

God and Human Beings are related as Parent and Child (B)

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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 defecates 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 the 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)