

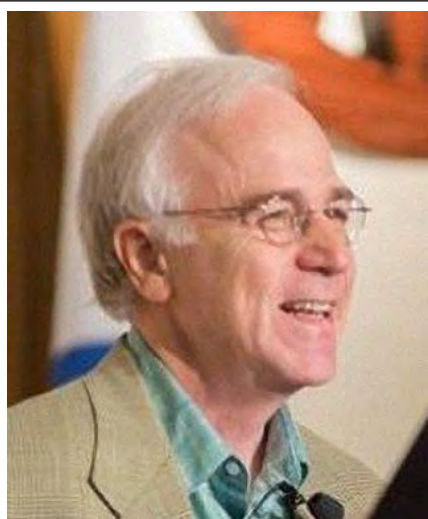
FFWPU Europe and the Middle East: The Mission Of The Only Begotten Daughter

Knut Holdhus
June 2, 2024



Mother Moon, Hak Ja Han, speaking in Munich, Germany 19th May 2024

The feminine in Christology and the role of the Only Begotten Daughter



Andrew Wilson

Part 2 of a speech by Dr. Andrew Wilson, Professor of Scriptural Studies at [HJ International Graduate School for Peace and Public Leadership \(HJI\)](#), New York, USA. The speech was given 11th April 2024, the first day of an international online 3-day conference on "Peace and Public Leadership: Addressing the Challenges of Our Times", organized by [HJ International Graduate School for Peace and Public Leadership](#), New York, USA. Dr. Wilson's speech was delivered during session 3, which had the theme "Christology and Women: Relevance for Peace". Andrew Wilson's current research interest is the theology of [God](#) as heavenly Mother.

See [part 1](#)

The mission of the Only-Begotten Daughter

Jesus Christ, the Only-Begotten Son, is the image of [God's](#) masculine nature. As we read in John 14:9,

"Whoever has seen me has seen the Father."

Accordingly, [Hak Ja Han Moon](#), the [Only-Begotten Daughter](#), is the image of [God's](#) feminine nature.

But to fulfill that position, she has to recover the tarnished dignity of Eve who had sinned. After all, the idea that Eve was the main person responsible for the Fall goes all the way back to Adam, who blamed Eve. Right in the Garden, he said to [God](#),

"The woman whom you gave to be with me, she gave me the fruit of the tree, and I ate." (Genesis 3:12)

And ever since the Fall, women have been dominated by men. As we read in Genesis 3:16,

"Your desire shall be for your husband, and he shall rule over you."

Therefore, despite the fact that the [Only-Begotten Daughter](#) was born sinless, she could not stand side-by-side with the Only-Begotten Son and share his authority and dignity without dealing with the fundamental problem of Eve's tarnished dignity or Eve's taint due to the Fall.

That is why [Reverend Moon](#) worked with [Hak Ja Han](#) by putting her through many difficult courses, on the family, society, national and world levels. He had her speak around the world, to Christian audiences and even in Beijing at the Great Hall of the People and in Moscow at the Kremlin. With that, finally he declared that [Hak Ja Han](#) had recovered the dignity of Eve:



Mother Moon speaking in the Kremlin, Moscow in Nov. 1993

"[True Mother](#) won the supreme victory over the highest level of Satan's world [...]. Based upon that recognition by [God](#) and Satan and all people that she had fulfilled her responsibility as the [True Mother](#) [...] she could occupy and act from the precious position of Eve whose mistake in front of Adam has been restored." (Chambumo Gyeong 12-4-3, 8, 14th June 1999, page 1422)

Note that [Reverend Moon](#) does not deny the biblical story of the Fall, but affirms it and says that this woman, [Hak Ja Han](#), has victoriously overcome the problem of Eve.

With that victory, the [Only-Begotten Daughter](#) also laid the foundation for all women to realize their original dignity as

[God's](#) daughters.

Nevertheless, patriarchy is still well established and entrenched in Korea and in societies all over the world. And this has been [Hak Ja Han's](#) challenge of late: She has to overcome patriarchy.

[Reverend Moon](#) couldn't do that for her, even though [Hak Ja Han](#) stood by [Reverend Moon's](#) side in a movement that celebrated him as the Messiah. That is because most [Unificationists](#) viewed her mainly as his consort.



[Mother Moon](#) with some of her children, ca. 1971

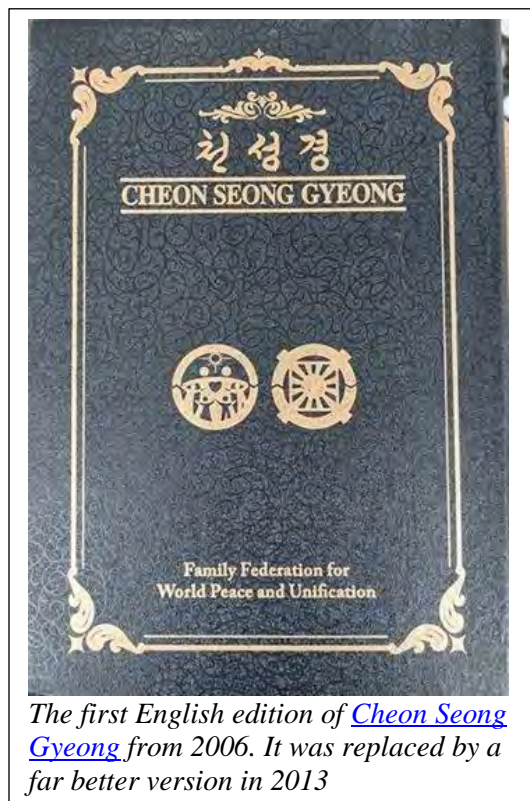
She bore him 14 children and then stood by his side at [Blessing](#) ceremonies for giving rebirth. These roles of [True Mother](#), to bear children both in the physical and spiritual sense, are, you might say, within a traditional mother's role. In traditional Korean society, the woman stays at home and bears the children.

It is true that [Reverend Moon](#) praised her for more than that and had her walk beside him. The latter was an innovation, because in the traditional Korean society, women walk behind their husbands. Nevertheless, [Reverend Moon](#) was the one who called all the shots.

So [Hak Ja Han](#), after [Reverend Moon](#) passed, was not in a very good position. To just stand up and say, "I'm the [Only-Begotten Daughter](#). I'm the heir and the one who should lead the movement," aroused a lot of push back.

She faced a movement that was not well prepared to accept her leadership because of the patriarchal entrenchment in society. That she, a woman, would exercise her authority co-equal to that of the male Messiah was an affront to established patriarchy.

Yet she has been confronting this bias directly by taking up the title "[Only-Begotten Daughter](#)". She intentionally does not call herself by the title "[True Mother](#)", which could be said to be a traditional woman's role, but instead calls herself the [Only-Begotten Daughter](#), the female Christ.



The first English edition of [Cheon Seong Gyeong](#) from 2006. It was replaced by a far better version in 2013

Her innovations were resisted. First, she revised the Unification scriptures. The revisions were well-warranted because there were mistakes in them and the [Cheon Seong Gyeong](#) in particular was poorly constructed. She also added her words, befitting to her position as the female Christ. Yet, the fact that she ordered revisions were controversial. "Who was she to change what the Messiah had authorized?" said those elders steeped in the patriarchal concept.

And then her own sons betrayed her, forming schisms, declaring that they were [Rev. Moon](#)'s true successors. They too were acting according to the traditional patriarchy in Korean society, where in Korean history, after the death of a king, the eldest son takes over, and the former queen stands aside.

But [Mother Moon](#) is fiercely determined to honour her position as the [Only-Begotten Daughter](#) for the sake of [God's ideal](#) that must be gender-balanced.

To be continued. Part 3 coming soon. See [part 1](#)

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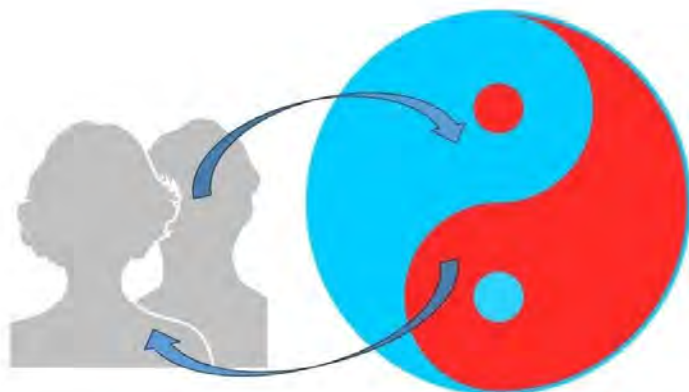
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Gender-Balanced Understanding Of God And Christ

June 1, 2024 • Knut Holdhus

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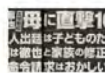


From the Feminine in Christology to the Feminine in Ontology – Opening to a Gender-Balanced Understanding of God.



Part 1 of a speech by Dr. Andrew Wilson, Professor of Scriptural Studies at HJ International

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Dr. Andrew Wilson. Photo: HJI

Graduate School for Peace and Public Leadership (HJI), New York, USA., The speech was given 11th April 2024, the first day of an international online 3-day conference on "Peace and Public Leadership: Addressing the Challenges of Our Times", organized by HJ International Graduate School for Peace and Public Leadership, New York, USA. Dr. Wilson's speech was

delivered during session 3, which had the theme "Christology and Women: Relevance for Peace". Andrew Wilson's current research interest is the theology of God as heavenly Mother.

If we are going to address patriarchy to arrive at a more gender-balanced society, it is important to get back to Christological and theological foundations. Those feminist theologians who only work from the standpoint of social justice don't really get at the root of the issue. It is one reason that some of them end up being alienated from religion and the church.

In traditional Christology, Christ is male; after all, Jesus was a man. As the second Adam, he redeems the sin of Adam. Jesus the Second Adam redeems of the sin of the man Adam. Furthermore, the man Jesus, as the Word made flesh was the incarnation of Heavenly Father, the God who is male. Accordingly, the Christian expectation of Christ at his return is for a man.

But **in Unification Theology, Christ must be male and female**, both from the standpoint of incarnation and from the standpoint of salvation.

"Through him all things were made; without him nothing was made that has been made." John 1:3, NIV

From the standpoint of incarnation, Christ is the incarnation of the Word from which all things were made (John 1:3). The Word from which all things are made must be both male and female, because all things in creation are in pairs, like male and female.

This is ultimately because God, the basis of the Word, has both male and female characteristics, which Divine Principle asserts, referencing Genesis 1:27.

"So God created man in his own image, in the image of God, he created him; male and female he created them.' (Genesis 1:27) This supports the idea that God, as the subject partner, has the dual characteristics of yang and yin in perfect harmony." (Exposition of the Divine Principle, pp. 18-19)

The implication is that Christ, as the incarnation of the word, must be both male and female.

And then **from the point of view of redemption,** St. Paul taught that Jesus, the Second Adam, redeems mankind from the sin of the first Adam, saying,

"For just as by one man's disobedience, the many were made sinners, so by the one man's obedience the many will be made righteous." (Romans 5:19)

But how can this be, since both Eve and Adam sinned at the Fall? So, redemption from the Original Sin, Unificationism argues, requires in addition to the second Adam, the Second Eve.

This brings us to the mission of Reverend Moon from the perspective of Unification Christology. He understood that Jesus' mission was unfinished, and that he was



Saint Paul (ca. 10-67 AD), one of the apostles of the early church and author of several letters in the New Testament. From painting by El Greco, from Saint Louis Art Museum, Missouri, USA. Photo:

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responsible to complete Jesus' mission.

And the main thing that Jesus didn't do during his lifetime was to **marry and establish Christ as male and female**.

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"The kingdom of heaven is like a king who prepared a wedding banquet for his son. He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come. Then he sent some more servants and said, 'Tell those who have been invited that I have prepared my dinner: my oxen and fattened cattle have been slaughtered, and everything is ready. Come to the wedding banquet.' But they paid no attention and went off – one to his field, another to his business. The rest seized his servants, ill-treated them and killed them. The king was enraged. He sent his army and destroyed those murderers and burned their city. Then he said to his servants, 'The wedding banquet is ready, but those I invited did not deserve to come. So go to the street corners and invite to the banquet anyone you find.' So the servants went out into the streets and gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests." *Matthew 22:2-10, NIV*

Jesus hinted at that in a few places. For instance, in the **parable of the Wedding Banquet** in Matthew 22:2-10, the guests were invited to the wedding of the King's son, that is **God's son**, but they refused to come. That is a thinly veiled **metaphor for how the Jewish people were expected to support Jesus so that he could marry**, but they did not.

"At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones took their lamps but did not take any oil with them. The wise ones, however, took oil in jars along with their lamps. The bridegroom was a long time in coming, and they all became drowsy and fell asleep. At midnight the cry rang out: 'Here's the bridegroom! Come out to meet him!' Then all the virgins woke up and trimmed their lamps. The foolish ones said to the wise, 'Give us some of your oil; our lamps are going out.' 'No,' they replied, 'there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.' But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut. Later the others also came. 'Lord, Lord,' they said, 'open the door for us!' But he replied, 'Truly I tell you, I don't know you.' Therefore keep watch, because you do not know the day or the hour." *Matthew 25:1-13, NIV*

In the **parable of the Ten Bridesmaids** in Matthew 25:1-13, the bridegroom, that is Christ, is delayed. This is **the delay of the Second Coming (the Parousia)**, which points to the idea that **at the Second Coming Jesus will marry**. It is when Jesus will come as the bridegroom to receive the Bride.

And confirming that this will be an event at the Second Coming then in Revelation 19:9, we read,

"Blessed are those who are invited to the marriage supper of the Lamb."

These are Biblical hints which point to the revelation that **Reverend Moon** received from God, that as the man chosen for the role of the Second Coming, he would have to fulfill the parts of the mission of Jesus that he did not finish in his lifetime, and the first of these was to marry. He had to find the Bride, and they would hold **the marriage of the Lamb**.

That was to be the first task of the Lord of the Second Advent and the focus of his mission at the start of his ministry in 1945. He laid the foundation so that on 11th April 1960, **True Parents' Holy Wedding** could take place.

To denote the Bride, **Reverend Moon**, in one of his early speeches coined the term the **"Only-Begotten Daughter"**. He said,

"Jesus called himself **God's** only begotten Son. The only begotten Son needs the only begotten Daughter. Jesus was to embark on the path to save the world, but he



*Cham Bumo Gyeong, one of the Holy Scriptures of the **Family Federation**, published 2015. Contains extracts from **Father and Mother Moon's** speeches*

to save the world, but he could not do it alone. He needed to establish his family as the foundation." (Cham Bumo Gyeong, 1.1.2.3, 10th May 1968, p.32)

MOTHER MOON'S speeches, describing *True Parents'* life course in their own words.

Those words were from 1968. Thus, long before [Hak Ja Han Moon](#) started calling herself the [Only-Begotten Daughter](#), [Rev. Moon](#) already introduced that concept, even though it got "buried" for a long time.

To be continued. Part 2 coming soon.

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Session 3 of the online conference was introduced as,

"Traditional Christology, which is meant to show [God's](#) intention to build the [Kingdom of God](#) through His incarnation in Jesus Christ, has lacked the element of divine femininity. The consequence is that Christianity has fostered attitudes that privilege men above women, and societies that discriminate against women and other marginalized people.

This deficiency has been identified and addressed by twentieth-century theologians, among them Rosemary Radford Ruether (1936-2022), who elucidated ways that Jesus Christ displayed the love and work of [God](#) who is feminine as well as masculine.

The authority of [God's](#) feminine voice has also been a feature of new religious movements in Korea which draw upon shamanistic folk religion where female mudangs [shamans] have privileged access to Heaven. The fullest expression of gender balance in Christology is [Unificationism](#), which proclaims the advent of the [Only-begotten Daughter](#) standing side-by-side with the Lord of the Second Advent."

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