven

and earth. The parents' responsibilities include giving birth to and raising their children with care, continuing until the children marry. God should have raised Adam and Eve and blessed them in marriage, but He was unable to do so. Similarly, having given birth to children, Adam and Eve were unable to bless them in marriage. This bitter sorrow must be resolved. These are the fundamental principles of education. The conclusion is simple. (223-196, 1991.11.10)

Human beings stand as horizontal parents. Adam and Eve are children, and brother and sister, and husband and wife at the same time. They then rise to the position of God by giving birth to sons and daughters. To give birth to and love children means to inherit everything that was joyful after God created human beings. (223-267, 1991.11.12)

Your children are the way God helps you feel joy in the position of a creator, the joy God felt when He created Adam and Eve. Children are the second creation, coming through Adam and Eve. The incorporeal God created Adam and Eve as beings of substance having a physical form. If Adam and Eve had reached perfection, they would have become the central representatives of love as the perfection of God's corporeal being. Just as God felt joy after creating Adam and Eve, children are given to you so that you can substantially feel and experience God's joy of creation. (238-62, 1992.11.19)

God seeks to realize His ideal of a

harmonious family in the universe. That is why He seeks to bequeath His love by bringing children, brothers and sisters, husbands, wives and parents into being. Because He has love, He positions us as second creators, creators of our sons and daughters, and He reveals to us the preciousness of our sons and daughters.

(238-40, 1992.11.19)

When a woman is expecting a baby, a new world emerges for her. When the baby starts moving, she has so much hope. This is how women should be. They have many dreams, like the ones God had when He created. To have the thought “I hope my child grows up and becomes so and so in the future” is in keeping with the heart God had when He prepared to create Adam and Eve. Such are women’s three-dimensional dreams. With the thought “I am not alone. The entire world is in the hands of my child, and he or she is growing in my womb,” her mind embraces the whole world in love. (228-263, 1992.7.5)

The time when you come to the point of having a baby after marrying signals your move into the upper realm. You are rising to God’s position. Loving your children is God’s way of allowing you to experience His innermost heart and how much He loved human beings after He created them. (224-28, 1991.11.21)

God will come and dwell in Adam and Eve only when they love each other as God loves. He cannot come if they just do as they please. The invisible God will

come to them only when they become completely one. In this way, God wants to give them a special title and position in relation to love and wrap them in cloth made of love. This is the ideal. Only then can God smell love. Wherever God goes, He sniffs the fragrance of love.

(112-103, 1981.4.5)

Then, would God like kissing? The invisible God has no way to experience this by Himself because His two aspects are attached together. When you make love, you come together and then separate, do you not? When the husband and wife love each other intensely in the beginning, their love is like thunder roaring and lightning striking. Their love burns, and then they return to the zero point like clouds receding after the rain. (224-36, 1991.11.21)

God is a harmonious union of dual characteristics. At the same time, He is a masculine being. Since it is man who relates with God’s fatherly love, a vertical relationship is formed. Women do not form a vertical relationship. Instead, they form a horizontal relationship in partnership with the vertical. Observing the attributes of God’s character, man relates vertically in a relationship of “above and below.” Woman relates horizontally in a relationship of “left and right.”

Which comes first, the vertical or the horizontal? Because the vertical comes first, all the principles of nature pursue and seek the path to draw close to that place. This is why the son comes before

the daughter in relation to God's love. Only then will everything be arranged in order. (177-324, 1988.5.22)

Women have their menstrual period once a month, don't they? Who is this for? You should know how precious your descendants are. The purpose of creating Adam and Eve was to produce citizens for God's kingdom. There is no way to produce them in the spirit world.

God is the vertical Master of love, and the vertical has only one axis. It has only one point. Since one point cannot produce anything, a horizontal area is needed. Thus, God's purpose in creating is to become one with humankind, multiply many citizens for His kingdom, and bring them all to heaven. (222-72, 1991.10.28)

Husbands and wives are a production center for the citizens of God's kingdom. So God inevitably had to create human beings. We are sons and daughters of the heavenly nation, and sons and daughters of God. No one knew that they are the base for producing, out of the flesh and blood of our first ancestors, citizens of God's kingdom on this earth by expanding our connection to the royal family of heaven. (219-49, 1991.8.25)

No longer would God have been a lonely being after He saw an original man and woman making love. He would have come to feel a reciprocal joy as He witnessed how powerful the essence of the love latent within Him is.

(God's Will - 279)

Do you think God sees you making love or not? Would God, who transcends time and space, close His eyes at night, when the five billion people of the world make love? How would He feel when He sees them? How many good wives and good husbands are there? Think about it. All kinds of things should happen there. Reluctantly playing a wife's role, reluctantly being dragged along, reluctantly trying to please your spouse – you should not live like that. That is not love, is it? Is that life? How great the world would be if it turned into an environment where butterflies and bees flew around freely and we could live in harmony within heaven and earth according to God's ideal of creation – it would be just like the Garden of Eden with floral fragrances, and God could fall asleep there in bliss. Have you ever thought about this? Try living like this. (222-252, 1991.11.3)

God has not been able to reach the position of husband and wife or the position of parent. We must restore this. For this reason, True Parents must come. Only when True Parents appear and become the vertical and horizontal parents will everything bear fruit here, just as God multiplied ideal children at the time of creation. God carried out creation only vertically. However, Adam, once he has perfected his spiritual and physical self, can create horizontally. Although God created only two, a son and a daughter, people who stand as physical parents on behalf of God can multiply a limitless number of Adams and Eves. They can have ten, even twenty.

God cannot do this. As many people are born this way on the path of horizontal expansion, they will evolve into citizens of heaven. (236-146, 1992.11.4)

True Parents are the fruit of a countless number of religions, a fruit that can represent God's greatest work of creation. They are the culmination of history, the purpose of religion and the highest hope of humankind. Everything concludes with them. In them, there is freedom. Individuals and everything in heaven and earth are liberated through them. All these things, along with the unified heaven and earth, begin from love. (220-221, 1991.10.19)

Section 4. The Ideal of Love is Fulfilled in the Family

4.1. God's ideal of creation is the completion of the four-position foundation

What is God's purpose of creation? He did not create Adam and Eve just to look at them. He did not create men and women just so they could get old on their own and die. It was so that they could grow to maturity and, through their hearts that long to relate to the opposite sex, build the true Kingdom of Heaven on earth with God at the center. It was so that they could create a love nest with God in the middle. Here a man, Adam, represents heaven, and a woman, Eve, the earth; this is heaven and earth. Thus, although they are two, their horizontal union unifies heaven and earth. When

they achieve unity through God's love, the cosmos will be unified automatically. (21-43, 1968.9.1)

God had greater expectations for the future that would unfold through Adam and Eve than He had for the time He created them. He aimed for the most noble and precious result. This was to fulfill the purpose of creation, and to complete the four-position foundation centered on love. (God's Will - 533)

God created His son, Adam, as the representative of the positive characteristic between the two characteristics and loved him most dearly. In loving him, He included the feminine aspect of His love. Also, in loving His daughter, Eve, He included the masculine aspect of His love. As these two separate people became one, the basis for a third new beginning was to emerge, and this was to be their children. For this reason, we say that children are object partners of love who stimulate new hope. Adam and Eve were born as embodiments of God's love and parental love. This is why God likes His children, and Adam and Eve like their children. You know the three-object purpose. This is how the three-object purpose is fulfilled. (32-238, 1970.7.19)

God's will for human beings is to fulfill the purpose of the ideal of creation. The ideal of creation is not completed simply by a man and a woman marrying each other and becoming one. They must then have children. This is because the principle of heaven and earth con-

nects the relationship of above and below, and front and back. If there is a yesterday, there is a today, and if there is a today, there is a tomorrow. These must all be connected. But for a husband and wife alone there is only today, and no tomorrow. However, without another day everything will end. If we say couples are above, they must have something below, namely children. Without something below, it ends there.

Hence, the principle of heaven and earth is that when the positions of upper and lower are established, left and right can emerge.

Only after they hold marriage ceremonies for their children do parents feel that they have fulfilled their responsibility. A relationship of upper and lower is established only when a couple who are parents experience the marriage of their children. Only when the relationship of upper and lower is established can the ideal be attained.

Husband and wife are joined as left and right; parents and children must have a relationship of upper and lower to connect the vertical and horizontal and thereby form the ideal spherical realm within the universe. In addition to that, only when there are brothers and sisters will a sphere finally be formed.

When the ideal is realized this way, you can draw a circle around the vertical and horizontal lines meeting at the center. Ultimately, only when a man and a woman experience the realization of the ideal in the vertical and the horizontal can they say they are living within the ideal realm.

This constitutes the four-position foundation that the Unification Church teaches about. This is why we say that the completion of the four-position foundation is the fulfillment of the ideal of creation. (85-178, 1976.3.3)

A person should not remain alone but rather go through three stages, beginning with the individual, then the partner stage, and finally the stage with children. The God-centered relationship between a person, the spouse and their children is the four-position foundation. The completion of this four-position foundation is God's purpose of creation. (19-106, 1967.12.31)

To establish the four-position foundation, you first must go through the heart of a husband and wife; only then can you experience the heart of children and the heart of parents. (13-67, 1963.10.17)

4.2. The ideal of creation is fulfilled through the completion of the family

The ideal that God wanted to see fulfilled through our first ancestors was for a man and a woman to become one and create an ideal family. Then, the center of the ideal family is neither the man nor the woman. The family is a bundle created by the union of parents, children, husband and wife, and the center of this bundle is God's love itself. The conclusion is that God's will is to realize the completion of a family centered on God's love. (127-9, 1983.5.1)

The family is the origin and basic foundation that is unchanging throughout the ages. It cannot be changed by a father, by a brother or sister, or even by a nation's institutions. Moreover, it cannot be changed by the world, by heaven and earth, or even by God. Hence, the concept of revolution is not needed for the family. (25-85, 1969.9.30)

Human beings need to be in parent-child relationships, husband-wife relationships, and brother-sister relationships. In other words, these three relationships must meet at one point. There is one central point. The central points for above and below, left and right, and front and back should not be separate. If the central points are different, the balance between the relationships of above and below, left and right, and front and back will be shattered.

Eventually, therefore, the positions of above and below, left and right, and front and back, together with the one central point, form the number seven. Forming the number seven means to become one with God through perfect true love and to form a family in which everything becomes a perfect sphere and achieves harmony and unification. (299-114, 1999.2.7)

The place where parents and children, husband and wife, and brothers and sisters all want to join together in true love is the ideal family. Here, as eternal worldwide equalization commences, the Kingdom of Heaven on earth begins and the Kingdom of Heaven in heaven auto-

matically comes to be realized. (300-226, 1999.3.14)

Since God is the Original Being of true love, when one is connected to true love, everyone becomes part of one body. Parents are gods living in place of God on earth, husband and wife are mutual counterpart gods, and sons and daughters are little gods. A family structure comprising three generations centering on true love in this manner is the basis of the Kingdom of Heaven. Without achieving such a basis, the kingdom cannot be established. The family is the center of the universe. The perfection of the family is the basis for the perfection of the universe. And so, if there is love in a family and love for the universe, we can go anywhere freely. In this case, God stands in the combined central position of love as the Parent of the whole universe. (298-306, 1999.1.17)

A man's love, a woman's love, a son's love, a daughter's love, parents' love and God's love are all contained in the family foundation of the original creation with God at the center.

Any place where these different kinds of love are demonstrated, anyone who loves his parents, his spouse and his children is practicing the lifestyle of the Kingdom of Heaven. (Blessed Family - 942)

One such family establishes the ethical foundation for society; it is the best model and the fundamental and primary organization for the human world. In

that family, love is the best standard for each person. (Blessed Family - 942)

The most important times in a person's life are the time of birth, the time of marriage and the time of death. Then, at the time of birth, how should one be born? One should be born healthy. Next comes the time of marriage. One gets married in order to live; that is, to establish a four-position foundation. Only when such common governing principles of the universe are established on the earth will God's will and the will of humankind be fulfilled. The family is where we seek to embody such universal laws and manifest that form. (24-230, 1969.8.17)

God's ideal of creation was that Adam and Eve, our first ancestors, multiply children of goodness and build one world centered on God. (God's Will - 137)

We have a saying, "Family harmony brings success to everything." This means that peace in the family makes everything go well. A perfected family is a family of peace and the foundation for the Kingdom of Heaven. The driving force in such a family is true love. True love is the pure and beautiful love that loves God and my partner more than my own self, with all my life. In this universe, God has not created a power greater than the power of true love. True love is the love of God. (219-118, 1991.8.28)

If God's will had been carried out on this earth, a single cultural realm would

have been created with Adam at the center. Instead of countless races, each forming its own different culture and civilization, as we see today, we would have a world with a single culture, single philosophy and single civilization centered on Adam. Then everything, including culture, history, customs, language and tradition, would be unified. In God's love, we would have established ideal families, tribes, peoples and nations, and these would have expanded to realize an ideal world of Adam's ideal. Just as a tree's root, trunk and leaves are all connected with one life, viewing the world from God's will means centering on love. Looking upward, we would attend God as the Father and, looking downward, we would change all people into one living body. This would be a living body of love, like brothers and sisters building an eternal, God-centered, ideal world. People living in such a world would not need salvation or a Messiah, for they would be God's good sons and daughters. (110-213, 1980.11.18)

Section 5. God's Will in Creating All Things

5.1. The purpose for creating all things

God did not originally create all things of heaven and earth as a plaything or a hobby. He did not create them without a purpose or direction, or without a certain philosophy. Rather, He created them with a great purpose, based on the philosophy of the great universe. There-

fore, we cannot deny that the philosophy based on God's heart is present in all existing things, from the most insignificant creatures to the entire universe. Then, for what purpose did God create them with such a philosophy? Undoubtedly, His aim was to see an ideal world based on God's love, that is, a world where we communicate with love, are joyful with love, live with love, and die with love. When we wake up and open our eyes, we see everything unfolding before us. From all the things we see we receive some mysterious, indirect impression, and by the way our senses respond, these things are enhanced through our daily life.

Even the smallest creatures around us are surely connected to us and have a relationship with us. Even though we may ignore them, these insignificant creatures make a connection with humankind, revealing the value of their existence each day according to the ideal of the heavenly principle. This is because, from the viewpoint of the purpose of existence, from the smallest existence to human beings – who are called the lords of creation and who can rule over all things – everything lies within the realm of the ideal of love where they can embrace God's ideal for this vast universe. So in fulfilling the purpose of the universe, movement occurs as small things are absorbed by those that govern a larger sphere. Small things are absorbed by big things, becoming a part of their material form and elements. This leads to the realization of one purpose based on one great ideal.

We cannot deny that history has been advancing this way, and that the world of existence has been moving along the track of a heavenly principle for the sake of one purpose. (9-163, 1960.5.8)

Why did God create all things? It was to have a love object, a partner, and to create a loving relationship. He wanted people to be able to live and then return to the original world and dwell in God's eternal, original homeland of love. (142-75, 1986.3.1)

The Bible describes God's creation of heaven and earth in simple terms, saying that God created heaven and earth through the Word. Stars appeared when God said, "Let there be stars," and the earth appeared when God said, "Let there be earth." But you must be aware that in this process God maintained the principle of progression, developing small things into big things according to infinite order and law.

According to this principle, after creating all things, God created our ancestors, Adam and Eve, by concentrating the essences of everything in the universe. (65-20, 1972.11.13)

Today's Christians say that since God is omniscient and omnipotent, everything came into being by God merely saying, "Let there be such a heaven and earth." But this is not the case. God invested everything, all the energy He had. By investing the full power of His love, He created all things as a gift for His beloved sons and daughters to come,

His beloved future family. Everything was created like that. So we should look at all things keeping this in mind. (112-306, 1981.4.25)

With what did God create? In the beginning, there was God's will and there was God's thought. Together with God's thought there was a plan. We can see that there was God's original will and plan to build some kind of human world after the creation of human beings. (76-91, 1975.2.1)

One thing you should know is that in creating the world, God first created the environment. This is the world that resulted from the relations of subject and object partners. The natural world has developed as a world of phenomena where subject partners and object partners act in conjunction with one another. (131-217, 1984.5.4)

When we consider the principles used in the creation of heaven and earth, God did not make the central beings and then the environment for them. Rather, before creating human beings, God prepared an environment based on relationships. In order to create human beings, He first made soil. He established the internal based on the external. This is the principle by which heaven and earth were created. Things that existed at one time have given way to bigger things, and things without value have given rise to things of value. This is the principle underlying the creation of heaven and earth. In creating human beings, God

first made the human body and then the spirit. (152-318, 1963.8.18)

When God saw everything He had created during the six days, He was filled with pride and He wanted to display them proudly. His joy was infinite as He looked at His creation. When God said, "It is good, it is good," over and over again with such a joyful heart, to whom was He speaking? He was speaking to all the things of creation. We have to understand that He was talking to all things with such an eager heart. (5-238, 1959.2.8)

When God created the world, there was joy there. After creating it, He said that it was good to behold. He felt joy. What is joy? It is what you feel when you accomplish a certain purpose. God felt joyful over all the things He had created because God's sense of purpose was embedded in them.

Then, what kind of world is the restored world? Simply stated, it is a world where people live having multidimensional connections of heart through which they can praise God as they behold each individual entity in the universe. This is where, from Heaven's viewpoint, the value of character lies. So the story that St. Francis preached to animals and birds is not a lie. It sounds like a dream, but it is reality. (9-166, 1960.5.8)

Although love exists even when you are alone, it cannot function until you have a partner. Even God cannot love without a partner. Even though love is what God likes most, that love cannot be

manifested when He is alone. When one is alone, one can feel neither the joy nor the impulse of love. This is why God created the universe as a partner with which He can share love and joy. After creating the universe, God created Adam and Eve as its owners. (143-81, 1986.3.16)

5.2. The size and structure of the mysterious universe

Everything in the created world is prepared like a textbook so that God's beloved sons and daughters can seek out the ideal of love. That is why everything exists in a pair system. The mineral kingdom operates through the relationship of subject partner and object partner. In atoms, too, protons and electrons interact through the relationship of subject partner and object partner. Without this interaction they cannot continue to exist. Without movement, there can be no eternal existence. Hence, the universe is centered on humankind, and it is the sphere created to enable them to reach the central point. (137-59, 1985.12.18)

What is the universe? It is like God's visible body. It is an extension of God's being. This is why the idea emerges that we can truly love. In other words, loving the universe is a very real experience. You stroke your hair like this, don't you? When you get some dirt on your clothes, you brush it off, right? Why do you do this? Because they form a part of you. Because they are one with you, you have that attitude. From now on, you should bring God into the middle of your heart

and build a unified world where your mind is one, your body is one, and all things are one. (86-173, 1976.3.28)

If you want to know, the universe is many billions of light-years across. Light travels 300 thousand kilometers a second, and 300 thousand kilometers is seven and a half times the circumference of the earth. In astronomy, the distance that light travels over the course of one year is called one light-year. The universe is so big that the light that moves according to this light-year unit cannot reach its final destination even after billions of years. (127-213, 1983.5.8)

The Greenwich Observatory has so far discovered stars that are ten billion light-years away, and now the time has come when we can see stars that are fifteen billion light-years away and even farther. The size of this universe is a principled number – 21 billion light-years across. Light travels at the rate of 300 million meters per second. That means that light would circle the earth seven and a half times in one second.

For this high-velocity light, traveling even one day should be back-breaking, numbing the mind and causing it to say, "I don't care anymore." But it speeds along not just for a hundred years, but for billions of years. One hundred million is a hundred times a million. However, even one hundred million years after it started, it is still moving. If a person lives a hundred years, a million people have lived and died during that time period. In other words, one hundred million

light-years means that the light is still traveling even after each person lived for a hundred years end to end and this continued for a million people. Then, how long are 21 billion light-years? Each person must live a hundred years from start to finish, so this must continue for 210 million people, and more. Light does not travel this long distance in a straight line, but travels in circles. This is our universe. (181-195, 1988.10.3)

What on earth do we mean by the perfection of the universe? In order to perfect the universe, each of us must become perfect. No matter how perfect the universe may be, this has nothing to do with you if you are not perfect. We know that no matter how wonderful the world may be, and although the world out there may be dancing with joy, if you are in great pain, all the joyful circumstances going on in the external world have nothing to do with you. (166-210, 1987.6.7)

The perfection of the universe must bring joy to the internal you, as well as to the external world. Both your mind and your body must rejoice in a place of happiness. Your cells, for instance, must all rejoice. The cells in your eyes and those in the soles of your feet are different, are they not? Although they are different, the cells in your hands and all your cells must be happy, along with all the parts of your body and mind. Leaving nothing out, everything must be able to rejoice. Rather than remaining in separation, they should join together as one. Only

when we have a world that can experience the resonant joy of love based on the reality of this interconnected body, will the universe become perfect. (166-210, 1987.6.7)

5.3. Nature is a textbook teaching the ideal of love

Some people who pray have called nature the number one Bible. It does not take second place. The Bible that describes the history of Israel does not always give a clear message. Do you know how much I shook my head as I read it? It can be very ambiguous; people understand what they want to from it, as if it were a fortune teller telling their fortune. For some it is a way to escape from reality. So the natural world created by God is better than the Bible at carrying out the hard task of judging the facts and clarifying everything from beginning to end. (20-270, 1968.7.7)

Connections are made beginning in extremely small places. Your individual self is also a life in which 400 trillion cells are connected. Among all beings in the ideal world of creation centered on God's love – that is, the great universe – there is not even one that is born outside God's heart. A poet who feels such a thing must be a great poet. If there were a poet who could feel and express the cosmic heart when he saw a shaking leaf, he would have to be a poet of the universe.

We have not thought about how everything in heaven and earth that

unfolds around us without our being aware of it exists together with God's love. When you enter into a mystical state of mind, you can see that the principle of the universe is contained in one small grain of sand and how the endless and inexhaustible harmony of the universe is contained in one atom. We cannot deny that all existence is a result of some unknown yet complex force.

Beyond the molecules there are atoms, and beyond the atoms there are elementary particles. These things, rather than existing unconsciously, exist with a certain consciousness and purpose. Thus, you should thoroughly understand that all existing beings have come about through God's loving hand. So they are inevitably connected to God in heart. (9-166, 1960.5.8)

What kind of person is a spiritual master? The one who has the heart to exclaim, "God!" while holding just one blade of grass, and who can recognize its value as being equal to his own. That person is the greatest spiritual master. A person who can sing about such a value in that way would be the greatest artist. The person who can discover the various tastes of God's love and heart in the diversity of all things existing around him should represent the entire universe. He or she is the one who has the feeling to become friends with all things and find joy with them.

If there is someone whose each and every cell is moved by such a feeling, he should be the one to represent the entire universe. Such a person is a lord of cre-

ation. Could someone who knows nothing other than eating become the lord of creation? (9-166, 1960.5.8)

If you carefully observe children, mainly they like lively creatures such as puppies, insects, birds and wild animals. Why is this? This is basically how people are. What does this mean? Their interests are aroused when they see the natural world and the earth in motion. Although, of course, there can be different levels of partners, people enjoy themselves and find it interesting to contemplate these things. In this way, they learn about all the properties of love within themselves. Observing how bugs, insects and animals live, we see that they all exist in pairs. Considering this, nature is a museum of textbooks built to educate human beings, as the object partners of God's love, about the ideal of reciprocal relationships. (137-211, 1986.1.3)

God made the universe and everything in it to be a textbook to help His beloved sons and daughters find the ideal of love. This is why everything exists in a pair system. The mineral kingdom operates through the relationship of subject partner and object partner. In atoms, which are the structural units of matter, the protons and electrons interact in a relationship of subject partner and object partner. Without this interaction they cannot exist. Without movement, there can be no eternal existence. This is why they must interact.

People observe and learn from nature

as they grow up. They learn things and say, "This is what the insect world is like!" When you listen carefully on an autumn night with a radiant moon and shining stars, the sounds of the insects are like an orchestra. Why do they make such sounds? They are singing of their ideal as they search for their partners. They are whispering about love. Birds and all other animals follow the same common denominator of love in making their sad and glad sounds. They are low on the scale, and far from the axis, and yet they are circling around the axis on the same horizontal plane. This is the way all things in existence are. (137-59, 1985.12.18)

There are three kinds of bird songs: first, a song signaling hunger; second, a song sung out of love for its mate; and third, a song sung in time of danger. They are all different. We ordinary people do not know this, but in their own world they know. When they call out of hunger, all their fellow birds understand. But what does their daily life revolve around? Hunger is taken care of simply by eating, and they are not facing danger every day, either. Most of their singing has to do with going back and forth in the give and take relationship with their love partner. (137-211, 1986.1.3)

Human beings were created as a subject partner and object partner, as a pair. The world of all things, too, which exists for the sake of humankind, makes harmony under the principle of love and realizes its purpose in life and ideal through the love of humankind.

For humankind, and especially for the maturing Adam and Eve, the world of all things is a textbook of love and a museum that infinitely displays the essence of love. (135-10, 1985.8.20)

All birds and animals exist in pairs. They harmonize with each other in love. Flowers and butterflies relate from two opposite poles, yet harmonize with each other. This reflects the harmonious relationship of heaven and earth. The opposite poles of the universe come into harmony based on love. It's the same with migratory birds. Birds in the south fly to the north, and birds in the north fly to the south, loving each other back and forth across the regions. In so doing, they center on love eternally. People learn about love through the textbooks in the museum God created. When people and God love each other in joy, everything in heaven and on earth will follow that rhythm and harmonize around them. If God likes this and loves this, the angelic world also will like it. The entire created world will like it too, applauding and offering praise. Songbirds will sing praises, and beautiful flowers will offer praises through their fragrances. This created world exists in order to expand the fragrant atmosphere in which human beings, in the central position, having the highest love, can enjoy themselves. Even the ugly toads croak, "Wook, wook, wook," when they make love. How charming! They kick with their legs and move them up and down while making love. What a delightful scene! This is the highest art. (142-273, 1986.3.13)

As they mature, Adam and Eve will come to understand, saying, “Ah, that’s how to make love.” God laid out the world of all things to serve as a textbook, to guide the ideal of human love to reach maturity. So they go on learning. As they grow bigger, they will come to have different feelings toward each other, saying, “Aha, we were like a brother and sister in the past, but now it seems. . . .” They will learn, saying, “Aha, that’s the way it is.” So they will go straight along parallel lines, and then collide, saying, “You and I must meet even at the risk of death. We cannot go anywhere else.” (137-59, 1985.12.18)

Born as God’s first children, Adam and Eve were to grow from childhood to maturity in the realm of God’s protection. Since their intellect was meant to develop through this process, they would have come to realize why God created the world, and God would have educated them through the created world. The created world, with everything in motion, was a textbook to teach Adam and Eve everything they needed to know about how to live. They were to have been our first, original ancestors. You have to understand that since Adam and Eve did not reach perfection, the created world has been a model and a museum showing us how to lead an ideal life. (137-126, 1986.1.1)

5.4. Our attitude toward nature

When you open your eyes in the morning and look at nature, it subtly

connects with your original nature and inspires feelings about a new ideal that can sprout forth. On the other hand, you know very well that the more you look at the human world, the more despair and sorrow it arouses in your heart. If the world were populated by people who had not fallen, the value of human beings would not stir up sorrow in the heart of a beholder. Human beings were not created merely to have the value of a blade of grass, a flower or a tree trunk. People were supposed to be noble beings who could not be exchanged for anything in the created world. They were supposed to step forward representing Heaven with incomparable value. (9-97, 1960.4.24)

You should have a mind that contemplates nature that is imbued with the love of God and says, “Could anything precious owned by a king of this world or by some famous person compare with this? Could any antique artifact compare with this? Could a glamorous dress worn by a famous lady compare with this?” Without that kind of heart, we are committing a sin before the natural world without even knowing it. If there is someone who can look at a living being and say, “Can anything produced by human hands compare with this? No matter how great someone may be, could he ever be greater than God?” and value most highly all things created through God’s hard work, he must surely be a child of God. Such a person does not need to pray. He lives with God. God guides people into such a position. (9-174, 1960.5.8)

People will enjoy and take delight in anything that belongs to someone they love. Nevertheless, they do not know how to take delight in all things created by God, whom they should love the most. Can such people become God's sons and daughters? You are responsible to liberate creation which is sighing and lamenting from its sorrow. You should deeply experience the heart and care that God invested in the creation of even one tree or plant 6,000 years ago. You should have such a heart. So you should be able to shed tears even at the sight of one plant along the road, or holding onto one tree, say, "How lonely you must be to have lost your master!" I myself have wept profusely while grasping a rock; I have shed tears to feel the wind blow. Now, because you have heard my words, you understand why. (9-176, 1960.5.8)

I have gone this way while saying to myself, "The precious things of creation, which God made and which have forged an eternal connection with God, are not cherished as much as national treasures or valuables in some kingdoms today. I will understand that sorrow; I alone must understand." If you have a heart that says, "I will understand, though all those living on this earth may be ignorant of it," your people will be a new people who can rule humankind in the future. This is not a concept but a fact. Where are the people who can value all things of creation more than the family treasures that are handed down over the generations, or more than diamonds,

supposedly the most precious stone in the world – so that they hold on to those things and refuse to let them go? Upon seeing those who understand in their hearts what He has created, and who hold those things and shed tears over them, God will say, "My dear children!" (9-176, 1960.5.8)

What is nature? It is an exhibit that God has given us as a gift, something He prepared for the birth of His beloved sons and daughters. Even the song of a bird and a plant growing are decorations prepared to bring beauty into the lives of His beloved sons and daughters. Even the rocks rolling on the road were created as decorations for a nation, since God knew that His sons and daughters would be the owners who would rule over that nation. It is the same with flowing water. God did not want things to be dry and monotonous, so He created things for a prince of dreams and of hope who could look at this infinitely colorful and harmonious garden – this world of love – and inherit it. Hence, we learn from all things of creation. When the male and female birds sing, the lady who owns them should learn from that. You should be able to sing praises for the beauty of the original world of creation, where everything devotes its entire life to establish a world where each lives for the sake of the other. Then, even baby birds will want to come and live in your home. Birds will want to have their young there. (175-186, 1988.4.16)

No matter how precious a work of art

in a museum may be, can it have more value than a living work of art? I am asking who has loved this earth, the museum of all things and the work of God, more than God has. I am asking if anyone has loved it more than the museums in his own country. Can you compare a gold crown from the Shilla Dynasty in the museum with a dandelion lying on the road, when that is made directly by God? If there is a king who embodies the heart of such a God and takes care of the creation with a heart that says, “You stand in a position to receive love. I am sorry that I cannot love you from the position of the king for whom the original God could exist,” the tufts of grass will want to follow that king and be with him eternally. This is how people should live. (175-186, 1988.4.16)

5.5. Love nature and love people

You should know how to love nature and love people. You should know that those who cannot love people or love nature cannot love God. Because all things of creation are symbols for God and because people are substantial beings, those who know how to love all things of creation and people will come to love God. (70-181, 1974.2.9)

You should always love nature. You should love nature and love people. You should love people of all five colors in the human race. Would God say, “Oh, I like only white people”? Then everyone would have to wear only white clothes. All white people would have to wear only

white clothes, and throw away all their colored clothes. Why would you wear black clothes or colored clothes? That would be a contradiction. (133-28, 1984.7.1)

Even all the elements and the smallest creatures go toward the way of love. They are moving toward being the cells of humankind that can directly contact the love that is one with God. For this reason, we should sacrifice ourselves for the sake of love. We should invest ourselves.

Since there is a tradition of pouring out one’s life and possessions in their entirety, lower entities seek to give their whole being for the sake of higher entities. This is not Darwin’s Theory of Evolution but a theory of absorption based on love. The question is how the value of one of the smallest creatures increases as it becomes material to be used in creating the next higher level of value. (204-129, 1990.7.1)

We should feel that all creatures of God are objects of our love. We should be people who can love, and be loved by, even the smallest forms of life, not to mention human beings, as well as everything visible and invisible in heaven. When a bird calls, “Chirp, chirp, chirp” in the morning, instead of saying, “You pesky sparrow, I am trying to sleep late. Why are you chirping?!” say, “Oh, thank you. You came to wake me up. Ha ha, you are telling me that an important guest is coming to see me.” The outlook is different. This is a great thing. (112-219, 1981.4.12)

God created the angelic world at the same time that He created the human world. What kind of world is the angelic world? Only when human beings appear with beauty and fragrance – like blossoms that exist for the sake of bearing one fruit – will the nest of love finally be prepared. Hence, all life starts from there, and all beings that have life can harmonize starting from there. Human beings make this harmony possible.

Centered on such people, a myriad of angels in heaven form a subject realm of harmony where they can have give and take with people, as butterflies and bees do with flowers. When that happens, a flowery garden of harmony will surely appear in which God rejoices, people rejoice, angels rejoice and all things are immersed in love. A spring party will then begin. (31-124, 1970.5.3)

CHAPTER THREE

The History of the Providence of Restoration and Changes in Humankind's View of God

Section 1. The God of the Old Testament Age

1.1. The Old Testament Age was the age of the servant

Through the Fall, human beings fell into the non-Principle realm. How far did they fall? They fell into a realm even lower than that of the angels, who are God's servants. The princes and princesses, who were supposed to be the masters, fell to a position lower than servants, so they must go back up.

From the way of the servant of servants, they should go up through the way of a servant, adopted child, child by a concubine, and child of the direct lineage, and then return, through the mother, to the position of Adam, the father. This is restoration.

The providence of salvation is like returning someone to the standard of health he enjoyed before he became sick. He must return to the state of having had no sickness.

This is why the providence of salvation is the providence of restoration. The providence of restoration is not carried out arbitrarily. You cannot just "believe and be saved." (222-144, 1991.11.3)

Although human beings fell, they must go up from the position of servant of servants, because they cannot abandon God. Then what does "servant of servants" mean? It means to be without a master. Fallen people must serve God loyally from the position of the servant of servants. Satan was an archangel and God's servant. Since human beings were dragged in front of this servant, in order to return to God, they must set up the standard of having demonstrated their loyalty to God while standing as servants of servants. (17-73, 1966.11.12)

The Old Testament Age was an age when sacrificial offerings were made; thus, God could find people whom He could use as His servants. This is Old Testament history. Because human beings were lost, things were turned upside down and people became lower than all things of creation. Human beings came to be in a worse situation than all things of creation. For this reason, they had to divide all things, which were closer to God, into two and divide what belongs to God from what belongs to Satan. Such divided sacrificial offerings were not made because of God or Satan but because people failed to fulfill

their responsibilities. You should know this. It is because people failed in their responsibilities that they came to receive Satan's blood. (136-228, 1985.12.29)

From the viewpoint of the providence, the time before the Old Testament Age, that is, before Jacob, was the age of the servant of servants; the time from Jacob to Jesus was the age of the servant; the time after Jesus was the age of the adopted son; and the time of the Second Advent is the age of the son. Because the age of the son has come, the son must have parents. Thus, through the age of the parents, humankind returns to God. (74-121, 1974.11.25)

The Old Testament Age was the age of the servant, an age where people in the position of servant of servants were restored to the position of servant. For this reason, even Abraham was a servant, not a son. God established the way of loyalty by setting up servants of servants. In this way, God has been moving His providence forward by bringing all humankind together throughout history to take possession of the worldwide stage of evil and bring it to God's side. Even Jacob triumphed as God's servant rather than as God's son. God has been working this way, restoring people from the position of servant of servants to that of servant, and from the position of servant to that of adopted son. (15-325, 1965.12.7)

Comprehensively examining the historical course of restoration, we can see

that God has, until now, been leading the providence through the three stages of formation, growth, and completion. The course of restoration passes through the age of the servant, which is the Old Testament Age, the age of the adopted son, which is the New Testament Age, and the age of true children, which is the Completed Testament Age, and enters the age of True Parents. The providence of salvation in the Old Testament Age offered salvation to humankind in the position of servant. Hence, in that age, without establishing a central figure who could endure from beginning to end and achieve victory, the foundation for restoration to the position of servant could not be laid. Hence, God made many sacrifices while leading the four-thousand-year history through central figures such as Noah and Abraham. (15-49, 1965.12.7)

What did God do in the Old Testament Age? Since the world became satanic, He took on the task of seeking His servants by sacrificing all things and establishing people on the heavenly side. God was not even looking for adopted sons. He was looking for servants of servants. The people of the satanic world have all become Satan's sons and daughters. God cannot take them away. Hence, God has been gathering those who have lost hope in the satanic world. It is a sad reality, but God has been collecting useless material. He has been dealing with junk. This process does not finish there. Sacrifice is required, and people go through the process of being a sacrificial offering. (136-222, 1985.12.29)

God tried to bring people who were not even good enough to become servants in the satanic world and made them servants of servants in God's world. This is Old Testament history. This is why God made Jacob and Esau fight. This is why He called Noah. God took a servant of servants in the satanic world to a distant country. There, He isolated and exhausted him in order to make him God's servant. (154-334, 1964.10.5)

Satan treats human beings as enemies. They cannot even become Satan's servants. In the Old Testament Age God worked to turn such people into God's servants. Then, God wanted to make servants into adopted children, adopted children into children of direct lineage, children of direct lineage into brothers and sisters, and brothers and sisters into true parents by blessing them as bride and bridegroom. Since the God-centered true family was lost, restoration is the work of regaining it. The marriage feast of the Lamb was to be the occasion heralding Jesus as the true parent. (12-29, 1962.7.15)

God commissioned His servants and taught them, "I am your Father." He taught people through His servants and angels. Such was the Old Testament Age. Next, He worked through His son. This was the New Testament Age. Next, He worked through the Holy Spirit. (10-197, 1960.10.2)

God has been longing for people to be in relationship with all things of cre-

ation and with Him. Hence, God has been working to pull fallen people up from the servant's position, through the adopted son's position and children's position to the parents' position. This was in order to sever the painful connection with the Fall and enable all things, people, and God to form unifying relationships so that God's joy becomes humankind's joy and humankind's joy becomes the joy of all things. God wanted to take pride in His sons and daughters and present and dedicate them to the natural world and even to the world of angels. (11-279, 1962.1.3)

If we think about it, the Old Testament Age lasted four thousand years until the coming of Jesus. Was there a word like "Blessing"? Was it possible to bless a family in God's name? Since it was the servant's era, people were in the domain of the archangel, a servant. The archangel cannot be married; he must live a single life. In that era, God could not have a family, and God's sons and daughters could not marry. Can a servant be married? He cannot. (90-97, 1976.12.19)

1.2. In the Old Testament Age, angels worked on behalf of God

In order to restore the defiled land, God has been leading the providence of salvation by building a relationship with humankind through the angels. God is carrying out the providence of salvation in order to once again deal with human beings, who betrayed God through the

Fall, and fell so miserably lower than all things. To govern humankind, dominated and accused by Satan, God has been working to build a bridge. This work has lasted throughout the Old Testament and New Testament Ages until now.

(1-282, 1956.12.16)

Originally, in the Old Testament Age, God was supposed to work directly with people and relate to them in His glory, but the providence could not be completed because of the Fall. Therefore, in sorrow, God pioneered an alternative way of relating to people through angels, and this was the Old Testament Age. God established a standard whereby He could work through the angels. Since angels are also divine beings, they appeared to people like God and served temporarily as mediators until the coming of Jesus. (1-283, 1956.12.16)

If we look at the Old Testament Age, we see that God has used angels as messengers for the sake of building God's garden of freedom and the heavenly kingdom of liberation. If you want to enter the realm of grace where you can be liberated from the servant's position as God's son, you should be able to feel joyful even while losing your life. Only those who have such a free heart can go beyond the servant's position and enter the son's position. (4-321, 1958.10.12)

Look at the Bible. God has been working through the archangels in the spirit world, through His son, and through the Holy Spirit. God could not directly con-

nect to this work in His heart. In the Old Testament Age He worked through the angels, and in the New Testament Age He worked through His son. From the heavenly viewpoint, the Old Testament Age was the age to regain the people, and the New Testament Age was the age to regain the children. (10-170, 1960.9.25)

Consider this: to restore the people of Israel, the angels in the heavenly world came and worked, the servants came and worked, and then the son came and worked. Now, the father is coming. The coming Lord is coming as a father. He will come as the True Parent, raise true children and give love. What will happen then? You could stay up all night with one beloved person.

God loved one man, Abraham, more than the people of the fallen world. He loved Moses, one person, more than all humankind, and He loved Jesus more than all humankind. Thus, you should know how precious each beloved son and daughter is to God. (10-354, 1960.11.27)

The God Jehovah, who appeared to Abraham, was also an angel. Originally, God, being without form, is invisible, but in Genesis three beings appeared as God, two going to judge Sodom and Gomorrah and the remaining one talking to Abraham as God (Genesis 18:1-18). Yet, they were angels sent by God, who commissioned them to work on His behalf. The people did not know this.

After twenty-one years of spiritual training, Jacob went back toward his hometown in Seir, where his elder

brother lived, in order to satisfy his longing. Although Jacob had waited for twenty-one years, instead of giving him a joyful send-off and saying, “Have a safe journey,” God sent an angel and had him wrestle with Jacob at the Ford of Jabbok with much shouting. If Jacob had lost to the angel, the hardships of his past twenty-one years would have been in vain. So, Jacob tenaciously held on to the angel, saying that he would not let go until his hands were pulled off or even if his arms broke. He was deadly serious! (51-344, 1971.12.5)

God had blessed him through Isaac and advised him to abandon everything and return to his hometown; then, why did God not guide Jacob and make his path smooth? When Jacob was pleading with God by the Ford of Jabbok all night with an anxious heart, why did God deal with him so heartlessly by sending an angel to strike him, instead of giving him encouragement and advice? (3-334, 1958.2.9)

What kind of people were our ancestors of faith who lived in the Old Testament Age? Since God is invisible, even if He were to appear no one would know Him. The ancestors of faith are thus the ones God sent to reproduce His work on His behalf in a way appropriate for the age and to help the people forge a connection with Him.

For this reason, in order for us to rise to the position of God’s adopted son, we must connect with the historical deeds and retribution of many people. We

must go through many stages, including becoming representatives of the world’s people on the level of the individual, family, tribe, a people, and nation – and bind all of them together as one, representing the final destination. (77-132, 1975.4.6)

1.3. Why do angels become involved in human salvation?

What kind of beings are angels? They are beings that should have completed the path of loyalty to God in the servant’s position, and served as a protective fence for Adam and Eve. They should have created an atmosphere of glory that would have lasted forever in the heavenly world and lived happily with Adam and Eve in God’s love. In other words, the archangels were created for Adam and Eve. God, the Father of Adam and Eve, created the angels for their sake. (15-238, 1965.10.17)

Because the archangel’s fall led to Adam and Eve bringing the human world to such ruin, the angelic world is working on God’s behalf to fight against Satan. The evil Satan and good angels are fighting. Only when the side of the good angels wins the battle will there be a step forward. God cannot do as He pleases. This is the Principle. (109-18, 1980.10.26)

God created the three archangels as servants for the unfallen Adam and Eve and entrusted Adam and Eve to them, asking the archangels to raise them by educating and protecting them. Why did He have to do this? It is because

the archangels are in a reciprocal relationship with their subject partner: the earth plane is the subject partner, and the angelic realm is the object partner. God's ideal in creating heaven and earth was to expand the horizontal realm of relationships in front of God's true love in this dual-realm environment. (208-256, 1990.11.20)

Who should educate Adam? It is not God, but the archangels who must do this. They should protect and raise him. The archangels were responsible to carefully supervise, guide, and educate him so that he would be untainted at the time of his marriage.

Since the Unification Church also had to follow this rule to accomplish restoration through indemnity, I have loved the 36 Couples more than my own children. (121-240, 1982.10.27)

God is the source of life. Parents nurture the lives of their children. They are the source of life, love and protection. They protect life, give love, and nurture. So where does happiness come from? Without a protected domain, life is threatened, and when life is threatened, love cannot manifest itself.

If you were to die now, would love manifest itself? It would not. This is why a protective realm is needed. So when this protective realm was secured, the archangels were responsible for it. After receiving life from God, the origin of life, Adam and Eve were educated in love under the archangels' protection. (51-173, 1971.11.21)

Section 2. The Identity of Jehovah God

2.1. The attributes of Jehovah God

You should know that the reason Moses introduced the God of authority, God of ability, and God of judgment, instead of the God of love was to give the law to the Israelites and protect and raise heavenly people with the law. It was to accomplish the will of restoration to drive them to the land of Canaan, a land flowing with milk and honey. (35-276, 1970.10.25)

Canaan, a land flowing with milk and honey, was a place that could be entered only by the reborn people who had received the Ten Commandments and the law and carried the Ark of the Covenant in the wilderness. God gave His words to the Israelites who left Egypt in order to recreate them as God's people, but when they did not follow His words, He appeared to them as a terrifying God who struck and punished them.

The Old Testament Age, in which Satan reigned as the king, was an age of the devil's power until the appearance of the Messiah. Jehovah God therefore appeared to Moses as the God of fear, God of revenge, and God of jealousy, and struck with the law the people who had become servants of sin and mercilessly punished the violators of the law. This was the Old Testament Age.

If you look at the attributes of Jehovah God of the Old Testament Age, He was a jealous God who terrified wor-

shippers of other gods, a cruel God who ordered the Israelites to exterminate the seven tribes of Canaan leaving no survivors, and a merciless God who slaughtered the Israelites who had violated the commandments and law.

Could the God of love, who created the universe, have the character to feel such jealousy, exact such revenge, instill such terror, and exhibit the cruelty to exterminate the seven tribes of Canaan? This happened because the Old Testament Age was an age when angels, as mediators, served in the role of God. The revengeful legalism that says “a life for a life, an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot, a burn for a burn, a wound for a wound, and a stripe for a stripe” cannot stem from the character of the Creator God. God is the God of love and forgiveness.

God appeared to Moses several times: in the bush on Mount Horeb where He called Moses and also at the top of Mount Sinai where He gave him the Ten Commandments. To this day we have not known that the God who appeared to Moses was an angel; but if you look in chapter seven of the book of Acts in the New Testament, it is recorded that He was an angel: “Now when forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush ... you who received the law as delivered by angels and did not keep it.”

The Jehovah who appears in the Old Testament Age this way is an angel and not God. The Old Testament Age is the age of the servant, and God cannot

appear as a father to a servant, because he is not a son. When Moses asks God for His name, He answers, “I am who I am” and tells him his name is Jehovah. But, when Moses stands in front of the people, he emphasizes that Jehovah God is the God of their ancestors, that is, the God of Abraham, the God of Isaac, and the God of Jacob. Jehovah is an angel.

Since the Old Testament Age was the age of the servant, God could not reveal Himself directly. In the Old Testament, did God tell them to fight or not to fight? Do you know that Saul was punished because, after winning the war, he went against God’s instruction to kill all the men? Why do you think He did that? If men of the satanic world were spared, that world would invade again. He did it because the survival of the satanic men would preserve that system as they took wives and continued as they had before. Yet cutting off their lineage would end the system, as the women and children belonged to God’s side. That is why He did this.

Saul was punished because his failure to act as instructed allowed the invasion of the heavenly nation by the worship of gentile gods and by all their adulterous customs. (124-202, 1983.2.15)

2.2. The religion of the bride and the religion of the archangel

Since God created angels before creating Adam, today’s religions are the creations of the angelic realm on earth. That is the religious sphere. What is the task of the religious realm? It must suc-

ceed in creating Adam. Then, what is the global center of religion? It turns out to be Judaism. What does Judaism do? It is a religion that introduces the bridegroom. This is the philosophy of the Messiah and Savior. (50-56, 1971.10.31)

Until God created Adam and Eve, the archangels were the guardians of traditional philosophy. As a servant, the archangel was supposed to teach Adam and Eve the new customs and tradition of life before God did, saying, “The sons and daughters of the Master should live in such and such a way.”

Is it not the responsibility of the old servant to keep the master’s sons and daughters from going astray? Isn’t he responsible to guide and instruct them along a smooth path? (50-181, 1971.11.6)

God established religions in order to save fallen people. What are those religions? God established the religion of Eve and the religions of the archangel in the world. Because the Fall was due to Eve and the archangel, human beings are restored through the religions of Eve and the archangel. They are restored through this path.

Religions are in the realm of archangel; whether there are a hundred or a thousand religions, they all belong to the realm of archangel. Although there are a great number of religions, they can be divided broadly into four great religions. Their center is Christianity, and the main philosophy of Christianity is the philosophy of the bride. (239-136, 1992.11.24)

Only God is the true deity, and other god-like beings are angels. To distinguish clearly monotheism and polytheism, the polytheistic religions are founded by heavenly beings, that is, angels. Among these religions, some result from good angels’ efforts to elevate human spirituality and heart. These are the advanced religions. You should know that God has been cultivating the human hearts through these good religions.

The religions of the archangel do not clearly know the fundamentals. They do not know who God is, nor do they know what is happening in the Last Days. Their teachings have been centered on the external concepts of spiritual training. Because they do not have a clear tradition, in the Last Days they have to wrap up their basic necessities and go to the master’s house to serve. (237-186, 1992.11.17)

Let us think about those who followed God’s will in the Old Testament Age and in the New Testament Age. In the Old Testament Age, there were primitive forms of religion, and in the New Testament Age, a religion befitting that era emerged. In other words, in the New Testament Age religions have been connecting to modern, twentieth-century civilization.

What kind of religion is the Unification Church? The Unification Church should be on a new level, a futuristic religion compared with the primitive religions and the religions of the age. (122-9, 1982.10.31)

Section 3. Jesus' View of God Based on the Parent-Child Relationship

3.1. The New Testament Age is the age of the adopted son

When Jacob triumphed and earned the name Israel, he did not triumph as God's son but as God's servant. This way, people were restored from the position of the servant of servants to the servant's position, and then in the New Testament Age from the servant's position to the position of the adopted child. Romans 8:23 says: "but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies." They said that they were eagerly waiting to be adopted sons who could call God "Abba, Father." Even the most ardent people of faith in the New Testament Age, whether they were ministers, elders, or people holding doctorates, and so forth, are all adopted children before God. I am speaking to you frankly. They want to be adopted children. Adopted children have a different lineage. (154-257, 1964.10.3)

What step was Jesus elevated to? After humankind fell on earth, the ancestors disappeared. Therefore, when Jesus was elevated to the ancestor's position, the Israelites could be engrafted as God's adopted sons and receive the right of inheritance. This is why Romans chapter eight says, "but we ourselves, who have the first fruits of the Spirit, groan

inwardly as we wait for adoption as sons, the redemption of our bodies," and also, "For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, 'Abba, Father.'" They could only become adopted sons. Today's Christians are adopted children. Adopted children have a different lineage. (154-337, 1964.10.5)

An adopted son is different from the son of direct lineage. Whenever the son of direct lineage comes, the adopted son should be able to give him everything he possesses without hesitation, whether it is night or day. The possessions do not belong to him. Thus, even though he stands as an adopted son or was chosen as an adopted son, when the son of direct lineage is born, he should not say, "Why was this wretch born?" This is satanic nature. When God created Adam, the archangel should have been delighted to see Adam. So, he cannot say, "Why was he born?" The adopted son should know that he must protect the son. When the son of direct lineage is in the womb, the adopted son should not say, "Oh, I wish he were not going to be born." (49-135, 1971.10.9)

What must you do to be an adopted child? You should be better than the servants on God's side and better than Satan. Why do you have to be so? Satan was originally an archangel, a servant, and only one who is better than the servant can be an adopted child. This is according to the Principle. Then what

kind of adopted child do you have to be? You should be an adopted child whose philosophy dictates that although you have received God's inheritance, it is not yours to keep but to return to His original sons and daughters. This is how adopted children should be raised. The adopted child should offer his life for the sake of the coming sons and daughters. He should hope to see the birth of the sons and daughters of direct lineage desired by God, although this may require sacrificing everything he has; he should be preparing in heart for them. Without gaining the qualifications of an adopted child, you have no relationship with the son. You should bear in mind that the one born as an intermediate being, one step above the archangel, is the adopted child. (89-203, 1976.11.22)

An adopted child has a different lineage. Originally, the one designated to be an adopted child at the start of the New Testament was John the Baptist. John the Baptist represented the archangel. He was designated as the representative on earth on the side of the archangel who could serve Adam to the end, rather than as the archangel who had opposed God's son Adam. But, a tragic history unfolded because John the Baptist failed to serve Jesus and become one with him. (48-92, 1971.9.5)

You should know that the Old Testament Age and New Testament Age are connected through history. As servants, the believers of the Old Testament era wished to receive the benefits of being

adopted children, and this is why they waited for the coming of the Messiah. In other words, their desire was to surmount the sorrowful circumstances of the servant and advance, through the Messiah, to the position of adopted child. The adopted child is entitled to receive the inheritance from the parents in the absence of a son or daughter of direct lineage. So, God's will, which oversaw the servant-level Old Testament Age, guided the people so that they could maintain the desire to transcend the servant's position and attain the benefits of welcoming God's will. This is why they kept longing for the privilege of leaving behind the lot of the servant and receiving God's inheritance. This is the philosophy of God's elect in Israel. (42-281, 1971.3.27)

You should be restored and rise up, beginning from all things, through the victorious realm of the adopted son, through the victorious realm of the son, to the parents' position. But, no matter how devout you may be, in the New Testament Age you absolutely cannot be God's son. (48-95, 1971.9.5)

Looking at history, the Old Testament Age used all things of creation as sacrificial offerings. They sacrificed the things of creation. The purpose of sacrificing all things was to liberate human beings and to help with the resurrection of humankind. The things of creation were sacrificed in order to restore people, to regain God's children. In the Old Testament Age, the things of creation

were used as an offering, and in the New Testament Age, God's children shed their blood as they moved toward the realm of resurrection in this world. This has been the history centered on Christianity. In Christian history, Jesus and all individuals, families, peoples, and nations that followed Jesus have been sacrificed as offerings until the present.

(166-276, 1987.6.14)

In Old Testament times, God had Moses bear witness to God's power. The people who did not believe in Him as the God of power were punished. Next, the age of Jesus introduced the God of compassion. Sick people were cured... Had Jesus not cured the sick, he would not have been killed. People die of sickness to pay the price for their ancestors' sins. Then why did he bring them back to life? Rev. Moon of the Unification Church could have cured hundreds of thousands of patients if he had tried. Even without someone curing their disease, lepers can be healed if they hear our words and delight in them. All kinds of diseases can be cured. (194-334, 1989.10.30)

3.2. The adopted child can call out "father"

On leaving the Old Testament Age and welcoming the new morning of the New Testament Age, Jesus declared God as the Father and elevated fallen people to the position of adopted child in order to bring them into a parent-child relationship with God. Adopted children are of a different lineage, but through the

coming of the Lord, they were engrafted and thus able to call God "Father," with the title of son. You should know that the establishment of the parent-child relationship with God was a heavenly secret that could be accomplished by no one other than Jesus. When Jesus called God "Father," the priests and Pharisees, who were immersed in the Old Testament concepts of the time, heard it as a presumptuous word blaspheming God. You should know that Jesus' view of God as the Father was that revolutionary. Jesus went a step higher and introduced God's love. In the Old Testament Age, Moses introduced only the God of authority, God of power, and God of judgment, without being able to introduce the God of love. But, Jesus introduced love. Although he introduced the God of love and his own loving self, the people of his era did not accept him. (35-276, 1970.10.25)

Since the Old Testament Age was the age of the servant, God could not reveal His real form. God is the Father and a being of love. Since God is love itself, He is the Father of love who forgives all sins. The Old Testament law of "an eye for an eye, a tooth for a tooth" disappeared. Through Jesus, God revealed His true loving form in which He loves His enemies and forgives a brother's faults, not just seven times but even seventy times seven. How could a father not forgive his child's faults? God is not someone you can see; in Jesus, the invisible God appeared as the visible God. This is why Jesus proclaimed his oneness with God

by saying in the Gospel of John, “I am in the Father and the Father is in me. Therefore, if you have seen me, you have seen the Father. How can you say, ‘Show us the Father?’” This is also why Paul said, “For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.” (Rom. 8:38-39). Jesus came for the sake of God’s love. (4-308, 1958.10.5)

You should know that from Jesus’ baptism in the Jordan River, when heaven opened, to his ascension was a short period of three years. You should know that although Jesus brought out the view of God based on the parent-child relationship, he departed without being able to explain the details. He came as the Messiah of Judaism and died while pioneering the worldwide messianic course. Then, what happened to Judaism? A God who had thus far been attended as one dealing only with Judaism would not be viable.

What did Jesus come to teach on this earth? He was not to teach about God exactly as was taught in the Old Testament. He had to teach about the God of the New Testament Age. The mission of Jesus, who came as the national Messiah of Israel, was to teach by saying, “Now that we are going beyond the age of the national level to the age of the global level, we must lay the foundation of making strenuous effort for the world in order to

absorb it.” In this way, he was to dedicate his entire life to gaining the authority and prestige of the world-level Messiah. This was what he had to accomplish during his life. (105-213, 1979.10.26)

Section 4. The Completed Testament Age Is the Age of the Oneness of God and Humankind

4.1. True children should go through the change of lineage and rebirth

On the path of restoration, we should go up from the age of the servant of servants, through the age of the servant, through the age of the adopted child, to the age of the direct lineage. However, can we complete the course from the age of the servant of servants, through the age of the servant, and the age of the adopted child, and be connected to the age of direct lineage? Connecting to the age of direct lineage cannot be done just like that.

According to the Principle, we are required to go through the foundation of faith and foundation of substance in order to welcome the Messiah. The Messiah is the true son of God. The lineage of an adopted son and that of a true son are different. This is why we need a change of lineage. (55-192, 1972.5.9)

Since the Fall was an improper marriage in the Garden of Eden, this is now being rectified as the True Parents create proper marriages. True Parents are clearing away the evil deeds of the false

parents, thereby abolishing hell, and giving the Blessing even to hundreds of billions of ancestors in the spirit world. Through the foundation of their descendants' families on earth, centered on true love, the ancestors in the spirit world and their descendants on earth unite vertically. Furthermore, based on the foundation of such families, the East and the West become connected to each other.

Since humankind has received satanic blood, people cannot return to God on their own. So the Messiah must accomplish absolute restoration of the lineage, renewing the blood line that was defiled by Satan. This transition must be made. This is why the Messiah must surely come. Without his coming, there will be no restoration of lineage. We must restore lineage. (172-53, 1988.1.7)

What do True Parents have to do? They must rectify the wrong lineage that forms the root of the satanic world, turn around the deviated life, and correct the misdirected course of love. The Bible says that those who seek to die will live, and those who seek to live will die. Why is this paradox necessary? It is because the satanic world must die. (169-37, 1987.10.4)

The ideal of loving oneness between God and humankind is their unity in a loving relationship based on the true and great love that God desired as His ideal at the time of creation. If God had fulfilled that ideal, today we would all enter the Kingdom of Heaven just as

we are, without having to worry about heaven or hell. (275-54, 1995.10.31)

There were three ages in history: the Old Testament Age, the New Testament Age, and the Completed Testament Age. Among these, what kind of an age was the Old Testament Age? It was the age of redemption of children through sacrificial offerings. It was a time of preparation for the coming of God's son. In the New Testament Age, Jesus became the offering for us to receive the parents. This is why, in the age of the Second Coming, we have been preparing to receive the parents by establishing the bride and bridegroom. The reason that I, having the name of the True Parent, have been suffering for forty years as the center of the Completed Testament Age, is to receive God on earth. This will lead to the oneness of God and humankind in love. (227-94, 1992.2.10)

The original relationship between God and humankind is one of parent and child. In the New Testament Age, human beings were God's adopted children. But now, since we are in a parent-child relationship, what the son does is what the Father does, and what the Father does is what the son does. They are acting together. What belongs to the Father belongs to the son, and what belongs to the son belongs to the Father. The reason the Unification Church is fearsome is because it teaches this destined parent-child relationship. (31-324, 1970.6.7)

In the Old Testament Age, they sac-

rificed material things to pave the way for the coming of the true son. Jesus came as the son and sacrificed himself to pave the way for the coming of the parents. The True Parents come on this level plane, and walk a suffering path in order to invite God in. To what position do they come? To the original, vertical place. Since the original, great principle of heaven and earth was cut off from that point, peace cannot begin as long as that fundamental root is not rectified. This is absolute. (200-55, 1990.2.23)

You should not think of Rev. Moon as being the same as you. What is Rev. Moon's mission? The Old Testament Age was the age when the things of creation were sacrificed to find the sons and daughters. In the New Testament Age, the sons and daughters were sacrificed to pave the way for the coming of the parents. What are the parents to do on this earth after they come? They are to pave the way for God to come. The mission of the True Parents is to build a horizontal base, encompassing all the people of the world, for the vertical Father. As the horizontal father's realm of heart unfolds, the vertical Father's realm of heart will naturally emerge and settle here.

When God reaches the point where He can embrace both vertical and horizontal love, He will finally make the transition to the age when He can go beyond the world into the central position and reorganize the original, ideal authority. Then He will say, "Everything is done." (177-345, 1988.5.22)

The methods for fallen people to go back to God have differed according to the age. In the Old Testament Age, people could go to God by offering sacrifices; in the New Testament Age, it was by believing in Jesus, the son of God; and in the Completed Testament Age, people can go to God by attending the True Parents. (20-340, 1968.7.20)

In the future, you will not be able to marry your sons and daughters with people of the same nationality. God is looking at three generations. Now, you are as you are, but God wants to bring you into unity after three generations. One of these represents the Old Testament Age. So your marriage represents the Old Testament Age. The New Testament Age and the Completed Testament Age come next.

The tradition will be established by the third generation, who will be born through the marriages of the second generation – your sons and daughters. (146-275, 1986.7.20)

In the Completed Testament Age, True Parents sacrifice in order to bring the vertical God to earth. This is the final task. In relation to humankind, God is the vertical Father who is centered on true love. True Parents are the horizontal parents who are horizontally aligned at a ninety degree angle with the vertical Father, based on true love. Therefore, on the basis of this vertical and horizontal love, God's love and life finally burst forth. With the blossoming harmony

of God and humankind, new blood ties will expand based on the love of True Parents. In this way, the seed of life that began in God's love and based on the original Principle standard will appear on earth. This is unprecedented in human history. (208-339, 1990.11.21)

Now, we must restore the rights of ownership. Since, in the course of attending God, the things of creation were sacrificed in the Old Testament Age, the son was sacrificed in the New Testament Age, and the parents were sacrificed in the Completed Testament Age, what has to be done now? You should stand in the position representing the mother and father. The sons and daughters are the New Testament Age, and all things of creation are the Old Testament Age.

Because the Old Testament, New Testament, and Completed Testament ages have all deviated from God's true love, Satan has become the owner. Now, however, we must indemnify all this and bring everything to the original owner. (208-345, 1990.11.21)

The Completed Testament Age is the age of accomplishment. We will accomplish as individuals, families, tribes, peoples, nations, and on the worldwide level. These are linked through God's love, God's life, and God's lineage. This is the tradition of one lineage, one love, and one life.

When this happens, Satan will have to leave. The work of grafting will remove the connection with the satanic lineage. (226-275, 1992.2.9)

Section 5. God's First Manifestation

5.1. God finally reveals Himself

The age of the Unification Church is the age of the parents. We are paving the way whereby God can come and be present on earth. This is why it makes sense to say that by God's coming, we are saved through attending Him. This is how history progresses. (177-157, 1988.5.17)

What is it that will remain in the end? It is God and human beings, their life course, and their outlook on daily life – the divine and human perspectives on life and the world. These perspectives will not be based on vague knowledge, but on an inseparable, eternal relationship. Why? Since God and humankind have been separated at the point where originally they could not be separated, they must reach a place higher than that point of inseparability. At such a point, they should come forward demanding a global stage for daily life where God and humankind are one. (65-125, 1972.11.5)

God is the center of the universe where we have to live for the sake of others. When you go near Him, you will want to be governed by Him for tens of thousands of years and even more. This is the path of attendance to God.

We could not have imagined that human beings today could be governed in that way and that there could be no greater happiness than this. (77-328, 1975.4.30)

From now on, you should live a life of attendance. Up until now, a life of faith brought salvation through faith, but from now on you attain salvation through attendance. Originally, if we had not fallen, we would be following our normal path by attending God. You should attend Him in your daily life, and with your heart. (150-213, 1961.4.15)

God is the absolute Father, absolute True Parent, and the unique, unchanging and eternal True Father. Such a Father should bring about unique, unchanging, and eternal couples for the absolute sons. For such daughters, too, He should bring about absolute, unique, unchanging and eternal couples. So, the families in which they will settle peacefully are absolute, unique, unchanging, and eternal families. Such families can live together with God, and constitute the eternal base of the Kingdom of Heaven on earth. Justification through attendance signifies the age of realizing the Kingdom of Heaven in daily life. This is why we are talking about justification through attendance. The history of restoration is re-creating God's ideal of creation. (161-218, 1987.2.15)

Without creating a starting point from which we can bring God into our heart and where we human beings can be completely one body with God, there is no way to liquidate this devilish world. From this point of view, we understand our time as the age of attendance and the age of salvation based on justification through attendance. We are saved

through attendance. God is not a God who is up there in the sky. We should attend God as our subject and Master in our daily life. (144-274, 1986.4.25)

God is not a fantasy or a conceptual God, nor is He an abstract God. With His leadership in our daily life, He is always with us as the master of our daily life. He does not merely receive our attendance, but is living together with us by sharing love. (168-111, 1987.9.13)

What was God's purpose in creating Adam and Eve? As human beings, we have a body, but the invisible God does not. Without a body, God cannot govern the spiritual and physical worlds. Hence, although God exists, if He wants to manifest as the Parent of humankind, He must acquire a body. God's representatives with that body were Adam and Eve. God would have appeared after assuming the body of Adam and Eve had they not fallen.

Adam and Eve were the first ancestors of humankind, and they were to be God who rules over heaven and earth. Assuming the external form, the body, of God who is in the eternal invisible world, and standing in the position of parents, Adam and Eve had the responsibility of governing the world. (133-91, 1984.7.10)

Since the invisible God has no substantial body, the True Parents represent His form. The True Parents are Parents of the individual, family, tribe, ethnic people, and nation. In the future, God will

appear in the form of the True Parents in the spirit world. This is the greatness of the Unification Church. The greatness of Rev. Moon resides in the fact that God wants to assume Rev. Moon's form. (98-224, 1978.8.1)

Even if the hundreds of millions of people who have been parents were to come back to life all at once, none among them would have the glory of the True Parents whom you speak of today. Even if tens of thousands of generations of ancestors were all to resurrect and sing the glory of resurrection, this glory and song would still not transcend the domain of the Fall. Although your current situation may be miserable, you should know that the term "True Parents," taught in the Unification Church today, is a proud one and more valuable than hundreds of millions of ancestors

rejoicing in a glorious place of earthly victory and liberation of all people. You should know that meeting the True Parents will lead you along the path to meet God, and meeting the Unification Church will lead you along the path whereby God's nation and the homeland desired by the True Parents can soon be found. (138-105, 1986.1.19)

The Completed Testament Age of justification through attendance is the age of directly attending God in our life. Since that is the time when God's tabernacle remains with us and the new Jerusalem in heaven comes down to earth, the form of the true God will finally appear to us then. This will happen for the first time since the creation of the world. Until now, God has not been able to appear in history, which has remained at an uncompleted stage since the Fall.

CHAPTER FOUR

True Father's Insights on God

Section 1. A God of Historical Bitterness, Grief and Pain

1.1. God lost the position of parent through the Fall

Our real father is God, but Satan usurped the father's role. Therefore, Jesus said, "You are of your father the devil, and your will is to do your father's desires." Knowing the deplorable fact that you carry Satan's blood, out of shame you should have the courage to put yourself through trials to rid yourself of that stained, false blood. Have you ever thought of doing so? If you are someone who strikes your body with fury saying, "You lump of flesh!" you are a loyal citizen of heaven. (11-243, 1961.10.29)

The religion that can connect with the ultimate world of heart should be one that can teach us in detail about God's most sorrowful state. God is not just feeling happy and wonderful; on the contrary, His plight is a deeply sad one. He has been mistreated and is overflowing with bitter grief.

A religion must appear that can teach these things in detail. Only then can we become God's filial children. (151-102, 1962.10.28)

How grieved God was that His enemy deprived Him of His throne! You should know His history of sorrow at not being able to become the God of glory. Although He is the King of His nation and King of the universe, He has been mistreated as if He were dead. He was robbed of His ideal and His loving children and our world has fully become His enemy's plaything. (105-199, 1979.10.21)

Because there has never been a unified people or sovereign nation that God could govern, He could never manifest His authority and dignity as the all-knowing and almighty God. We have to know clearly our obligation as the sons and daughters, children of filial piety, loyal patriots and upright men and women of the Unification Movement, to relieve God's distress and comfort His sorrowful heart. Jesus said, "You will know the truth and the truth will make you free"! Those who know will be liberated! I am teaching this to you clearly. (56-327, 1972.5.18)

How many tears have you shed for God? Have you ever struggled to seek out the path upon which you would suffer God's own pain and toil on His

behalf, even though your own limbs might be torn off? You have never tried. In seeking to become God's children, you have to shed tears for the purpose of the whole. When you meet Him, your tears should gush out without ceasing as you comfort Him, saying, "Father, how great was Your sorrow upon losing me, Your son, and our first ancestors! Too many times throughout history until the present day have You suffered humiliation, pain and extreme hardship from their descendants!"

God could have judged the entire world and even Satan by His all-knowing and almighty authority. Our hearts break when we think of God crying out over the fact that even though He has toiled so long and is capable of pronouncing judgment, He still could not do so even if He wanted to. Our hearts break when we understand God's lonely, desolate position, not surrounded by the environment that should have existed, accused by Satan, robbed of His rightful place by the satanic world.... How much have you wept in sympathy with God's situation? It all comes down to this. (51-111, 1971.11.18)

No parents in the world would want their son or daughter to die, even if he or she were hanged for a crime. If saving the child is even remotely possible, the parental heart will seek out the way, even a hundred or a thousand times. This is especially true for mothers. If this is the heart of all parents in the fallen world, why on earth does the all-knowing and all-powerful God have

to exercise judgment in the Last Days? Why can God not pardon humankind? How great is God's love? If Jesus forgives people seventy times seven times, God has to forgive seventy times seven thousand times. That is God's heart. (48-235, 1971.9.19)

God's providence of salvation is the providence of restoration. It started from Adam and Eve because they were the perpetrators of the Fall. Adam was not restored until I appeared on earth. In the course of carrying out restoration and to seek out one man, God, the almighty and all-knowing Creator of the universe has been unable to show His face for millions of years. You must know both God's love and His deep grief. (237-27, 1992.11.10)

What is God's will? It is the fulfillment of the ideal of creation. Furthermore, it is to realize the ideal of three object partners in our world. God will say, "How happy I am!" when this ideal is realized based on His love. What enables God to be happy? Today, all Christians think that the all-knowing and almighty God sits on His throne as the Lord of lords and everything proceeds according to His command. But in fact how very miserable God has been at finding Himself constantly alone. (170-95, 1987.11.8)

Who knew the miserable mind and heart of God who had to turn a blind eye to the death of His beloved son, Jesus? The origin and circumstances are not

recorded in the Bible, but wasn't there something that made God unable to avoid His son's death? How miserable it is to merely gather just like that, claiming to believe in Jesus of Christianity! God has to stand on the side of the chosen people. Even so, seeing that they faced suffering and persecution wherever they went – shedding their blood, being decapitated or burned in oil – we might ask, "Couldn't God have prevented this?" How grievous and distressed God has been when He could not exercise His almighty power! Have you ever thought about that? How can we say that God is most high? It will be good when this can be clearly explained. (64-222, 1972.11.12)

We naturally want to protect our beloved at the risk of our lives. It is the original ideal of creation to do so. The same is true for God Himself, who loves His children. He is a sorrowful God who has had to invest His very life. (206-24, 1990.10.3)

If Adam and Eve had not fallen, God the Creator would have been the eternal Lord. But due to the Fall, Satan became the lord of the world. This became unavoidable. If a girl of noble birth, who was raised within the walls of her house, is violated by an intruder, to whom is she bound? She will be bound to him. This is what happened with the Fall.

Adam could have been the king of heaven and Eve his queen. To restore these original positions requires follow-

ing the principle of creation. God laid down the law of eternal love centered on Adam and Eve from the outset, so it has to be observed. To deny this law would require the destruction of the heavenly law. If this heavenly law that God Himself set up is denied, humankind and even God Himself as the absolute Creator can be denied. That is why God had to bring order through the course of re-creation. Who has known about this painful course of history? (207-272, 1990.11.11)

Christians today think of God as a glorious judge dispatching people to hell or heaven. But God is the most miserable of all in the world. He has bitterly struggled to overcome what made the luminous heaven and earth fall into the darkness of hell. After God regained His composure, opened His eyes and regained full consciousness, He was intent on giving rebirth to His dead children. Through the efforts made by the Lord of Creation, through the absolute Creator exercising His power, this was possible. Otherwise, it would all have ended. (232-114, 1992.7.3)

What kind of being is God? He is the original True Parent. But His position as the True Parent was usurped, and this resulted in something occurring that had nothing to do with the original ideal of creation. God as the Creator could not interfere with or bear responsibility for digesting an event that could not have happened in the original world of creation. (240-164, 1992.12.13)

1.2. The bitter pain of restoration and God's six-thousand-year search for His children

According to the Unification Church, what is the original sin? It is love gone wrong. Our love should have been connected to God's love, life and lineage. Instead, it was connected to satanic love, life and lineage. Because Adam and Eve became the personifications of the devil and left behind the satanic lineage, they produced lasting regret in history. Why was the all-knowing, all-powerful God of autonomous authority, who created heaven and earth from its root, so helpless in the face of the evil being who brought human beings to the state they are in today? If you do not know, it may seem natural for you to deny the existence of God. (211-21, 1990.12.28)

In my background there were many incidents that evoked indignation at unjust treatment. Although many were very terrible to endure, I clenched my teeth and focused on occupying Cain's world. I had to digest the Cain world rather than merely Cain as an individual and his family. How bitter this has been! It was as if I had to melt something as frigid and huge as an iceberg. Digesting this bitterness, I have had to silently bring Satan to submission. He has been our arch enemy since time immemorial. He brought God and humankind to ruin. (163-163, 1987.5.1)

Satan became the father of the first ancestors of fallen humankind. They

received Satan's love and life, and thus the history of their restoration has been so difficult. Why did God, whom Christians have always understood to be almighty and all-knowing, not intervene in the Fall, rather than just standing powerless? It appeared as though He had died. God cannot liberate human beings until they themselves establish the conditions for their liberation, because it was they who committed sin. If God had been able to liberate Adam and Eve at the outset, He would not have driven them out from the Garden of Eden. If He could have done as He pleased, He would not have expelled them. But He had no recourse but to send them away. (224-46, 1991.11.21)

We should have the true heart that God seeks. God comes to find true love. Should there not be a true son whom God has sought throughout the providence of salvation and restoration? The cascade of pure love from such a son would enable God, who had been defiled, wounded and filled with sorrow, to extend His chest in pride. Could we not imagine a situation where God would embrace that true son, forget everything, and even say that, although the Fall had occurred, He could still find no greater joy? Every man should be able to say that. (127-39, 1983.5.1)

Satan scornfully says to God, "The lineage of love that was needed to create one true tribal domain, the ideal of an absolute realm of love centering on Your ideal of creation, was ruined and

destroyed in this way. Yet do You still insist that the ideal principle of creation can be applied?" How should God respond to that? How shocked He is! How many Christians are there who clearly understand God's grievous heart as He sees human beings, who were originally to become the children of the Lord, become the children of the enemy, trapped in an inescapable state of misery? (200-235, 1990.2.25)

The parent of humankind came, but the people could not attend him as their parent. Could there be such a parent who came to shed blood and die for them? That parent came to host a festival of love at which he could say, "My son! My daughter! My family! My nation!" and the entire universe could reconcile. That parent who was to receive praise for that day of peace and glory should have met his lost children. Yet instead he was killed with the thrust of a blade from those children. Think about how miserable Jesus was. How grieved God was to be choked in circumstances that prevented Him from teaching ignorant human beings! (145-152, 1986.5.1)

I have sorrow and regret from times past. But my pain and grief are nothing compared to God's. God has not been able to fulfill His role as God. We should know that God's bitter tears which melt the marrow of His bones, and His bloodstains that spread throughout the course of history are crying out from the ground. I have been doing this work because I know that my remaining mis-

sion is to liberate God from His anguish. (137-175, 1986.1.1)

God is responsible for the fallen world and has been restoring it. He does not just dwell in a lofty, precious, holy, and pristine place. His wretched, bitter and brutal situation is beyond our imagination and beyond description. (21-73, 1968.10.14)

You can be consoled by someone with more reasons to be resentful than you have, but God has no one to comfort Him because He has more grievances than anyone in the world. God is the Alpha and Omega. Thus, deep within Himself, God is working out how to resolve His ongoing bitterness. This has been God's deep, inner anguish. Under these circumstances God has carried out the providence of restoration. (29-294, 1970.3.12)

Have you ever cried, longing to see God? Have you ever cried until your vocal cords ruptured and fluid streamed from your eyes and nose? Have you ever felt so mistreated and sorrowful that tears come to your eyes this way? This experience is crucial for entering the world of heart. (49-291, 1971.10.17)

How resentful, grieved, angered and saddened God became when He was separated from human beings, who should have been with Him permanently! People should have grown to maturity, building the foundation of love that cannot be exchanged for the entire uni-

verse. They should have established an axis joining all the vertical and horizontal planes in the universe together.

If they had accomplished this, they would have become the standard measure of love among all existing beings and among all things of creation in heaven and on earth. Whatever is connected to that love will be able to match this standard in any circumstances. (149-240, 1986.11.23)

Satan trampled upon four generations, from the queen to the queen's mother and grandmother, and the queen's daughter. These four generations lived together. Satan stripped them naked in front of the King in broad daylight, violated and killed them all. Satan even trampled on the daughter. We should know the heart of God who is unable to take vengeance on such an enemy. (200-68, 1990.2.23)

What is it that God regrets? It is that humanity inherited a false lineage. You inherited false blood. Satan is the origin of this. He always wants to create havoc with all things of creation. You are connected to such a universe, such rights of ownership and such a lineage. The sources of all these five functions – what you see, think, smell, say, and touch – belong to the satanic side.

Your ancestors are the fruits of a very evil parent. How much distress God experiences in His yearning to save them! Why could God not simply get rid of fallen Adam and Eve and create them anew? He had the power to do

this, but because He originally created within an eternal relationship based on eternal true love, God could not do so. (216-36, 1991.3.3)

You should know how miserable and bitterly painful God's situation is. God can say, "If I had not made humanity, they would not have become the way they are. How could this happen when I was searching for love and longing for the glorious Kingdom of Heaven!" How could this happen? It was because they inherited the devil's flesh and blood. The devil's love was implanted, along with the roots of his life and lineage. God could not possess humanity without removing these things, but if He did remove them they would die. Therefore, God had to set up a substitute as a second creation or medium of salvation through an infusion of new blood, life, and love.

God should love the enemy. He has to be patient with and love His enemy. (212-42, 1991.1.1)

Did God ever have time to rest just because the sun rose or the weather and season were nice? You should follow His example. You should also love the enemy, Satan, who is hiding in the world.

If you know the wonderful value of God's son and worship his holiness, in light of that value you should follow the path of loving the great enemy, although it would be miserable, bitterly difficult and painful. (127-119, 1983.5.5)

Section 2. God's Grief and Shock at Losing His Son and Daughter

2.1. God lost His eternal and only son

How sorrowful God was when Adam and Eve committed the Fall and sank away from Him! They were to have been the ideal partners for God, who embodies the pure essence of love. God's sorrow exceeded that of any person. He grieved so very deeply. The deeper and greater the value of what was lost, the deeper the sorrow. This is the situation of God, who has pursued the way of restoration for His lost children. (127-18, 1983.5.1)

When parents believe in their beloved children but are betrayed by them, there is no describing the shock, distress, and misery those parents experience based on that trust. When people betray, reject and mistrust those who have loved them with their lives, it causes unspeakable misery. You cannot understand unless you experience that struggle and suffering yourself. It cannot be understood merely by words. This is evident in the affairs of the world. Then how did God become as miserable as He is? God is not a nebulous God but a tangible God. Human beings should enjoy the highest relationship with God. God's joy was to begin by finding a starting point from which He could begin a journey in happiness with human beings, heading toward infinity and eternity. But God lost the basis upon which to begin, due to the Fall. (20-205, 1968.6.9)

How desperate it is when an only son born into a lineage of seven generations of only sons dies, especially if this son were born when his parents were advanced in age! If the parents were young they could have more children. However, if an only son born into a lineage of seven generations of only sons dies, how anxious will his ancestors be for the lineage to continue beyond the seventh generation? Through their descendants and lineage, ancestors want to receive numerous blessings transcending this world. If their children die before they do, parents themselves feel like dying.

Adam's position was like that of the only son – the eternal, only begotten son, not merely the only son after seven generations. Can you imagine how profoundly God's heart was broken at the death of Adam, who was to establish an everlasting family and accomplish God's great endeavor of Creation? How would He feel that everything had gone wrong in the way it did? Even after six thousand years, God has not recovered from the shock of Adam and Eve's Fall. (20-210, 1968.6.9)

According to the Principle of Creation, when God advances into the ideal realm of oneness in love, He is to be the central eternal Owner and Subject Being of love. However, Satan took His place as the center. Therefore, heaven and earth became inverted, turned upside down. Nothing should have interrupted the oneness based on God's true love, His ideal of love. Humanity's lineage should have originated from God, but because

it deviated, it went the wrong way. (206-236, 1990.10.14)

Can you imagine how much it breaks God's heart to observe human misery every hour of every day? What happened to God's dignity when His son and daughter, whom He intended to glorify as prince and princess, became cripples, fell into a dung pit, and were stuck upside down in hell? Where can we find the authority and confidence of the all-knowing and omnipresent God? What became of the absolute God's dignity? Can He show His face? (218-240, 1991.8.19)

Can a father turn a blind eye to his dying son? From this point of view, God as a loving Father cannot abandon us, His object of love, simply to die. If He is all-knowing and all-powerful, God should make an ideal world and revive His children. This is more than possible when considering the nature of parental love. If God exists He would surely be capable of this. Thus, we can conclude that God should move us to the realm in which we can be resurrected to the ideal. God did not abandon us to misery and death but placed us before the gateway into a world of a higher dimension. How wonderful that is! (67-219, 1973.6.21)

Putting aside His dignity as the all-knowing, almighty and omnipresent Creator, God's heart longed to love Adam and Eve even to the point of forgetting His own existence. Can you imagine how He felt as He looked upon fallen Adam and Eve from such a posi-

tion? This is something you need to understand. (7-291, 1959.10.11)

Human beings today are not God's children. No matter how much God weeps, we pretend not to see His tears. No matter how sorrowful He is, we pretend not to see. This is because the human race springs from the flesh and blood of Satan. They even celebrate to see God in sorrow, and they ridicule His ruin. How much trouble God takes to guide such people and teach them about the path they must forge! God could not guide providential history if He did not have a caring and sympathetic heart. (42-257, 1971.3.21)

2.2. God has been miserable throughout history

How enraged God is when He looks down on us on earth! All human beings should have had His lineage, but Satan pushes them into a miserable state and scornfully jeers at God saying, "Your descendants are miserable." When Satan asks God, "How will You, with all Your omniscience and omnipotence, redeem this difficult situation?" God can only be silent. He has to pretend to be deaf though He can hear, pretend not to smell though He can smell, and pretend not to feel though He can feel. Have you ever thought about the misery of God throughout history? (183-19, 1988.10.29)

If God were sitting on a glorious throne as the all-knowing and almighty God, as traditional Christianity believes

today, and if He were to see His children dying, would He remain there and say, “Come up here, for I cannot leave my seat”? Or, would He rather abandon His throne and come down? What do you think? Will He just stay there or will He come down? Is He going to cast away His crown and jump down from His throne? Think about it. (123-159, 1983.1.1)

You should know that for tens of thousands of years, even millions of years, God has cried out for us, “My son and my daughter!” Have you ever ardently called out to God, “Father!” until your throat becomes hoarse and your tongue dry, until you cannot breathe and your eyes cannot open? How earnestly have you struggled to embrace that standard, which is that of the Subject of life? Your character is measured in proportion to your efforts to do this. (184-219, 1989.1.1)

We have nothing that would enable us to relate with that all-knowing and almighty being. As we were born as fallen people, our eyes are defiled. All our five sensory organs and emotions belong to the secular realm. We have nothing that enables us to relate with God. Although according to the law of heavenly righteousness we have nothing, there is one single path, the law of love, through which we can relate to God. As the years go by you should become well grounded in the philosophy of love, thus becoming a person of faith leading a life of discernment in all matters. As ten, twenty or thirty years go by, those who do so will automatically become the

people God needs. (149-37, 1986.11.1)

Was it due to God’s kindly nature that He endured a path of suffering through the millennia of the providence of restoration? How did God continue His providence of salvation for tens of thousands of years without becoming exhausted? It is not because He is all-knowing and almighty. It is because He has been walking the path of love for the sake of His beloved sons and daughters. Therefore, it is the power of love that has enabled God to triumph over a path of tribulation, feeling as if a thousand years were just one day. Is that correct? It is. (109-281, 1980.11.2)

Is God deserving of pity or not? Many people doubt that the all-knowing and almighty God needs to be pitied. However all-knowing and almighty He may be, nothing can alleviate the shock of having lost His beloved children. If there had been a way for God to find relief from that shock by Himself, He would not have had to suffer through a six-thousand-year course of history. (35-88, 1970.10.4)

Even though human beings sinned, God does not just say, “Hey, you! Why did you sin?” He knows the state of people who sin. He cares about humanity rather than Himself. He comes in sorrow to sorrowful people, in suffering to suffering people, and in sympathy with those feeling victimized and angry. How much have you empathized with God’s situation? God comes into our sphere of

life in these ways. Moreover, He comes speaking from His heart, “Although you betrayed me, I have searched for you for six thousand years with the heart of your Father.” (9-231, 1960.5.29)

What is the Unification Church? It teaches God's heart and seeks to liberate God. Christian churches call us heretics because we say these things. If the son of a great president of a nation were to die, would the president maintain his dignity and say, “Even though my son has died, as president I cannot shed tears”? It would be fine if he went to a corner, wept for his son and came back composed; but if he does not cry for his son, the spirit of his dead son would say, “My father was not really my father after all.” If the spirit of his son were active, would he help his father or oppose him? Whatever your position, even if you are the world's president, you would surely shed tears and weep loudly when your child dies. (196-18, 1989.12.24)

How miserable is God's inner heart as He watches His children lose their original, privileged value of creation, become like fallen maggots and struggle in a life without value! How mortified He is to see people groaning in lamentation, suffering and despair, ending up being defeated instead of becoming God's direct children through His love, life and lineage and attaining the glory of the heavenly kingdom! Nobody knew God was so sorrowful. That is why I wept profusely for many days and weeks upon coming to know this God. You should be

aware that the Unification Church began amid such profound circumstances. (211-207, 1990.12.30)

No one has known how God has suffered in His heart. Now, through God's appearances in history through the revelations I received in my profound mission – and which I have shared with you – you do know. Without this, you would never have known. This is a remarkable fact. Even Jesus did not fully know this, and even if he had, he could not have spoken about what was in his heart. No religious leader has known the hidden secrets of the universe. I have come so that the secrets of the universe could be revealed in the course of human history, before the world, for the first time. (215-171, 1991.2.17)

Section 3. A God Confined and Incarcerated

3.1. God lost His rightful position

My own pain and grief are nothing. God has not been able to fulfill His role as God. You must understand that God's bitter tears which melt the marrow of His bones and His bloodstains which spread throughout the course of history are crying out from the ground. I have been doing this work because I know that the mission remains to liberate God from His anguish. (137-175, 1986.1.1)

We must liberate God. God is confined by love. He may as well be in prison. He has not been set free. Due to the

Fall, the ideal world that the all-knowing and almighty God, the Creator of the universe, intended to establish based on love was snatched away by Satan. Thus, God could not be liberated in heart. The foundation for liberating God's heart has not emerged in this universe. God is thus confined. His mind and heart cannot be at rest when His beloved children have died. (138-261, 1986.1.24)

We should liberate God with our own effort. He is not free. He is in confinement. He lost His sons and daughters. Even if one has ten times the filial piety of the lost filial son, one cannot easily free the original heart of a parent who has lost His sons and daughters, or worse, suffered from the death of His son of filial piety. Yet I am going to liberate this God. (135-283, 1985.12.15)

God is full of grief and distress. Why? Those who work hard in this world during their youth are assured of a hopeful future. Although God has invested painstaking efforts since the beginning of history, when did He have hope? When will His hopes be realized? Is God young or old? How old do you think He is? Because God transcends the universe, He has no age. Does God go around the sun once a year? We do not need to calculate this, because He is beyond the solar system. What is there to calculate? (105-184, 1979.10.21)

God, who is our Parent, cannot free Himself from lamentation without freeing all people from lamentation. How

can any parents be comfortable while their loving children are living in anxiety? This explains why we should liberate God who is in such a situation.

How will we liberate God? God is restrained from loving all people; we are responsible to find a realm of liberation in which God can freely love all of humankind. Since we were corrupted through the Fall, we must liberate God by becoming children who are victorious over the Fall. (65-100, 1972.11.13)

What happened due to the Fall? God was shackled and restrained and so were the first ancestors of the human race and the realm of angels. Countless religious people in history have struggled against these shackles. It is the same for all humankind. (79-26, 1975.6.16)

You should know that a child who does not demonstrate filial piety restricts the parents. To liberate those parents, the child must display a filial piety greater than his impiety and also be officially recognized by the general public. Only then can he cleanse himself of his past sins. This is the heavenly law. By the same principle, I do not need people who say, "I will live only for you, Father." The neighbors, this nation, this people – they are all a pitiable lot.

For five thousand years we have sung, "I will build a small cottage and attend both parents for tens of thousands of years." I am glad they will attend both parents, but why live in a small cottage for tens of thousands of years? They are a pitiable people. We must guide them.

If these people, who are penniless and poor, also fail to obtain God's blessings, where will they go and live? (85-263, 1976.3.3)

3.2. God could not function as God

How long will the Unification Church last? The Unification Church must persist until it liberates our planet Earth, the spirit world, and, ultimately, with a heart of love, God. We must ultimately liberate humankind, the spirit world and God. I am sure you are hearing this for the first time. So far we have looked to God to liberate us, but in fact, we have to liberate God. You should know that God's heart has been restrained. (85-270, 1976.3.3)

If loving parents have a child who does not show filial piety, their hearts cannot be liberated until they see that child rise to the position where he can freely fulfill the parents' expectation. In the same way, God created Adam and Eve as His greatest partners of love. They are His partners of love. Vertically they are in a parent-child relationship with God and horizontally they were created to become husband and wife. Thus, God intended to practice all the ideals of love in heaven and on earth. Yet God lost everything due to the Fall. Even God ended up being confined. (210-308, 1990.12.27)

A person who has not established heaven on earth and lived there cannot go to heaven in the spirit world. Even

when I went to prison and manacles were placed on my wrists, they could not restrain me because I had love. When I was in a cramped position that made it hard to sleep, I woke up at night to find light shining from my hand. Why was there light? It was because God was embracing me. I discovered His love. That is why light could shine even in that dark room. If I sat quietly and reverently in the corner of a prison cell after hearing someone groaning and crying, the following day people would give me packets of rice powder. They had heard a distant voice, "If you don't give this food to this particular prisoner, all the prisoners and even your family will be uncomfortable." My God is a God of love. The Unification Church members should not be an ungrateful group of people who persecute such a God. (137-202, 1986.1.1)

We should know that for six thousand years, God has sought people thirsting for faith and hope and burning with love who say, "God is in shackles on account of humankind, including me; God was accused by Satan because of me; Jesus died on the cross for me; the Holy Spirit went through a bloody history of struggle on my behalf. God, please give me the strength. I will bring rest and liberation to the Father. I will also liberate Jesus and the Holy Spirit." (7-162, 1959.8.30)

If God and Satan fight each other, who will stop them from fighting? Would the fight just end? There has been no place

for God to stand, because He did not have a devoted son or a system of love through which people could uphold the heavenly kingdom by fulfilling the way of a loyal subject, saint and divine son or daughter. Until now, God has been incarcerated and confined. The heavenly kingdom became an empty ruin. God has carried this sorrow in His heart. (302-226, 1999.6.14)

Have you ever met a grandfather or grandmother whom God is seeking? Because of the Fall, you have not. Have you ever met a mother or father whom God is searching for? Have you ever met a wife or a husband whom God is looking for? Have you ever met a son or a daughter whom God is seeking? How can the bitterness of this quest be dissolved? Who can sever the chains that bind this heart? Nothing except the love of God. Nothing except God's essential love can do this. (209-106, 1990.11.27)

God can do anything at will, but because of the reality of unprincipled love His hands have been tied. No one knows how He suffers under such lasting regret and sorrow and how unimaginably weary He is. (197-327, 1990.1.20)

In the established churches people say, "Oh! Holy, holy God! Oh! God of glory! Give me blessings." But God is not that kind of God. On the contrary, He is a miserable God, suffering in confinement. He can be liberated from His sorrowful situation only through the birth of a son. Hence, you must liberate God.

Unless you do so, the heavenly path cannot be made straight, and thus the ideal world cannot be established on earth. It has been the history and the mission of the Unification Church to rectify this. (22-151, 1969.2.2)

What lies within the sermons, core teachings and the words you hear from the Unification Church? Its teachings can liberate God, whose heart is in confinement. God is lamenting in grief because of the Fall. From the outset, the history of such lamentation has been a global one. Thus, Paul said that all creation, our ancestors and we ourselves wait with eager longing for the appearance of God's true sons and daughters. It is because they long to free and separate themselves from that realm of grieving. (65-100, 1972.11.13)

Section 4. The Reason God Cannot Punish Satan

4.1. The reasons for Satan's accusations

There is theological dispute over whether Satan existed from the very outset. If he has, it is a big problem. If Satan had always existed, craftily defying and hindering God's providence of restoration for six thousand years, who would be able to subjugate and eliminate him? That is the issue. (54-56, 1972.3.11)

Where did Satan come from? Some say that Satan has existed from the outset. If he were an original existence who

opposed the all-knowing and almighty God and caused our original ancestors to fall, then we could not expect complete salvation as long as Satan existed. This would be dualism, and people would conclude that a world with two opposing purposes would continue forever. (53-259, 1972.3.6)

The original will for the ideal world of creation was never fulfilled due to the Fall. However, since God has absolute authority, even though the whole world might change, He can never change. Even though the devil took Adam, Eve and all creation away from God, the Absolute Being must subjugate Satan, who was originally an archangel, naturally rather than by force. Although God exists, it is as if He does not. He has to re-establish His absolute authority. God cannot strike first. The good God cannot strike the evil Satan. (210-340, 1990.12.27)

Why is the all-knowing and almighty God unable to wipe out Satan at one stroke? If He did so, that act would end up extinguishing Adam, Eve and the creation and destroying the ideal sphere of love as well. That is why He is prevented from doing so. The absolute Lord has the responsibility to absolutely fulfill what He said He would do. Despite Satan's fickleness, attacks and tenacious persecution, the Lord God has endured throughout history in order to recover His established principles. Nobody has known of this God. (208-256, 1990.11.20)

Why has the all-knowing, all-power-

ful and absolute God been letting Satan infringe upon human beings? Why did He let people be sacrificed, crushed under Satan's foot? Why was He so unable to exercise His power that people could not recognize His existence? This is a serious question. The answer is that God has had no nation, no people, no tribe and no family that He could govern. Furthermore, there has been no individual whose qualification He could officially recognize. If such an individual, family, tribe, people and sovereign nation are established, He will be able to govern the evil nations, peoples, tribes, families and individuals at once. Only this way will lead to goodness, and only then will God have His authority. (56-247, 1972.5.18)

Can you conquer Satan? Wasn't even God, the King of wisdom, immobilized due to Satan's accusation? It is the same for the president of a nation, when the citizens stage a demonstration because of something he did. Can he cut off their heads? Under certain conditions, even the all-knowing and almighty God cannot make a move. Even a government minister would be fired within a day were he found to be at fault. Hence, you must protect yourselves against conditions for accusation. How you develop that protection is an extremely challenging problem in your life of faith. This is a life and death matter. (76-58, 1975.1.26)

The human race was connected to Satan's life and lineage centered on his love. This is the problem. God cannot

intervene or be present under these circumstances. Why has the all-knowing and almighty God seemed so incompetent throughout history? When Satan became the enemy, what did he take away? Satan deprived God of His love. Satan trampled on God's love, life and lineage. We should always be aware of this fact. (206-236, 1990.10.14)

Satan was originally an archangel. He declares to God, "Even though I became Satan due to the Fall, You should solve the problems according to the principles You set up because You are the omniscient, almighty and absolute God. Although I violated the law and became Satan, You, the all-knowing, almighty and absolute Being must work according to the laws You have laid down. Isn't that true?" (39-88, 1971.1.10)

I am going to explain why we cannot proceed on our way without loving our enemy. It is very important for you to know this truth, although it is not written in the Divine Principle book. Although the archangel fell and accuses God, God must still observe the principles that He established, because He is God. God is the Absolute Being. Therefore, although the archangel had fallen, God is compelled to rule over His creation according to the principles and rules He laid down. God is always obliged to relate with the archangel in the same way, both before and after the Fall. That is why Satan says to God, "You are supposed to love me until the perfection period and beyond." (52-87, 1971.12.22)

Adam was supposed to have the three archangels under his command and they were to obey and love him absolutely. As long as the heavenly law and principle that demand absolute obedience and submission remain, Satan cannot do as he pleases with that principle and law, even though he does not absolutely obey and submit to God. Satan himself knows that eventually he has to follow the same principle. God can remove him if he goes against the principle and law. It is like the president exercising his authority through the constitution. If it is not in the constitution, the president cannot do as he wishes. (172-66, 1988.1.7)

The founder of the Unification Church is a serious man. I have always dealt seriously with issues such as God's existence and why the all-knowing and almighty God did not eliminate Satan at once. If you read the book of Job, you may ask how God can be so powerless. I had to understand all this. How serious I was to do so! I have placed my neck on the gallows and struggled for these truths at the risk of my life. We have to retrieve our original life. (187-122, 1989.2.5)

In the book of Job, God gave Satan all he asked for. Why? God cannot respond to Satan with the same behavior as the devil because God is the essence of love for others. So God is the essence of truth. (144-161, 1986.4.12)

God does not subjugate Satan with His mysterious creative power. He makes Satan yield voluntarily. (207-349, 1990.11.11)

The devil has brought ruin to this world in order to prevent the world from returning to God. All this free sex and so on.... How many people in America engage in incest? A father with three daughters sleeps with all of his daughters. There have been a number of such cases. With free sex, the father's brother sleeps with the mother or a son sleeps with his mother. They are like animals. Thus, Satan laughs at God saying, "God, do You think You can establish Your ideal of creation and ideal of love under these circumstances?" (222-230, 1991.11.3)

4.2. God abides by the law

What kind of being is God? God is like the mind of the universe; the universe is like His body. However, the devil has infiltrated this body. Satan has usurped the powers of the heavens and thus controls the universe.

What should God do to digest this problem? God cannot strike Satan with force. The essential quality in the creation of the universe was love; the historical tradition of this universe was carried on through love. Thus, God must maintain that principle, even if there are violators. Therefore, for the sake of restoring the fallen universe, God had to unceasingly maintain the original standard that He had installed for creating based on the essence of love and fulfilling the ideal of true love. Without doing so, He cannot regain His authority as the Absolute Being.

This has been so frustrating for Him. (210-229, 1990.12.23)

The Fall meant establishing a bond of love centered on Satan in the position of a parent. There is nothing to be said about the fruit of good and evil. It cannot be denied. Thus, the descendants by blood who have carried on Satan's love, Satan's life and Satan's lineage have remained to this day. Satan is the enemy of love. He fractured the dream God had of His ideal for creation. The servant forcibly took away the nobleman's daughter and violated her. Thus, she lost the qualification to be the lord's daughter. She had to be driven away. This wrongful act of love was a derailment from the track of the great principle of heaven and earth. This fact cannot be denied. (218-230, 1991.8.19)

God cannot achieve His original ideal for creation unless He loves the children of evil much more than His own beloved children. The devil asserts to God, "I have fallen and I am the way I am. My lineage revolts against You. Yet, don't You, God, have to go on upholding the way of the heavenly law?" God is caught right here. (208-291, 1990.11.20)

Satan accuses God and grips Him firmly in his teeth, saying, "You are the eternal and immortal Subject Being. I know that You are the great supervisor of heaven and earth. Since You are the substance of truth, love and principles, You, like Your laws and principle, cannot change. For this reason, although I am fallen, don't You have to practice the principles You established? Therefore, as a being of principle, You cannot bring Your sons and daughters to the original

world without loving the fallen angel. Your plans for the archangels before the Fall do not allow Your children to enter the heavenly kingdom unless Your son and daughter, and even You Yourself, love me. Thus, though I fell, You must follow that principle. Therefore, You should love me. You cannot be the true God and Your son and daughter cannot be true children without loving me.” (129-215, 1983.11.5)

The devil says to God, “God! I am the chief devil that changes. I am the ancestor who is changeable. But aren’t You the great supervisor of heaven and earth, the substance of truth, the unchanging Lord? Are You not the Being of love that embodies the principles of unchangeableness in life? I fell and became a rogue. But You are responsible to uphold the original ideal standard that You set up. I can freely pass in and out of the doors of the ideal world where Your will is fulfilled. I can freely come in and out, but since I cannot live there I must come out.” That is Satan’s assertion. Then God answers, “You are right.” (191-244, 1989.6.25)

If we commit even one sin, Satan, the devil, will immediately accuse us before God and say, “Because of his sin, this guy must go to hell.” Though Satan, who accuses human beings for their sin, has surely committed sins himself, no one has ever come forward to accuse Satan in front of God for his sin.

There will be a path to eradicate Satan if a person can come forth and

say, “O Absolute God! From the viewpoint of Your power and authority, Satan has committed such-and-such unpardonable sins against humankind and against You. Please punish him.” If God could not remove Satan even through this method, He would not be all-knowing or all-powerful; He would be on the side of Satan, not of humankind. (54-134, 1972.3.22)

Actually, Satan is an archangel. The archangel must go to heaven after Adam and Eve when they achieve perfection and enter heaven. It is the principle of creation that the archangel enters heaven with Adam and Eve after receiving love from God and then from them. Although Satan made a mistake on the way, if he says, “I am a servant and a traitor. Yet, You, Lord, decided the great principles of heavenly law and established Your essential traditions based on them. Upon these principles You established, there is one that lets You enter the Kingdom of Heaven only after loving the perfected Adam and the archangel. Surely You cannot abandon that principle?” God is caught. He answers, “You are right.” Satan traps God saying, “Although I became what I am, You, God, surely cannot be like me.” (211-177, 1990.12.30)

Since the devil is an archangel, he says, “Weren’t the children who can enter the Kingdom of Heaven originally supposed to love me? Isn’t it the original principle of creation that You, God, and Adam may enter the Kingdom of Heav-

en only after You and Adam love me?" He further pushes God, saying, "Unless this is done, You cannot avoid my accusations. You have to establish the condition that You loved me and that Your son Adam also loved me." This problem is the context for the teaching "Love your enemy," given to religious people. (219-36, 1991.8.25)

After we come into a parent-child relationship with God, when the son wails in sorrow God the Father will also wail in sorrow. Then Satan will be frightened out of his senses and flee. He cannot remain there. (228-217, 1992.4.3)

This world cannot be brought back to the heavenly side unless a person appears who can regain the original authority and stand in a position higher than Satan, the devil. In other words, someone must appear who can drag Satan before the all-powerful and all-knowing God and charge him, saying, "God! Satan has committed such sins! Why don't You judge him?" (53-335, 1972.3.6)

So far we have been dominated and dragged around by Satan. Now we should reverse this, capture Satan, bring him before God and accuse him. Although people today know about Satan's existence, they do not know what sin he committed. Until now, nobody has accused Satan before God, saying, "O God! With Your all-knowing and almighty authority, please punish this sinful Satan." (53-88, 1972.2.10)

Then why is it that the all-knowing and all-powerful God cannot strike the fallen archangel? Why can He not get rid of him? It is because God also must love him. Although the archangel that God created fell and became the devil, God always has to maintain the principled standard of thinking of the archangel as he was before the Fall. That is why we should love the archangel. Adam and Eve are God's creation and the body of God. Therefore, not only God, but also Adam and Eve, must love Satan. (175-14, 1988.4.6)

God cannot come down hard on Satan for killing millions of His beloved sons and daughters over the past six thousand years, because God is responsible for not having fully loved the archangel. For this reason, whenever someone does something wrong, Satan brings a continuous trail of accusation: "God, so and so is doing this and that." Because the Unification Church emerged, we can know these things that no one previously understood. (35-95, 1970.10.4)

If you drag Satan, the devil, in front of God and accuse him, would God say, "Hey! That is not how to do it!" or would He be pleased? No doubt God would say, "Oh my son! My only son!" and would want to bless you eternally. We can imagine how intensely God has yearned for that. God is absolute, all-knowing and all-powerful; He is the Lord of righteous judgment. Therefore, if someone comes forward charging and accusing Satan, the devil, God can judge Satan. (54-60, 1972.3.11)

Since Adam and Eve sinned, God is not free to do as He wishes. If someone's child commits murder, can you say that the mother or sibling can take responsibility for that crime? They cannot. This is the heavenly law. With whom did they sin? They sinned with Satan. Adam sinned, but God has not passed judgment on Satan or on Adam and Eve for what they did. Although He drove them away, God is still leading the providence of salvation. Thus, although God is receiving Satan's accusation, He was unable to pass judgment. When we look at these issues from a theological perspective, they present a big problem. Why cannot God deal with this? Why is the all-knowing and almighty God unable to deal with the devil? (223-304, 1991.11.17)

God has no interest in fighting because there is no concept of war or fighting in the ideal world of God's creation. If fighting occurred there, the world would fall into dualism. Fundamentally, fighting has nothing to do with the ideal world of absolute peace. Therefore, you should know that there is no concept of struggle within God's world of creation. (224-224, 1991.11.24)

How did Satan fall away? You should clearly know the answer to this. Satan has created division in large things and small things. God, however, combines small and worthless things into something large. God's way is contrary to Satan's. When we consider the Origin of the universe that seeks true love and the principles by which He created the uni-

verse, we see that Satan went against that Origin instead of obeying Him, and thus he fell away. The original nature of the all-knowing, almighty, unique and eternal God is to live one hundred percent for the sake of others. (179-52, 1988.7.3)

Throughout history, the all-knowing and almighty God wins over His enemy not by utilizing His strength and power, but by bringing him into submission through the principles of love. God's desire is to bring His enemy to voluntarily and completely submit before God and gratefully receive humanity's judgment in the position of the servant. Unless this happens, his sins cannot be indemnified. (42-279, 1971.3.27)

Section 5. Let Us Liberate God

5.1. God is like a prisoner

Who will be able to end the battle between the good God and the evil god? Neither God nor Satan can do that. Then who can? Without a master of love who initiates and leads with true love and whom all humanity can follow, the battle between God and Satan cannot end. Unless we are freed from this conflict, peace will remain an impossible dream in this world and in history.

The word "ideal" is just an abstract and sentimental term, so God sends someone who substantiates true love. Our main belief is in the coming of the Messiah or Savior. The Savior does not just save people but also liberates God. He is the one who punishes evil. The

Savior is overall in charge of setting God free and terminating evil. (136-219, 1985.12.29)

The mission of the Savior is to liberate God and punish Satan. Who will get rid of this despicable ringleader who has continuously accused humanity? God cannot do it; only the Messiah, the Savior can. (136-219, 1985.12.29)

What kind of Unification Church do we want? We want to find the parent-centered religion. We are not seeking the sweet life, nor are we pursuing relationships based only on moral principles. Centering on the True Parents, we want to find the way of true love, and in so doing we want to liberate God. There is no liberation that does not correspond to the principles of love. (136-222, 1985.12.29)

Have you thought about the nation that Father loves and is going to find? When one is willing to go to prison, some path will be found on that way. No one knows that pioneering this path of life and death means finding a path of hope that leads people beyond the abyss of darkness. No one knows the circumstances under which I have toiled in order to dig a tunnel to liberate the people of the world. In walking the path of loyalty to God, I have attended God as the center, served Him with great care, and treasured His love. I live in faith that this is the only path that never changes, even though time and tide may change. (163-304, 1987.5.1)

We must liberate God. Each of us must save God. Instead of trying to be saved, we must make God free. This is the consummation of the providence of salvation. (136-263, 1985.12.29)

The Unification Church is a force for the liberation for God. We are not just liberating the world. Bringing liberation to the world is easy. The world will be liberated when people unite, but God's liberation requires the unity of the realm of heart. We must have the Principle and a system of thought that can unify the realm of love, mobilize the spirit world, and build bridges of heart on earth. This is the most fearsome and difficult revolution. Liberating humanity is easy, but liberating God is difficult. It is an amazing fact that Rev. Moon has emerged as the standard-bearer to tackle this difficult and unprecedented task, with the goal of settling all matters of providential history. (136-285, 1985.12.29)

Religious leaders today fall on their knees and pray for their own blessings. But I have never prayed to receive blessings. Instead I prayed, "Let me be a sacrificial offering for the sake of Your liberation." The Old Testament Age was an age for restoring God's people by sacrificing the things of creation; the New Testament Age was an age for restoring parents by sacrificing children; and the Completed Testament Age is an age for liberating God by sacrificing the Parents' family.

We should attend the original parents on earth and live with them forever.

There is a Korean folk song that goes like this, “Moon, Moon, you bright Moon, the Moon poet Lee Tae-baek loved...” It goes on singing about a great laurel tree in the Moon. But it also sings of living with one’s parents for tens of thousands of years. That is something of a revelation about the Korean people – living with the heavenly parents for thousands and tens of thousands of years. Whenever I think about that song, I can never forget that surge of emotion in my heart.

(137-185, 1986.1.1)

God has been giving world-level blessings to America for two hundred years, but Americans think these are just for them, for their Christian churches, and for their country. They have forgotten their responsibility to liberate all humankind and promote human well-being by sacrificing America and Christianity. Instead, Americans believe in their superiority and think unilaterally, centering on their national interests. God’s will is for America to have a global consciousness and build a worldwide foundation, even by sacrificing itself and Christianity. But because America is going against this and taking a contrary position, it is taking a nosedive. Families are breaking down, churches are collapsing, the nation is being dismantled and everything is in a total mess. Everything is diseased. (143-189, 1986.3.18)

We must penetrate hell in order to liberate God and True Parents and save the world. After passing through the bottom of hell, we will reach the King-

dom of Heaven. The shortest path is to plunge through the bottom of hell. This is why we focus on sacrifice and service, isn’t it? If you say, “I believe in the Unification Church in order to gain my salvation,” you get a zero. You will never be able to reach the worldwide level. You should rather say, “I will go this way in order to liberate God, set True Parents free, and save the world.” Do you understand? That is what is different. (148-163, 1986.10.8)

You cannot continue without straightening your path, in life or death. Because I know this, I’ve been doing this all my life. I carry this burden even though I was persecuted and sent to prison. Did I go to prison because I enjoy it? I did so for the sake of God and God’s liberation. I went for the sake of liberating humankind and the satanic world. I have walked the path of restoration through indemnity, because without going this way liberation does not come and because we cannot separate from Satan amid peace and comfort. (148-168, 1986.10.8)

One’s portion of responsibility for liberation is to liberate the realm of heart. God must be liberated, and so must the Parents. How painful it must be for God to be in the position of having to relate to evil parents ever since they emerged! So we must liberate True Parents and God. You must be such children of filial piety. True Parents are still going through hardships... Are you trying to live the good life, leaving the Heavenly Parent to suffer in misery? Are you thinking how

to have your children live the good life? How can you seek a comfortable life? Can you think of doing that? (148-222, 1986.10.9)

In your daily life for the sake of God's liberation, you should know that you cannot call upon God without a heart steeped in tears. This is why John the Baptist cried out in the wilderness, "Repent, for the Kingdom of Heaven is at hand." Even Jesus said, "Repent, for the Kingdom of Heaven is at hand." You need to repent. You should understand how insolent, undignified, and shameless your approach to the providence has been.

Even if you fail to liberate the world, you have to release God from His agony. (161-113, 1987.1.11)

How can the world be unified and how can liberation be achieved? The spiritual and physical worlds will be unified and liberated only when someone emerges whom God has empowered to unify the satanic realm. Only when someone who can dominate Satan appears will the spiritual and physical worlds be liberated.

Does God need liberation? God is of course already a liberated being internally. God needs liberation because people need liberation. God Himself could already be liberated. God cannot meet the condition to be liberated only because people, who need to be liberated, are not. It is not that God cannot be liberated. It depends on people. (161-243, 1987.2.22)

Christian thought focuses on the Second Advent. What will Jesus do when he returns? There are many Christians today who have lost touch with reality. Do they want to rise into the air on the clouds and have a millennium party? This belief is irrational. What will Jesus do when he comes? What will he be proud of when he comes? Satan resists God by demanding that He establish justice, and unless Jesus eradicates Satan, God can never avoid his unceasing opposition. What is the returning Lord supposed to do on earth? He does not come to bring a comfortable life to a few hundred million Christians. He must liberate God. The returning Lord should follow the way of righteousness and fulfill the responsibility to liberate God. (162-186, 1987.4.12)

5.2. God's liberation is a task for humankind

In saving the world, we should first liberate God. The world can be liberated only after God is liberated. Isn't that so? I am saying that we should liberate the world after we have liberated God. So let us spread the Unification Church to the ends of the earth, establish bonds of heart, and show our determination by driving a stake into the ground to melt the world with love. This is the battle we are fighting. (162-221, 1987.4.12)

Resolving to continue until God is liberated, you should gather around you those on our side like clouds to follow True Parents to their final destination.

From these individuals, families will emerge; and from these families, tribes will emerge.

The value of the sacrificial offerings on the levels of tribe, ethnic group and nation will be reproduced in the world that attends the Second Parents, thereby restoring through indemnity, as resurrected beings of substance, all the saints who sacrificed themselves in history. Our destiny prevents us from leaving this land without fulfilling this. We must fill up this hole even if we die. This is the fate that no one can avoid. We should quickly follow this path. (166-74, 1987.5.28)

We must liberate God. God should be able to visit any corner of this land and sing a hymn of praise: "My ideal of creation is entirely realized through work done by day and night. I am grateful and amazed." At the same time, God should be able to love the world, the universe, the spiritual world and the physical world. However, this has not occurred and Satan's dark occupation reaches almost up to God's throne. To liberate God, therefore, we must liberate the spirit world. (166-78, 1987.5.28)

I like liberation very much. I like liberation much more than you do. I also like unification. How much do I like it? So much that I will die for it. The gate of unification and liberation does not belong to someone named Moon; it belongs to God, the Great Master of the universe. I asked God, "I am sure there are many things that You like, but what is it that You like most?" He answered,

"It is liberation." His answer was simple: "What I like most is liberation." So I asked, "Why can't You attain liberation?" And He said, "I cannot do it alone." This is the problem. God cannot do it alone. (166-99, 1987.5.30)

Do you love your nation or do you love your children? Have you loved your own people only after opening things up for your children? Have you loved the world after opening the way to the nation? Only after opening the way to go to heaven will you see the dawn of complete liberation. At dawn, the rays of the sun permeate every valley and completely liberate all the people who have been held hostage in death. You have to sing of freedom and peace and declare the coming of the unified world along with liberation. Only then can you disregard the history of thousands of years and become a prince of liberation. You must be a standard-bearer of unification in order to receive God's praise and enjoy eternal happiness in God's bosom of love. That is how it is. Are you confident to do this? (166-99, 1987.5.30)

Humankind needs liberation, but first we need to liberate God. Only then will the liberation of humankind follow. Nobody thinks about this. Christian ministers think of God exercising judgment surrounded by glory. But this is a mistake. The God I know is not like that. We must liberate God from the realm of death. (166-150, 1987.6.5)

The age of perfection comes after the

Old, New and Completed Testament Ages. Perfection means perfection of love. It means the liberation of parents, the liberation of children, the liberation of all things and the liberation of God. All these must be accomplished at once. Everything that went to hell all at once through the fallen parents will be restored all at once at the risk of heaven and earth. (166-326, 1987.6.14)

If a person or an organization claims to represent a people and its culture, who or what kind of organization would it be? It must embody the historical tradition of that people, represent that age, and reach the worldwide level, connecting the mission of this age to the mission of the future. You should know that this person is Rev. Moon and this organization is the Unification Church. The truth of the Unification Church is not invasive. Rather, it seeks to save people and raise them to a higher level. We must accomplish their liberation. We must liberate all people. We are the standard-bearers for liberation. Through the joint efforts of the spiritual and physical worlds we are trying to liberate God. (168-55, 1987.9.1)

I do not even dream of receiving praise or a welcome for myself. The philosophy of the Unification Church is to sacrifice itself to save a people, and after saving a people, to save humankind, and after saving all the people of the world, to liberate heaven, earth and finally God. God will reinvest everything He regains, hoping for a special world of a higher dimension free from the Fall and

for a great migration toward heaven. (227-272, 1992.2.14)

I am nothing. It is said that human history began one and a half million years ago. When the Parent has lost all His dignity and authority through our long history, to whom will He appeal about His miserable situation as a Parent in the struggle to find His lost children? Before the children come forward and resolve this, God can neither alleviate the bitter sorrow in His own heart nor remove the nail that pierces it. Who will take out that nail and liberate God's bitter heart, which must be released with flesh and blood through the healing tears of love? We should know that God's liberation precedes our own liberation. We should know that this is the path to the ultimate liberation sought by people of faith. (187-273, 1989.2.11)

We should know where the seeds of happiness are. We must find them because we lost them through the Fall. This is why we find the true God centered on the Unification Church.

So far, God has been the God of restoration, not the original God. He is filled with sorrow and is to be pitied. He is not the God of joy, but of despair. In order to return to the original state, therefore, we must liberate the God of restoration – not with money, not with power, not with any person, but with true love. (174-248, 1988.3.1)

We began with suffering, and so we want to head for the final destination

through suffering. I am determined that Rev. Moon will be recognized as one who experienced misery. I do not need money or honor. The hope to find the new homeland lies only in liberating God, liberating humankind, and liberating even Satan, thereby building an eternal base of peace and love. With such an understanding, you should struggle hard to follow this path, forgetting breakfast, lunch and dinner, ignoring day and night, and persevering no matter how steep and rugged the mountains are that stand in the way. The heavenly principle is that the longer you lead such a life, the more God's ideal love will be with you, your family, your clan, and your nation. I would like to ask you to understand this and live accordingly. (174-53, 1988.2.23)

Achieving greatness does not mean having a wonderful face or a handsome body, but, rather, great thinking. Greatness of spirit enables one to say, "Even God will have to move and follow me. I am asserting that, with love, I will liberate God who could not fulfill the purpose of love." It is logical to say that our sorrowful God, with His goal of love unfulfilled, is liberated by meeting Rev. Moon. It is not a daydream. I am asserting this based upon actual proof that comes from a systematic theory and precise data. (165-185, 1987.5.20)

Our work is to liberate God. If this is done, everything is concluded, is it not? God will be free to do as He wills. You need to know that when the all-knowing

and almighty God can exercise His full authority and full power, the kingdom of peace and tranquility will surely be realized. Only then will we say "Amen." (221-25, 1991.10.20)

Section 6. The Liberation of God and the Way of the Filial Child

6.1. The path of restoration True Father has walked

I fully understand what it is like to determine to fulfill God's will. I know what God's love is like, and I know that I must both kneel in gratitude and walk the path to offer forgiveness. No one has known that God is filled with bitter grief that compels Him to walk the path of liberation even though His blood might be shed.

I did not pray to God asking Him to save me even when I collapsed under torture; and though I was pursued, I did not pray to God asking Him to protect me on my path or to save me. As a man of character, I have my own reserve of strength. I have the spirit and the inner strength to fight. I say to myself, "God will probably save me if I collapse unconscious due to lack of strength. But before that, with my own power..." I know that God is waiting, preparing things in advance before I go. (138-358, 1986.1.24)

God is with the Unification Church. If I were to lose my temper, thinking "that good-for-nothing!" and think to myself, "You wait and see; just wait a couple of months," in the end that per-

son would be broken in pieces. Wouldn't it be strange to see such a thing? That is why I bite my tongue and control myself. I cannot curse others with my mouth. As the True Parent, I cannot use my mouth to curse others. Even as I hold back my words, Heaven releases me completely from my bitter feelings. When you see this, don't you think God loves me? (162-205, 1987.4.12)

Nobody ever became a congressman or president of this nation while its sovereign rights were intact, with the authority of a homogeneous people clothed in white, proud of its five-thousand-year culture in Asia. After the liberation of Korea, I was thinking of the possibility of seeing such a congressman and president. You must understand that this was not just my wish but God's wish as well. When this happens, Asia will be in the palm of God's hand. Please have faith in the fact that the world should head towards the place God is also heading. (171-190, 1988.1.1)

Harboring bitter grief in my heart, how can I take a rest? My path is a busy one, since I must walk this path to resolve everything from a thousand years of history. For forty years of my life, I could not avoid taking the path of tears. This continues even now. North Korea should have welcomed the new garden of God's love where young people who can praise God can spring up. Yet seeing them tainted by those who betrayed God, He had to turn away His face. We have to make it so that God can

turn His face back.

Since I entered North Korea with God and with this system of thought that restores things to their original state, the communist world should thank me, and the democratic world should be even more grateful to me. Let us march forward to this place! (173-116, 1988.2.7)

At Seodaemun prison, a lady evangelist who had persevered for a time in the Unification Church but who then left after things did not turn out the way she wanted, said to me, "Oh, this has turned out well for you. Would this happen to the son of God?" I answered "Yes, I am not someone who will disappear in prison. I will make great leaps toward a liberated world." I will never forget her face. I heard that she recently died in miserable circumstances, and I felt pity for her. This is how I live. I know everything about how the five presidents of Korea treated me. Yet I do not show this. I do not seek revenge. They did not know. I have to meet them and teach them. After saying what I need to say, I have to resolve everything. (204-118, 1990.7.1)

When I came to this earth what position was I in? As the son, sibling, couple and parent in whom God's heart of bitter pain remains, I stood in a position to indemnify and release God's anguish at its pinnacle by giving the perfected love that could not be given before. (234-140, 1992.8.10)

Everything exists for the sake of others. Based on God's ideal of creation

to live for the sake of others, God had to invest, invest, and invest Himself to multiply true love. As He did, we have to spread it throughout the universe and return to the original homeland. When we return, we should not kick others away as our enemies. We have to bring them to naturally submit to us through love. Without this natural submission, God cannot find His position. If I were to use trickery, I would not be defeated by anyone. However, knowing that we must bring them to submit, I have been restraining myself. Can you imagine how difficult it has been for me to suppress my fiery character for forty years?! How much more difficult would it be for God, Who is more intense than I am! (219-93, 1991.8.25)

Once I turned to look back, and God, who was following me, embraced me in tears. When I turned to say, “You are the center of my love; I submit to You; I will absolutely follow You,” God embraced me again. How great it is to be in such a position! Just as God gave me His position, I must also give God’s position to all of you. (215-341, 1991.3.1)

Looking back in history, forty years ago I was hunted by the nation and hunted by the established churches. My position was that of an orphan expelled into the wilderness. From such an awful position, I had to fulfill God’s requirement to restore the historical standard and create a global foundation! I had lost the victorious Christian cultural sphere that had been established on Heaven’s

side after World War II, and the foundation of America, the nation that governs the free world. In the position of the owner, I could not help thinking about the intense grief of losing this foundation and about having to accomplish the task of restoration through indemnity again, over a forty-year period. Can you imagine how aghast I was, knowing clearly that I could have brought history to its conclusion – something even God could not do for hundreds of thousands or millions of years! (135-187, 1985.11.13)

I have accomplished these tasks oblivious to rain and snow. Nightfall was like dawn, and I would even forget to eat. I could not take this lightly because I knew God and felt the serious responsibility that comes with knowing God. More than anybody else, I knew how sorrowful God was. Thus, even if my body were torn apart, crumbled into dust and blown away, all those scattered cells could still cry out as God’s cells. I grappled with this path of death, accepting it as a worthy death for a man. As I grappled with this, people thought I would perish and disappear, but things have turned out like this. (137-178, 1986.1.1)

Since I knew the great and bitter pain that was entrenched in heaven and earth, I had to comfort God even when I was vomiting blood. Who could ever understand the bitter reality of my position as the True Parent, in which I could not pray, “I am about to die. God, please save me”? Nobody knew of this. Only God. Only He understood my heart.

Even though many people follow the Unification Church, none of them is one with my thought. All of you must understand this. A substandard Unificationist community cannot stand in the sphere of liberation. I know that the behavior of those who have received the Blessing is nowadays like that of the devil's cousins. (145-332, 1986.6.1)

God would offer a hundred thanks to the brave man who would confess that he has not fought enough, that he lacks the qualifications to shed tears, or that he is concerned that the Father would shed tears if He saw him in sorrow. God would offer those thanks to the brave man who, in the unbearably bitter position of being whipped, would worry that God would be in a miserable position or who would be concerned that God would shed tears when he cries through clenched teeth, "My grief is nothing, my pain is nothing, my sorrow is nothing." God would offer those thanks to the brave man who would cry out and raise the flag of victory as the vanguard on the path to take vengeance upon the enemy. God would express His gratitude one hundred times, saying, "Should I call you a patriot, should I call you a son of filial piety, or should I call you a virtuous person? In all the history of the world there has been no person more precious than you." (153-269, 1964.3.26)

To this day, I, Rev. Moon, have walked a lonely path as an individual. Though it has been a lonely path, I know God more deeply than anyone else does.

In history, many lonely people cursed their circumstances while asking for blessings. Yet, centering on God's grieving heart, I did not think like those people. Instead, I said, "God, do not worry." That is a different way. I am not a man to retreat due to personal trials. A man who pledges to die only after overcoming the trials of the world and liberating God cannot write a letter of surrender during that individual course. He cannot be cowardly. Even though my wife opposed me, my children opposed me and my parents opposed me, I cut them off in order to walk this path. I walked the path in spite of opposition by my nation of 40 million or even 60 million people. (175-257, 1988.4.24)

Time is so short. A lifetime is not enough time to rectify this and compensate for it. That has been my life course. So from a secular viewpoint, my life would be pitied. Try asking God, "What kind of person is Rev. Moon?" The pain I feel causes me to lament in sorrow; I am experiencing bitter pain like that of a man writhing in agony while having his heart cut out. On this earth I am a miserable man. Nobody knows about my suffering. People may boast about themselves, thinking they are wonderful. Yet they do not know my suffering. Even Mother does not know. (213-278, 1990.1.21)

None of you knows the bitter circumstances of my going to Heungnam prison after I lost all the foundation for which God had toiled for over six thousand years. Leaving my hometown was

not the problem. My wife and child were not the problem. It seems like yesterday that I cried for those who, as the future hope of heaven and earth, were to welcome me as liberated people. But they vanished into hell in the clouds, disappearing into the world of darkness, even while I cried out to them that we would meet again. It seems like yesterday that I proclaimed, "Although you have disappeared, I will keep to my path and bring the bright morning sun to find and liberate you again!" I cannot forget the sound of my shouting this while in chains. I cannot forget the times I prayed while in difficulty. (220-205, 1991.10.19)

When I ask God, "God, are You not this kind of person? The God I know is like this." God would take my hand and weep profusely, asking, "How did you find that out, my son?" When God hears this He will weep. Then how loud the sound of His weeping will be! God knows that this situation cannot continue for a thousand more years. Thus, He wipes away His tears, stops His weeping and says, "My son!" You must understand God's need for such a son and daughter. (176-263, 1988.5.11)

"I will become God's true soldier. No matter how terrible this battlefield for God may be, I will join the front line." That is my spirit. I never once complained to God even when the world's persecution swarmed about me – even when I was in a position of utter loneliness due to persecution and suffering. This is what I can take pride in. (193-73, 1989.8.20)

Have absolute faith in God! If you have absolute faith in God – even when you cannot find faith on the left side or right side, on the north, south, east or west, on the front or back, on the left or right – you will find yourself on the center line. With absolute faith, you will find one position. You will find the absolute position, the place where God resides. From there everything will start to be resolved. In the way of faith, many things are ordained. There is no discussion. Because your life of faith deviates, its angle must be adjusted, even by force. In light of this, how great is God's pain and the pain of humankind! (188-225, 1989.2.26)

6.2. A lifetime devoted to God's liberation

You do not know how angry this makes me! There cannot be anyone in history who feels greater indignation than I do. When I weep, there is no one who weeps more bitterly than I do. No one could weep more than I do. I feel God's heart flowing from my heart as in tears I embrace a thousand years of history on this earth, embracing the lost sorrow. Can you cover up that root, sit there, eat your fill and live in comfort? Even dogs would not eat the carcass of such a wretch. (180-50, 1988.8.20)

Unless a man goes over that difficult mountain pass of indemnity while calmly and happily attending and comforting God, the kingdom of peace on earth will not appear. Such a representative

and public person is lonely. When somebody stands up and says, "Rev. Moon did such things as this...", I feel like bursting into tears. Even though I am an old man of seventy whose tears should have all dried up, I harbor a loneliness that cannot stop the flow of tears of sorrow. You must never forget that there is such a parent. (183-86, 1988.10.29)

Think about how much time I have spent in prison, more than five years in all. Think about how rain dripping from a gutter will gradually make a hole in a rock. None of you would know how bitterly I wept as I gazed upon those drops of water, thinking how much I wished that the teardrops of my love could bore a hole through the rock of anguish embedded in God's heart! Gazing upon a flowing stream I thought how wonderful it would be if this stream could be pristine water, serving God so that He could come and bathe in it! How wonderful it would be if I could be a child who could prepare such a home or resting place for God! Unless you experience that deep world of heart, you have nothing to do with God. (185-45, 1989.1.1)

How long have I suppressed my indignation? How many times have I been overwhelmed to the point that all five of my sensory organs were choked up? It was not for the sake of meeting all of you. It was for the sake of bringing the rulers of humanity into submission, but not through my body, or by guns and swords. Unless I bring them to natural surrender by influencing their

hearts through the lineage of love, God's desired garden of peace will not come to heaven and earth. It will be impossible to build the kingdom of peace. (197-348, 1990.1.20)

There are many difficulties as we live in this world! Who knows what will befall us today? People who cannot break free from this fearful environment have a wretched life. Who will be the teacher who can mentor them amidst this environment of fear and chaos? There is no teacher. I had to weep bitterly and struggle because of this problem. If there is a God, why could He not step into the role of the teacher? Actually God is a teacher whose principle is love. Not knowing this, we harbored a grievance toward God. He is a teacher centered on love. (203-228, 1990.6.26)

Once I came back in the evening tired. I slept for awhile and woke up, washed my face and shaved. Mother looked at me and said, laughing, "Washing and shaving is what you do when you get up in the morning. Why are you doing it now?" That is how I live. My heart goes in one direction. My devoted effort goes in one direction. Try praying, asking God what kind of person I am. God will wail in sorrow. He will weep so bitterly that His tongue will come out and not go back in. You have to know that those are the circumstances of my life. (221-163, 1991.10.23)

For fallen humankind, I am the savior. But from God's viewpoint, I am the

True Son and True Parent who will fulfill the true-love ideal of creation that was lost in the beginning. The savior is one who pioneered the path of sacrifice, offering his life to relieve God's anguish that began with the Fall. The savior is not only living in glory. He weeps together with God's heart and is deeply concerned with bringing Satan to his knees. (232-225, 1992.7.7)

Whose God are you going to make Him? Are you going to make Him America's God? Will you make Him the God of Korea? Will you make Him your God? Which? You are so greedy! If you want to make Him your God, you have to work for God more than for your own people. If God loves Rev. Moon, and if you can make more effort than Rev. Moon, God will surely love you more than He loves me. Isn't that an infallible formula? There are no objections to this. I want to see people who have a greater capacity than I do to comfort God, serve God's will, and offer distinguished service to God. If I wanted people with abilities inferior to my own, I would be a dictator. (184-224, 1989.1.1)

If a marathon runner has completed 80 percent of the race from the starting line, takes the lead by 100 or 1,000 meters, and falls down at that point, that is the end of it. When a marathon champion runs, do the spectators say "Hey, slow down!?" They say "Run fast!" until he drops. It is the same for me. I have to set the record. Only when I hold the record can I receive God's highest award

with a clear conscience. I have to push myself until then. (230-186, 1992.5.3)

Something went wrong at the starting point. It was as dreadful as saying, "Something went wrong at my birth! Oh dear, now that I have grown up, I see that I am a son adopted from beggars; I was the child of a beggar, brought from an orphanage." This is even worse than being the child of a beggar. When you were young, you thought your parents were your real parents, but later on you realized that you were the son of a beggar. What happens to your household when people find out that you are of such lowly birth? Your household would surely be turned upside down, and people would weep bitterly. How shocked you would be to find out that you were raised in an orphanage when you thought that the mother and father who raised you were your real parents! This is shocking even in the secular world. It would be an even greater shock for God to see His crown princes who were to inherit His kingship and the heavenly palace walking around together with such people and becoming kings of hell. (216-107, 1991.3.9)

Rev. Moon's concept and the Unification Church's concept of husband and wife means attending the eternal Parent for a thousand or ten thousand years as a son and daughter born from God's lineage and attaining the qualification as a son and daughter whom God can eternally praise as His own. Only by going through this position can you heal the wounds that resulted from the Fall and

that remain in God's heart.

When you grasp God and say, "Father, how much You have toiled!" He will weep upon hearing your words. He will explode into tears saying, "Thank you; I've been doing this through the thousands of years of history." Tens of tens of millions of years have passed since the creation of humankind. It is not just six thousand years as the Bible indicates based on the history of cultures recorded in its pages. Actually it has been tens of millions of years since God decided to begin the providence of salvation. (232-138, 1992.7.3)

In the past, I saw right through those people who came to the Unification Church with the motivation to use it for their own purposes; those people did all sorts of things. I knew who they were, yet I let them deceive me. Why did I do so? It is because God has been doing so to this day. When people betrayed me and turned their backs, I could have exploded in indignation and resentment saying, "Those reprobates should be struck by lightning." Yet when I thought about the heart of God who longs for their return, I could not do that. Each time I grasped that suffering heart of God, and had the heart to forgive, a new segment, like that of a bamboo shoot, was created. Do you understand? A segment of the Unification Church was made. That is how we are making family segments, tribal segments and national segments. (197-312, 1990.1.20)

You should not let this historic teach-

er's anguish and God's historical pain flow by unnoticed. You should gently retain love in the deepest part of your heart. When you meet God in the other world, you should embrace Him and shed tears, saying, "I knew of Your grief and I tried to align myself accordingly, but I could not. Please forgive me." If that kind of heart leads you, even if you weep while grasping God, He will weep together with you and embrace you. I believe that liberation is not possible without that kind of day. However great a wife's love may be, it cannot reach such a level; and however great a parent's love may be, it cannot reach that level. Since I know these things, in order to bring about liberation I had no time to take my eyes off that task or to go off on a tangent. (184-246, 1989.1.1)

Until we meet again, you must think of me day and night; think of me when you get hungry. Even if you do not eat, do the things I do for God's will. When you get drowsy, persevere for God's will, thinking about me as I go on without sleep. You have to think about your teacher who endures without vindicating himself in the face of slander. Being even more upright in your heart, you should be thirsty for tomorrow's victory and go forth with the intention of gaining results and seeing your enemies surrender to you naturally. Only through these efforts can you and this people find the path of life. (82-48, 1975.12.30)

Once I received word that a member had been sentenced to death. How could

I, the founder of the Unification Church, spend the night without tears after hearing this? How much pity I felt! If he had not known me, this would surely not have happened. As he walked the final path while facing east toward Korea and said, "I will go now," and wished me a long life, do you know how my heart felt to be unable to hold onto and save such a person who followed beyond his nation's borders the teacher he had never met? Knowing the heart of heaven that pitied those who were held captive, in pain and suffering under the tribulations of the devil, day and night I had to drive people like him to march forward. (201-152, 1990.3.30)

I never thought, even in my dreams,

of becoming the founder of the Unification Church. Even now it is the same. I do not have the concept of being the founder of a religion. I am just an ordinary man. Even today I did not wear a suit or necktie. I am only comfortable in more minimal attire. Why? Because I know that even at this hour, throughout the world members of the Unification Church with their clothes drenched in rain from a gutter are longing for me, wishing me a long life and offering bows. I cannot trample on situations where people are praying for me to receive blessing. Thus, when I open my eyes, I cannot sleep. As the founder of a religion, I feel like a sinner. That is why the Unification Church members cannot ignore me. (197-162, 1990.1.13)