

“Only One God: The Debate on God as ‘Heavenly Father’ vs. God as ‘Heavenly Parents’ in the Contemporary Unification Movement”

by Kerry Williams

The *Exposition of the Divine Principle* teaches that while God is the harmonious union of masculinity and femininity, He exists in relationship to the universe as the internal, masculine subject partner. In recognition of this fundamental position of masculinity, we call Him "Our Father."¹ When Reverend Moon prayed, he addressed God as "Hananim Abogi" ("Heavenly Father"). Since his passing, however, his widow, Hak Ja Han, has instructed church members to begin addressing God as "Hanul Pumo" ("Heavenly Parents"):

“We must change the name. When we pray to ‘Heavenly Father’ from now, please say ‘Heavenly Parents’. The name ‘Heavenly Parents’ is smooth in English and meaningful in Korean, too. Don’t you think?”²

Based on Hak Ja Han's instruction, the Family Federation for World Peace and Unification (FFWPU) now promotes a non-biblical theology of ditheism. Leading FFWPU theologians such as Andrew Wilson have reinterpreted the monotheistic teachings of Sun Myung Moon to forge an altered version of the Creator:

“...the core resemblance in creation is between God whose essence is duality, and human beings who were created male and female...Since God has two genders, no individual of one gender can incarnate the full image of God.”³

He has stated that by denying the duality of genders of God, Sanctuarrians are denying the Principle and creating a new ontology. Not accepting God’s duality leads to “a world of ugliness, a world where women never experience their full value...and where excessive testosterone leads inevitably to violence and war.”⁴

This duality is more than metaphysical. At the 2006 opening of the newly built palace in Cheong Pyeong, Korea, there were two empty thrones situated behind Reverend and Mrs. Moon on the tiered stage. Wilson believes they were intended to seat two invisible, substantial gods: Heavenly Father and Heavenly Mother:

¹ *Exposition of the Divine Principle*, p. 19.

² Hak Ja Han, Public Speech, January 7, 2013.

³ Andrew Wilson, “God as Heavenly Parent in Rev. Moon’s Early Teachings,” February 22, 2016.

⁴ Wilson, “God as Heavenly Parent in Rev. Moon’s Early Teachings,” Comment section.

“...there are four thrones: the two in front for the True Parents, and the two in the back — for whom? — Heavenly Father and Heavenly Mother, the Heavenly Parents. Never in any of the ceremonies since the Enthronement of God’s Kingship on January 13, 2001, when the four thrones were first set up, do True Parents sit on the two thrones in the back that are reserved for the Heavenly Parents.”⁵

In his presentation “Heavenly Parent and True Parents,” Wilson describes two separate gods who possess conflicting wills and desires; strikingly disparate responses come from the two celestial parents.⁶ The god called “Heavenly Mother” expresses great sensitivity, compassion, and personal concern for her children. The masculine god appears as a lesser being who is judgmental and angrily subjective. After the fall of Adam and Eve, the masculine god curses Eve and decrees that she will have pain in childbirth, whereas the feminine god wants to console the first woman and help her recover.⁷ These deities bear an interesting resemblance to Demiurge and Sophia, prominent gods of Gnosticism, a heretical movement of the 2nd century Christian church.

Reverend Moon describes God’s response to the Fall of Adam and Eve as follows:

“The moment Adam and Eve fell, God’s heart was torn so painfully He almost went insane. You should never forget about the Father who was shaken so thoroughly as to almost forget Himself. Have you ever thought about that? Even when fallen people on the earth watch their children die, they feel their bone marrow melt. They want to save their children even at the cost of their own lives. How must the heart of God have been as He watched Adam and Eve walking the path toward the Fall and crossing the line of death? Unless you understand that heart, there is no way for you to become God’s sons and daughters.”⁸

Reverend Moon is expressing the agonized heart of the one true God who was consumed by grief and wanted to save His children at the cost of His life. The *Exposition of the Divine Principle* explains that God did not intervene in the Fall, in order that Adam and Eve could one day still be blessed as the lords

⁵ Ibid.

⁶ Wilson, “Heavenly Parent and True Parents,” February 2016. Powerpoint presentation. See slides 17-19.

⁷ Wilson, “Heavenly Parent and True Parents,” February 2016. Powerpoint presentation. See slide 17.

⁸ Reverend Sun Myung Moon, “The Toil of God as He Tries to Raise Up His Beloved Children,” October 11, 1959.

of creation. When one considers the painful consequences that befell Adam and Eve as a result of their transgressions, it must be remembered that those consequences came from their rejection of God and His commandment. God never left or rejected them.

In his lifetime, Reverend Moon communicated God's caring, empathetic nature to a degree unparalleled among religious leaders. However, he also spoke of the heavenly hammer of judgment that a God of absolute goodness sometimes has no choice but to use. We remember the compassionate Jesus who healed the sick and dying, but too easily forget the Messiah who overturned tables and angrily expelled money changers from the temple with a hand-made whip.

These different qualities do not indicate that God is dualistic, as God is only one being of love. However, the expression of His love may change, based on our level of obedience to His will, as well as other factors that are often beyond our ability to fully comprehend.

FFWPU's deviation from Judeo-Christianity can also be found in Wilson's antipathy towards the Holy Scripture. Unlike Sanctuarians, who view the Bible as the divinely inspired word of God, Wilson considers Scripture to be an imperfect document, written by men who, with only a few exceptions, didn't consider the feminine viewpoint important enough to be recorded. He believes we are severely disadvantaged as a Judeo-Christian world because the Bible does not disclose the heart of Heavenly Mother.⁹

To Wilson, the Bible is a flawed book, written and used by men to justify exploitation of women:

“...fallen societies always put men on top, while women were treated miserably, even as the man's property to do with as he wished. To make matters worse, this patriarchal attitude belittling women was inscribed in scripture, which led believers to justify it as if it were God's way. The Bible, after all, was written by men.”¹⁰

The truth is that that Judeo-Christianity has elevated, not diminished the status of women. Judeo-Christian nations, guided by the Ten Commandments and teachings of Christ, have conferred more rights to women than any other nation in human history. Wilson also appears blind to the tremendous love and sacrifice that millions of godly men, raised with biblical values, have displayed in giving their lives to protect the safety and freedom of women.

⁹ Wilson, “Some Thoughts on True Mother's Proclamations,” February 3, 2013.

¹⁰ Wilson, “Providential Necessity of the Only Begotten Daughter,” February 20, 2017.

The Bible was the primary text Reverend Moon studied to discover the contents of the *Exposition of the Divine Principle*. His attitude towards Scripture was one of great humility and respect. His nine year course of ceaseless study and prayer over its contents remains as an eternal testimony to his belief in the Bible as the word of God. His ability to penetrate the hidden mysteries of the Holy Book was based on a heart of reverence:

“The Bible is like a love-letter written by a bridegroom searching for his bride and containing many secret codes. Why does God write in code? It is because God is a God of heart. Not everyone is meant to decipher the Bible, only the bride and bridegroom should be able to decipher it. In other words, only those who have prepared themselves to attend the Lord with a heart akin to God’s heart can decipher the Bible; to anyone else it is an impenetrable mystery.”¹¹

In his sermon “Change of Blood Lineage,” Reverend Moon states: “This teaching is founded on the Bible, which is God's word.”¹²

As mentioned earlier, the Unification image of God embraces the yin/yang elements of Eastern metaphysics, while clearly affirming the nature of God as the masculine subject partner. This is because the original yin and original yang are attributes of His original internal character and original external form.¹³

Reverend Moon described God’s original internal character on many occasions:

“What is the Subject Being of masculine character? Do you think it would be good if God were the Subject Being of feminine character? If there were a Subject Being of feminine character, there would necessarily be dualism because there must be a masculine (Subject) Being. Since God is the only God, God has an original masculine form with a subjective nature as a harmonious being of masculinity and femininity. The reason God has a masculine form is for God to have dominion over feminine beings.”¹⁴

Hyo Won Eu was the first president of the Unification Church in Korea, and is the author of the 1966 *Exposition of the Divine Principle*. Under Reverend Moon’s direct guidance, he was able to correct his initial misunderstanding of

¹¹ Chung Hwan Kwak, Andrew Wilson, ed. *World Scriptures and the Teachings of Sun Myung Moon*, p. 720.

¹² *God’s Will and the World*, p.42.

¹³ *Exposition of the Divine Principle*, p.19.

¹⁴ Reverend Moon, “The Path of Religion,” October 14, 1988.

the relationship between the two sets of dual characteristics. In a diary entry from January 31, 1966, he wrote:

“I asked him [Rev. Moon] whether Sungsang [Internal character] and Hyungsang [External form] are formed by the harmonization of Yin and Yang. Teacher’s answer was the opposite. He said the harmonization of Sungsang and Hyungsang creates Yin and Yang. My world was turned upside down. He overturned the traditional theory that everything comes into existence through the harmony of Yin and Yang. He explained that it is true in the world of cause and effect but not so with God. If God already had Yin and Yang in Him, there would have been no creation. He then explained that God exists as the harmony of Sungsang and Hyungsang and is the Yang type of existence. Therefore, God had to create the Yin type of world.”¹⁵

When we understand that the dual characteristics of yin and yang emerged as the result of give and take between God’s internal character and external form in His original being, we can understand that God existed before the creation as the internal, masculine subject partner only. Yin dwelled solely as a latent trait within His yang essence.

As Reverend Moon explained to Hyo Won Eu, if the essence of God were both yin and yang, He would have had no need to create because He would already have been fulfilled. The object of His longing would already have existed within Him. This quality of being is reflected in man, who was created to become the body of God: “In people, a feminine nature is found latent in men...”¹⁶ To say that man has a latent feminine nature, however, is not to say that he exists in two genders.

Reverend Moon explains God’s beautiful, well-rounded personality in this passage from the *Cheon Seong Gyeong*, one of the eight canonized texts:¹⁷

¹⁵ Gil Ja Sa Eu, *A Testimony to God’s Word in Regard to Divine Principle*, pp.79-80.

¹⁶ *Exposition of the Divine Principle*, p.16.

¹⁷ The *Cheon Seong Gyeong* is one of the *Eight Great Textbooks*. The *Eight Great Textbooks* were canonized by Reverend Moon and Hak Ja Han at a special 120 Day workshop for world leaders in 2010. In a speech entitled “Cosmic Assembly for the Settlement of the True Parents of Heaven, Earth and Humankind and for the Proclamation of the Word by God’s Substantial Self,” Reverend Moon said “I am leaving behind eight textbooks and teaching materials for humankind to use for all eternity. Altogether, these are published in almost a thousand volumes. They are: *The Sermons of the Rev. Sun Myung Moon*, *Exposition of the Divine Principle*, *Cheon Seong Gyeong*, *The Family Pledge*, *Pyeong Hwa Shin Gyeong*, *True Families: Gateway to Heaven*, *Owner of Peace and Owner of Lineage*, and *World Scripture*. These are textbooks you will have to read and study even after you go to the spirit world. They are not just teachings that come from the mind of one person; they are textbooks and teaching materials that teach the heavenly way that God has granted to His suffering children for their salvation.”

“Externally God resembles man 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.”¹⁸

After creation, God’s subjective, masculine nature resided in Adam as God’s substantial body, and His latent feminine nature was now embodied within the person of Eve. As Reverend Moon explained many times, Adam was to have become God’s body, and Eve was to have become God’s wife:

“Adam, who was to have become God’s body, would have become the progenitor of humanity. In other words, he would have been God incarnate. For the invisible God to exercise dominion over the world of substance, He had to have a substantial form, namely a body, through which he would then be able to see and hear; hence He created Adam to become His embodiment.”¹⁹

“Who was Eve, then? She was Adam’s wife, the wife of the substantial form. If Adam was to be God incarnate, then Eve was to be the wife of God incarnate. You may be dumbfounded by the idea of the holy God taking a wife, but Adam was the body of God incarnate, and Eve was created as the wife of God incarnate.”²⁰

“For God, Eve was His future wife, because Adam was meant to become God Himself by becoming united with Him.”²¹

Due to the Fall, however, Adam’s body was claimed by Satan. Therefore, God sent Jesus as the “last Adam” (see 1 Corinthians 15:45) to become His physical temple:

“I am the way and the truth and the life. No one comes to the Father except through me.”

John 14:6

¹⁸ *Cheon Seong Gyeong*, p.69.

¹⁹ *Cheon Seong Gyeong*, p.2241.

²⁰ *Cheon Seong Gyeong*, pp.2241-2242.

²¹ Reverend Moon, *Blessing and Ideal Family*, Volume I, p.223.

But what about Eve? Should she feel like a lesser being as God's wife? On the contrary, women should feel the flush of excitement that comes from knowing they are the object of God's desire:

“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.”²²

Women have been mistaken in believing that the objective position is one of inferiority. On the contrary, being in the object position means that they are the ultimate goal of God's desire. Woman was created as His greatest masterpiece,²³ absolutely equal in value to man.²⁴

Because of the Fall, however, women have endured much suffering as objects to men. The historically unjust and often brutal treatment of women originates from the fact that they have been ruled by men who bore the lineage of the fallen archangel rather than the line of true Adam. Women have rebelled against the role of “helper” given to them by God (see Genesis 2:18), because they have viewed serving their husbands through the lens of being dominated rather than through the lens of being loved.

God predicted women's suffering course resulting from the archangel's usurpation of the adamic role in Genesis 3:16: “Your desire will be for your husband, and he will rule over you.” Women's misery stems from the fact that the husband himself is being ruled by the archangel. We women, however, need to remember that it is we who initially gave permission for Lucifer to rule over us.

The relationship between protons and electrons scientifically describes God's preordained positions for husband and wife. Just as an electron moves in a circular motion around a proton in a three-dimensional pattern, so the position of Eve is fulfilled by existing in spherical rotation of loving respect around Adam (see Ephesians 5:33). It was for this reason that God sent the Messiah, the unfallen Adam, so that she may have a true subject to respect, love, and attend.

Man, as the seed bearer of God, has the primary subjective responsibility to embody God's love and truth. Reverend Moon commented on man's duty in the “Wolli Wonbon”²⁵ when he writes:

²² Cheon Seong Gyeong, p.58.

²³ Reverend Moon, *Blessing and the Ideal Family, Volume I*, p.437.

²⁴ Reverend Moon, “Inauguration of the Abel Women's UN,” July 16, 2012.

²⁵ Upon arriving as a refugee in Pusan, Reverend Moon wrote and dictated a manuscript called *Wolli Wonbon (Original Text of the Divine Principle)*. He then guided Hyo Won Eu, the first president of the Unification Church of Korea, to prepare more systematic presentations of his teaching with biblical, historical and scientific illustrations. Reverend Moon gave President Eu special instruction regarding the content of these texts and then checked them over meticulously. These efforts resulted in *Wolli Hesul (Explanation of the Divine Principle)* published in 1957, and *Wolli Kangron (Exposition of the Divine Principle)* published in 1966. The *Wolli Kangron* is the only version of the *Divine Principle* canonized by Reverend Moon.

“Husbands! Your duty is to stand up as a person of beauty in order to receive love from God, and then return beauty in order to perfect goodness. If you do this as the representatives of Heaven and the Father with heavenly love, then you will manifest love towards your wife, who is the second object partner. Only in this way do that will you become a principled man who has qualification to rule.”²⁶

He continues by explaining the position of the wife:

“The wife who relates to such a husband must appear as beauty and, as a representative body of Heavenly Mother, perfect the second stage of goodness through love and unity and find an orbit around the foundational circuit of goodness [i.e. the husband] in order to form the ideal goodness.”²⁷

Man, then, becomes a subject of God’s original circuit of goodness when he fulfills the objective position of returning beauty to God. By understanding Eve as the second object partner, the second goodness who orbits her husband, the original circuit of goodness, we can then properly discern Eve’s role as a representative of Heavenly Mother. Rather than remaining a separate entity, she was destined to have become one with her subject in the position of his loving object.

Confirmation of this heavenly blueprint for the husband–wife relationship can be found in Chapter 1 of the *Exposition of the Divine Principle*:

“The object partner revolves around the subject partner in a circular motion, and thus they become harmonious and unified. In the same manner, the subject partner becomes an object partner to God, revolving around God and thus attaining oneness with Him. When the object partner becomes completely one with its subject partner, their union can stand before God as a new object partner resembling His dual characteristics. Moreover, the way for any object partner to stand as an object partner before God is by making oneness with its subject partner.”²⁸

²⁶ *Wolli Wonbon*, p.172.

²⁷ *Ibid.*

²⁸ *Exposition of the Divine Principle*, p.26.

Understanding Adam as subject partner, and Eve as object partner, it becomes clear that Eve can stand before God as His object partner only after she has made unity with Adam.

If Adam and Eve had remained faithful by keeping the commandment, they would have both grown to spiritual maturity. Adam, as God's body, would have taken the governing role in their relationship. Eve, in the object position, as God's wife, would have received God's conjugal, masculine love through revolving around her husband. In return, God would have received the stimulation of Eve's feminine beauty through the body of Adam. The first couple's relationship would have continued to grow and develop to the point that they would have become one in love. Reverend Moon explains:

“In the spirit world, God harmonizes with human beings through love and we become one with God through love. We become God-like. In the creation, we can see how God's dual characteristics are divided, but when man and woman become completely united in love, they will be like one person in the spirit world. If you were to just glance at a person, he would clearly look like a man, but on closer inspection, you will find a woman harmonized inside him.”²⁹

Jesus spoke of this marital union in Mark 10:8: “... and the two will become one flesh. So they are no longer two, but one flesh.”

The ultimate destiny of husband and wife is to become one, just as Heavenly Father is one:

“From this perspective, although we usually say, ‘Our Heavenly Father’, because He is just one being, the concept of God actually includes the idea of God being ‘Our Heavenly Father and Mother.’ ”³⁰

Centering on love, God was to have dwelt in Adam and Eve, becoming the horizontal True Parents to all humankind. After Adam and Eve went to the spirit world, God would have continued to manifest as the Divine Parent, now clothed in the image of the first couple.

By understanding the ontology of God's nature before and after creation, we can resolve the seeming contradiction existent between the two principled descriptions of His essence i.e. God as the original masculine subject vs. God as the divine couple. A thorough review of origin-division-union action, explained in

²⁹ *Cheon Seong Gyeong*, p.864.

³⁰ *Cheon Seong Gyeong*, p.1476.

the first chapter of the *Exposition of the Divine Principle*, will provide further confirmation that God does not have two genders; He created genders.

Although God cannot be seen in the spiritual world, His plan was to be visible through the bodies of Adam and Eve. Those empty thrones placed behind True Parents at the church palace in Korea symbolized the spiritual thrones reserved for True Father and True Mother after they ascended to the spiritual realm. For all of eternity, True Parents were meant to have reigned as the visible incarnations of the invisible God.

Reverend Moon, who was born as the third Adam,³¹ became a perfected subject, and will eternally reign as the True Father, the King of Kings of all humankind:

“When you go to the spirit world, I will be governing everything. It will not be me, however, but God. I am God’s body.”³²

And it was God’s desire for Hak Ja Han to become a restored Eve, and fulfill the role of the cosmic True Mother. Through her absolute unity with True Father as his ardent object, her destiny was to dwell forever as his loving Queen.

But, tragically, in the final hour, Han chose to repeat the course of the Fall by disuniting with Adam, thereby rejecting God’s lineage. Rather than revolving around her subject partner, the returning Christ, Han created a separate orbit as “the only begotten daughter,” a “female messiah” who descended from the specially prepared Han ancestral line.³³ By doing so, she has replaced unfallen Adam with fallen Lucifer as her spiritual center.

Reverend Moon publically acknowledged the cataclysmic loss of his feminine counterpart in his last public speech, given in July 2012 when he said:

“I raised up Mother, but now there is no Mother. There is no one in the position of Rev. Moon’s wife. Mother is acting as she pleases. Whatever she wants, she does.”³⁴

Reverend Moon confirmed, less than two months before he ascended to the spirit world, that Hak Ja Han had vacated her position as True Mother of humankind.

³¹ *Exposition of the Divine Principle*, p.203.

³² *Cheon Seong Gyeong*, p.937.

³³ At a public meeting on October 24, 2016, Hak Ja Han said “All of Christian history was for the foundation of the only begotten daughter. The way of Christianity was to make a foundation of the only begotten daughter. God’s providence was to find the only begotten daughter. 400-800 B.C. in Korea there was a kingdom, and that kingdom was the kingdom of the Han tribe. That Han tribe spread throughout all of Korea and Japan. In concluding, the Korean peninsula was to await the birth of the Lord of the Second Advent, the only begotten daughter.”

³⁴ Reverend Moon, “Inauguration of the Abel Women’s UN,” July 16, 2012.

By establishing herself as an independent subject of feminine character, Han has fulfilled Reverend Moon's cautionary prophetic words:

“If there were a subject being of feminine character, there would necessarily be dualism, because there must be a masculine subject being.”³⁵

By becoming a feminine subject who stands apart from her masculine subject, Han has lost her ability to stand as an object partner before God.³⁶ Ditheism, then, is the inevitable theological conclusion for a movement led by a Queen who is no longer united as a loving object with her King.

³⁵ Reverend Moon, “The Path of Religion,” October 14, 1988.

³⁶ See *Exposition of the Divine Principle*, p.26