

Lords of the Nth Advent

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God's Providence of Restoration, based as it is on the Principle of Creation, is patriarchal essentially because of the subjective position of masculinity in the original blueprint. It is also likely that the scriptural texts suffer from male-dominated cultural biases as prevalent in the Old Testament and in oriental philosophy. In any case, the masculine subject (Yang) is not more important than the feminine object (Yin): they are meant to be complementary and of equal value. It seems that it is in their discrete, respective roles and functions that these polarities differ and remain distinct. It is reasonable to assume that the God of love, Parent of humankind, contains in essence all the forms of true love, including erotic and agape love, which are manifest in human society. The Godhead would then be like a nuclear family. As in a family, the offspring is generated by the parents. The father and the mother unite, become one flesh (Gen. 2:24) and generate their offspring, imparting thereby mutual characteristics. The Son of God is conceived from the union between God the Father and the Holy Spirit in the position of God the Mother.

From this foundational principle is determined the role of women in God's Providence. On this issue, Rev. Moon has this to say: "Through women, men could finally enter the realm of blood relative of God." (Blessing of the Ideal Family, Pt. 2. Women who have to stand on the frontline of God's Providence). In light of the fulfilment of this mandate, biblical women have often been called to undertake seemingly immoral tasks. It is as if these women are provisionally taken over (possessed would not be an appropriate term) by the Spirit of God and do what is necessary to further God's design. Intermittent familiarity with the ways and the injunctions of the Almighty drives them to act providentially even though they may not grasp the full portent of their deed.

Take the case of Rebekah who deceived Isaac into giving his blessing to Jacob rather than to the first-born Esau. God had specifically told her: "Two nations are in thy womb and two manner of people shall be separated from thy bowels and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. 25:23). God has so decreed and this is final for Rebekah. She did not even have to know about the restoration of relationship between Cain and Abel. What a baffling suspension of conventional morality! Could particular circumstances require God to revise and upgrade His mandate? (The binding of Isaac, for example, was a precondition to make of Abraham the father of faith).

Similarly, Rachel, though an idolater, was chosen by God, through a special grace, to conceive Joseph, a staunch patriarch of Israel. "And God remembered Rachel, and God hearkened to her, and opened her womb" (Gen. 30:22). Rebekah and Rachel can be considered as forerunners of Mary, the mother of Jesus, whose principal, if not sole mission, was to give birth to Christ Jesus. "Fear not Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus" (Lk. 1:30-31). Mary readily consented: "Behold the handmaid of the Lord; be it unto me according to thy word" (Lk. 1:38).

It is possible to conceive of Mrs. Moon present mandate in accord with the mission of providential women. However, her mandate is inseparably linked with that of Rev. Moon. The case has no historical precedence because, according to Unificationism, Rev. Moon is (was?), a married messiah. Among other messianic obligations, Rev. Moon's mandate includes: (1) reveal the Divine Principle which affirms the existence of a personal God with a grievous heart; (2) expound clearly God's plan for humanity; (3) reveal the origin of sin and absolve God from the scandalous presence of evil in the world; and (4) realize, at least on the family level, the original plan of God by establishing a model ideal family which, extended and multiplied, would become the Kingdom of Heaven on earth.

To all intents and purposes, Rev. Moon has been able to fulfill the first three conditions of his mandate as an individual messiah. However, when it comes to the fourth element of his mandate, namely the

practical solution of sin and the realization of the ideal family, he necessarily had to pass from the individual through the conjugal and the parental to the family level. It stands to reason that he could not establish a family without a wife, duly restored and raised up to become the heavenly bride (or divinely generated as the only begotten daughter). In any case, perhaps more importantly, Mrs. Moon is predestined to become the heavenly Mother. If Rev. Moon is the True Father, Mrs. Moon is the True Mother. Together they are the new Adam and the new Eve; they constitute the first True Parents, now in a position to generate and multiply a sinless lineage, as per Gen. 1:28.

With the passing of Rev. Moon in 2012, the thorny question of succession arose. Generally, according to tradition, succession is a dynastic affair; the right of inheritance passes to the eldest son, with the blessing of the father. It seems no such thing happened in Rev. Moon's family. Because of deaths or divisions in the True Family, or for other unknown reasons, male heirs, let alone the eldest son, do not seem to have had Rev. Moon's blessing to take over his messianic mandate. So Mrs. Moon, by default or by proxy, or through sheer personal and prayerful act of will, has shouldered the formidable, the daunting tasks of universal messiah, True Mother, True Parent. According to a remark of Rev. Moon, before the advent of the True Parents, God was a "God of night". Now God has become the "God of day". With the demise of Rev. Moon, Mrs. Moon is the "goddess of day". The king is dead! Long live the queen! Or the queen regent, if you prefer.

Mrs. Moon is adamant that Rev. Moon's thinking is her thinking and that her thinking is Rev. Moon's thinking. This suggests a special unity of heart and of purpose. Jesus was intimating something similar when he said: "I and my Father are one" (Jn. 10:30). Furthermore, when the apostle Philip asked Jesus to "show us the Father," Jesus replied: "...when you see me you see, you see the Father" (Jn. 14:8). On another occasion, however, Jesus pointed out a distinction between him and the Father. "Why do you call me good? None is good save one, that is God" (Mk. 10:17-22). There are many possible interpretations to this declaration. The one retained here is that there remains a crucial distinction between the Son of God and God the Father.

In the same manner, Mrs. Moon has chosen to affirm her separate identity. She inherits of the mission of Rev. Moon but, of necessity, must emancipate herself, fully and totally, from the role of spouse to a departed husband. Not that she no longer loves Rev. Moon; not that she loves him less. Just differently. Were she to attempt to copycat Rev. Moon, she would fail. It would be inappropriate, therefore, to nourish, with some nostalgia, expectations of charismatic undertakings, in the flamboyant style Rev. Moon displayed during his ministry on earth.

Now, just as True Mother has had to emancipate from True Father, True Children too have to emancipate from True Parents. They too, to different degrees and in different ways, inherit of the messianic mission. They may or may not accept the mission as others understand it. They may be sinless but they may or may not fall from grace. The evidence seems to suggest that to be sinless does not necessarily mean to be infallible. Members of the True Family too can make mistakes. Like Adam and Eve but not with the same dramatic consequences. Furthermore, some may not possess the aptitudes required for kingdom building.

When Jesus said: "Give back to Caesar what is Caesar's..." it could very well indicate that the two kingdoms, the spiritual and the temporal, are meant to coexist sine die, in a mutually enriching relationship. Some successive messiahs would be better able to address the requirements of the political and economic kingdom, while others are called to focus on the spiritual aspects of human existence. Hence the delicate, oft fragile, at times tenuous relationship between king and prophet.

Modern messiahs engage, as some are already doing, in the transformation of existing society. It is not likely the transformation will take place, as Marxists have contended, through violent revolutions. More likely, it will be a process engaging the new messiahs and central figures of prevailing society, for these too may have their place in God's plan. Cain too is a child of God and ought to be coaxed to do well (Gen. 4:7). The point is to acquire and apply the heavenly wisdom necessary to capitalize on the forces of good intrinsic in God's universe.

It appears this heavenly New Age wisdom is akin to a divine "revelation", acquired in a manner similar to the new "truth" referred to in the Divine Principle. "With the fullness of time ... God has sent His messenger to resolve the fundamental questions of life and the Universe. His name is Sun Myung Moon...He thus brought into light all the heavenly secrets through his communion with God...The Divine Principle is only part of the new truth. As time goes by, deeper parts of the truth will be continually revealed." How will this new truth be revealed then? To whom or through whom? Mrs. Moon perhaps. Or one or more of the true children. Other Messiahs?

In a television interview with Al Capp in 1972, when asked whether God speaks to him all the time, Rev. Moon replied that it is through "progressive" revelation. Furthermore, he explained God speaks to him in a language he can understand. His exchange with Jesus, for example, was not in Korean, nor in Hebrew nor in Aramaic. It was a heart-to-heart, mind-to-mind communication, transcendent of any known human

language. Thus the Word of God (the Logos) is meta or supra linguistic. It is of God and is with God and He can lavishly reveal it in His good time to whom He chooses, when the providential conditions are ripe. So the good Books, however numerous they may be, are not closed, certainly not sealed. The Logos precedes, exceeds and supersedes all forms of human expression, simultaneously immanent in and transcendent of all avatars and incarnations. The Completed Testament is complete only to the degree it meets the needs of the Age of the Second Advent. How much of the principle of restoration will remain relevant after (your) restoration is completed?

As it was in the days of Jesus, so can it be in the Age of the Second Advent: the Providence may need to be prolonged. Cheon Il Guk is but an initial phase of the Kingdom of God on earth; 2020 is just a conditional target to motivate the troops and mobilize resources, the way Jesus did when he told his disciples: "You will not have gone through all the towns of Israel before the Son of man comes" (Mt. 10: 23). There are to come successive phases towards the Kingdom. Its definitive, final establishment is for some time in the future: only the Father knows when this shall be. But the Kingdom of God already exists in Heaven. The fall of man may have disrupted the original order of the universe and temporarily thwarted the plan of God. The God of Love still reigns supreme in His Kingdom and He too is waiting for the "revealing of the sons of God" (Rom. 8:22). Sons and daughters to be known as the Lords of the nth advent in this post-messianic age. (Custom has it in England to call Lord Mayor anybody who holds this office, irrespective of sex). So it is not only prior to the Second Coming, in order to make "straight the way of the Lord of the Second Advent" (Divine Principle, p.178) that God gives to many the revelation "they were entitled to be lords...In this respective mission... the person in charge is, in fact, the only one and the best one" (ibid. pp. 178-79).

In the course of one lifetime, this new lord, can emancipate from the position of slave, servant, adopted son, to take his/her rightful position on the right side of the Father, above all powers, dominions, principalities, thrones, angels, cherubims, seraphims, archangels, all created spirits that have constituted until now the heavenly hierarchy. Why? Because, in the new dispensation, this Lord is the only one among all God's creatures to co-create himself. Jesus did say: "Nobody goes to the Father but by me"(Jn.14:6). To be sure. The point is to go relentlessly to the Father. And stay with Him, and He with you. Under the aegis of the Holy Spirit. Forever. The True Parents and other messiahs have provided the means. Respectful of the past, mindful of the lessons to be learnt from history, solidly grounded in the realities of the present, the new Lord remains, with confidence, at the cutting edge of God's Providence. Through God's grace, the ontological distance that separates the Creator from the creature, the gap between God and His children is reduced, though not abolished. They are finally here. Lords of the nth advent, to the nth degree. Almost a new species, a new generation of living gods, walking tall, in broad daylight, for all eyes to see!