

FFWPU USA: How Nature Is Closer to God than We Are (And How to Change That)

Demian Dunkley
November 6, 2023



"Let the rain kiss you. Let the rain beat upon your head with silver liquid drops. Let the rain sing you a lullaby."
- Langston Hughes

Don't we often feel nature to be mystifyingly comforting? A reassuringly unchanging yet refreshingly ever-changing aspect of this world? Sometimes it might even feel like nature is the closest to God we can get. Why might that be?

As Unificationists, we often explore the [divinity within ourselves](#) - but what about the rest of God's creation? When Adam and Eve fell away from God, the rest of humanity became "deceitful above all things" (Jeremiah 17:9). The [Divine Principle](#) explains how they lost their position beside God, and only through created things could they come back to God.

That probably would explain the biblical offerings humans have made throughout history, but for most of us who don't regularly make ceremonial offerings of lambs and doves, perhaps we can find nature's divinity in a different way: as our natural teacher that can help bring us back in touch with God.

Lesson 1: Be YOU-nique

Father Moon taught that, as a result of the Human Fall, we amazing human beings began to see ourselves

as worthless - constantly comparing ourselves or being jealous of each other's physical qualities or talents.

But what about nature? Flowers don't compare themselves with each other. If they were human, they'd appreciate their unique beauty. Wouldn't this way of life be way more uplifting?

Perhaps such a love and appreciation for each unique thing in the world is an aspect of God that we lost long ago - and it's something we can relearn from nature.

Lesson 2: We Are One

We need to remind ourselves what nature is to us - that it's not just a pretty backdrop for a profile pic, but an integral participant in our lives. After all, it's what sustains us. Father Moon spoke of this interconnected existence:

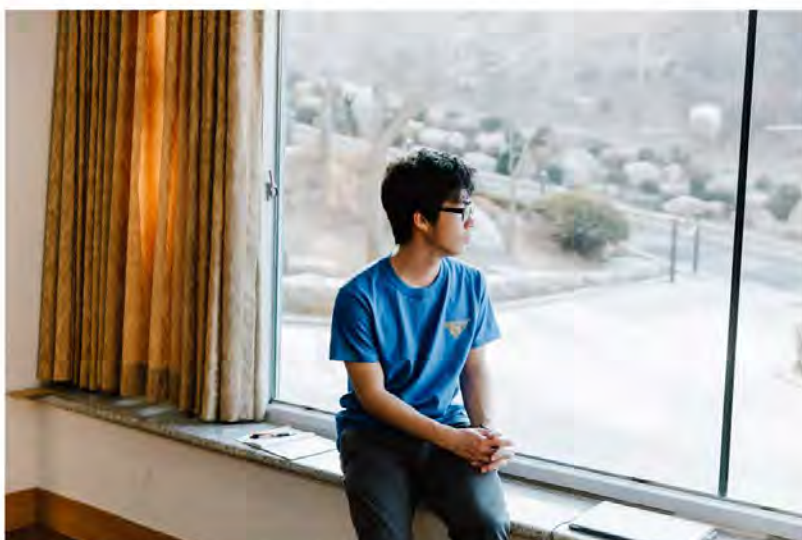
"Spending time in the forest cleanses the mind. The sound of leaves rustling in the wind, the sound of the wind blowing through the reeds, the sound of frogs croaking in the ponds: All you can hear are the sounds of nature; no extraneous thoughts enter the mind. If you empty your mind and receive nature into your entire being, there is no separation between you and nature. Nature comes into you, and you become completely one with nature. In the moment that the boundary between you and nature disappears, you feel a profound sense of joy. Then nature becomes you, and you become nature." ([As a Peace-Loving Global Citizen](#), 22-23)

How can we grow our sense of respect, awe, wonder, care, and gratitude for nature? It's pretty simple: be in it. Try just lying in the grass, hugging the earth, staring into swishing leaves, and feeling one with your natural surroundings.

Lesson 3: It Takes Care of Us - Let's Take Care of It

By taking care of our environment - cleaning our home or trimming the hedge - we become co-owners with our Heavenly Parent. That feeling of ownership eventually can expand from our personal sphere to include a concern for places like the local park. If there were trash in the trees or even a dying plant, our hearts would go out to these suffering shrubs and we'd want to help them. There are countless other [ways to help](#). We can liberate nature by taking care of it, and just maybe come in touch with God's deepest love for His creation - and for us.

What If God Was One Of Us?



Imagine you see a man walking down the street toward you—not looking too happy despite the pleasant weather. Unbeknownst to you, he’s just been scolded at work, where he feels misunderstood and undervalued by his boss and colleagues. He’s worried he won’t get the raise he’d been hoping for, which could’ve made it easier for his daughter to take the art lessons she wanted. So now on top of everything, he feels concerned for his children’s happiness. If we knew all this about a simple stranger on the street, wouldn’t our hearts instantly go out to him?

If we can’t get inside the head of a stranger on the street, imagine how much harder it is to know God—an invisible being who has the whole world’s sorrows to concern Him. Doesn’t God have all the same thoughts, feelings, concerns, and hopes as the man on the street? Perhaps not about the raise, but surely the parental concern for the happiness of His children? Or the universal desire to feel understood by someone else? As Joan Osborne sings: What if God was one of us?

Sometimes trying to get to know God is like fathoming the magnitude of the universe and the origin of time—there’s a part of us that simply can’t grasp it, and then we turn on the TV before we go mad. But, what if God was closer than we think? Not a being that speaks words of unattainable wisdom or holds impossibly high standards for us, but a parent, experiencing the exact same things we are, going through the rough and dry times as well as the celebrations? What if He can understand us better than anyone else on earth because His heart feels the same as ours?

If God is like us, could we simply look in the mirror to know God’s heart? Father Moon asked: “Where does God exist? He is not in heaven. but in our heart—the

center of our heart.”

If God is like us, then maybe we can come to know Him by looking at the journey we ourselves take in coming to a greater level of empathy for others. Perhaps we can even understand our fellow people better as a result.

Does God Have a Personality?

One of the first things that stands out when we meet someone is their personality. If we could get to know God, what might we discover His innate personality to be? Now, everyone has their own personal journey to get to know God—to speculate if there is a God. On the basis that our relationship with God is what makes God alive and real, we can base our thoughts on God much like we think about our relationships with other people—our friends, our family, that stranger on the street. In that light, Father Moon describes God as personal, driven and filled with love for us:

“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.”

What do you think? Can you imagine a personal God who’s with us every moment of the day? One that brushes our teeth with us, cooks dinner with us and feels every emotion with us? Just like the stranger on the street, He could have a diverse background, a wide array of hopes, dreams, and concerns...He could want the same things we want. What if, throughout history, God even grows and matures, like we do throughout life as we develop our personality and mature as people?

What’s God Really Like?

If God’s personality is the combination of His intellect, emotion, and will, what about His overall nature: What defines Him? What is His true essence? Father Moon dedicated his life to understanding this aspect of God, and he came to the interesting but logical conclusion that God (and all of His creation) has dual characteristics—that is, male and female traits:

“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.”

of the most feminine woman. Only then will these two sides have met.

It's true—the world is very yin and yang, and the more you think about it, the more you realize how “dual” everything really is: the positive and negative attractions in molecules, the stamen and pistil in flowers, males and females. Just like everything else in nature, we might further realize just how different yet complementary men and women can be.

If everything in the universe, which reflects God, has dual nature, wouldn't understanding the importance of a healthy relationship between men and women be at the heart of substantiating God's very nature and expressing the core of who He is in our day-to-day relationships? Think about it: if men and women are outward expressions of God's essence (male and female) then the unity of them would be like making God visible in His whole form on the earth. How can we substantiate God in all areas of our lives? How is our life journey a reflection of God's journey?

What are His Desires?

If God is just like us, then what is He passionate about? What are His fiery desires? Most people possess an innate desire to have children—to become a parent. Assuming that God is our creator and we are His beloved children, the parent-child relationship (having a family built on true love) would be the very pinnacle of His desire and the purpose of creating the world:


“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.”

What are our own desires? Maybe there's something we truly want, like starting a business or becoming a chef or writing a book, and we didn't realize how much God might be able to relate to it.

Bottom line: if God is a personal God who, at His and Her core, is our Heavenly Parent, then maybe He wants to have a relationship with us and not only be involved in our lives, but be deeply affected by them.

Who is God to you? Is He a “stranger” you want to get to know? Take Him out

for a stroll in the park and have a chat.

 Search

LEARN

[GET BLESSED](#)

[ABOUT US](#)

[DIVINE PRINCIPLE](#)

CONNECT

[FIND A COMMUNITY](#)

[EVENTS](#)

[CONTACT US](#)

BLOG

[DONATE](#)

[JOBS](#)

[TERMS & PRIVACY](#)

SOCIAL



4 W 43rd St, New York, NY 10036



Official Website of [Family Federation for World Peace and Unification USA](#)

Copyright © 2023 FFWPU USA. All Rights Reserved.

 Your Account

THE DIVINE PRINCIPLE

Do you want the answers to life's big questions?

Learn more about the Divine Principle. It will change your life and lead you to a place of happiness.

[BUY YOUR COPY TODAY!](#)

- [Preface](#)
- [Introduction](#)
- [Chapter 1 | The Principle of Creation](#)
- [Chapter 2 | The Human Fall](#)
- [Chapter 3 | Eschatology](#)
- [Chapter 4 | The Messiah: His Advent and the Purpose of His Second Coming](#)
- [Chapter 5 | Resurrection](#)
- [Chapter 6 | Predestination](#)
- [Chapter 7 | Christology](#)
- [Introduction to Restoration](#)
- [Chapter 1 | The Providence to Lay the Foundation for Restoration](#)
- [Chapter 2 | Moses and Jesus in the Providence of Restoration](#)
- [Chapter 3 | The Periods in Providential History and the Determination of Their Lengths](#)
- [Chapter 4 | The Parallels between the Two Ages in the](#)

PREFACE

The text which you hold in your hands contains the Divine Principle, the teaching of the Reverend Sun Myung Moon. The earliest manuscript of the Divine Principle was lost in North Korea during the Korean War. 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. For the past thirty years, Wolli Kangron has been the text of Reverend Moon's basic teaching.

Exposition of the Divine Principle is the new authorized English translation of Wolli Kangron. The first English translation, The Divine Principle, was made in 1973 by Dr. Won Pok Choi. Dr. Choi labored with considerable erudition to select the proper terminology and convey the complex thought of this text. Aware of its sacred nature, she made a point of producing a literal translation. Through this work, she laid the foundation for the teaching of the Divine Principle in the Western world. In recognition of Dr. Choi's pioneering work, when Reverend Moon commissioned this new translation he requested that the translators seek out her advice. She gave constructive guidance and played an active role in improving the translation. In a real sense, her hands have guided this project.

For this version, the translators have sought, above all, to accurately render the meaning of the Korean text into clear English. The style of the Korean text in

[Providence of](#)

[Restoration](#)

- [Chapter 5 | The Period of Preparation for the Second Advent of the Messiah](#)
- [Chapter 6 | The Second Advent](#)

meaning of the Korean text into clear English. The style of the Korean text, in keeping with the most erudite efforts of that generation, employs long and complicated sentences with numerous embedded clauses expressing complex relationships. It is simply not possible to express every nuance in the compact, linear structure of modern English. Whereas modern English wants to pin down every thought in an unequivocal proposition, the Korean of that time often renders thought loosely and dynamically, utilizing metaphor and context to convey meaning. Wherever a literal translation would not adequately express the thought and argumentation of the text, we have rearranged the order of thought in a manner more suitable to the Western mind. At times we used creative phraseology rather than dictionary definitions to evoke comparable understandings, feelings and cultural associations.

Furthermore, the Divine Principle employs some technical terminology and gives distinctive meanings to certain common words. Wherever possible, for this translation, we drew from common English vocabulary rather than invent new theological terms. Hence, ordinary words may be invested with distinctive meanings, for example: "indemnity," "condition" and "foundation." Proper understanding requires attention to their particular usage in the text.

The time and cultural context of this book was another issue for the translators. It was written in the 1960s, when communism was still a worldwide menace and Christianity was still confident of its cultural superiority and continuing expansion. Although these and other conditions of the time may have changed in the intervening decades, we have preserved the original perspective of the text. God's providence continues to advance precisely as explained in the Divine Principle.

In one sense, this new version seeks to accomplish more than a conventional translation. In the 1960s, when Korea was still recovering from the ravages of the Korean War, there was a paucity of historical and scientific texts available for study. This hindered President Eu in his efforts to accurately frame the scientific and historical examples which he employed to illustrate the operation of the Divine Principle in nature and in history. As authorized by Reverend Moon, and with Dr. Choi's guidance, the translators drew upon the knowledge of scholars in various fields and made minimal, necessary changes in certain scientific, historical and biblical illustrations. Nevertheless, throughout the translation, we adhered strictly to Reverend Moon's wishes that the integrity and purity of the text be maintained. Finally, the new translation has been carefully and extensively reviewed by church elders Rev. Young Whi Kim and Rev. Chung Hwan Kwak and has received their blessing.


In the deluxe color coded edition, the colors are based upon the 39th Korean edition of Wolli Kangron with colors prepared by Mrs. Gil Ja Sa Eu. The main ideas are shaded red, topics of second rank are shaded blue, and topics of third

rank are shaded yellow. The reader can grasp the main thread of the teaching of the Divine Principle in a short time by reading only the red text. Reading the red and blue text together provides a richer framework; reading all three colors together gives a rather full exposition including many examples. To get the fullest meaning, the text must be studied in its entirety. Yet even when reading the full text, attention to the passages in red can help to clarify the thread of the argument.

Exposition of the Divine Principle expresses a truth which is universal. It inherits and builds upon the core truths which God revealed through the Jewish and Christian scriptures and encompasses the profound wisdom of the Orient. Through this translation, we hope the deep message of the Divine Principle may be better understood in the Western world.

The Divine Principle Translation Committee
March 1996

Introduction →

 Search

LEARN

- [GET BLESSED](#)
- [ABOUT US](#)
- [DIVINE PRINCIPLE](#)

CONNECT

- [FIND A COMMUNITY](#)
- [EVENTS](#)
- [CONTACT US](#)

BLOG


- [DONATE](#)
- [JOBS](#)
- [TERMS & PRIVACY](#)

SOCIAL



4 W 43rd St, New York, NY 10036



 Your Account