

The Fall of Hak Ja Han and the Triumph of Kingship

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A Theological Rebuttal to Deviations from the Original Providence

1. Introduction: The Drama of Restoration

Every generation is confronted with questions that determine the direction of human history. Within the Unification movement, the passing of Reverend Sun Myung Moon (1920–2012) brought one of those decisive moments. His lifelong proclamation—that he was the Lord of the Second Advent commissioned to complete the work of Jesus—produced a body of revealed teaching recorded in *Divine Principle*, *Cheon Seong Gyeong*, *Peace Messages*, and five additional “heavenly texts.” These writings, called the *Eight Great Textbooks of Cheon Il Guk*, were declared by Rev. Moon to be eternal, unalterable, and the authoritative constitution of God’s kingdom (Moon, *Peace Messages* 14, 2007).

Before his death, Rev. Sun Myung Moon publicly anointed his youngest son, **Hyung Jin Nim**, as the inheritor of his spiritual and organizational authority. Ceremonies of succession in 2008 and 2009 confirmed what Father Moon called “the kingship of three generations.”¹¹¹ The meaning was unmistakable: providential leadership must pass through a continuous vertical lineage, just as biblical kingship was transmitted through David’s house.

After Father Moon’s ascension, however, the movement experienced a dramatic reorientation under his widow, **Hak Ja Han Moon**, now leading the **Family Federation for World Peace and Unification (FFWPU)**. Her theological reinterpretations—especially the elevation of “Heavenly Parents” in place of “Heavenly Father” and her self-designation as “God’s Only Begotten Daughter”—have provoked deep controversy and division. This essay examines those innovations in the light of scripture and Unification teaching, and then reflects on the providential principle of kingship that endures beyond personalities.

2. The Core of True Father’s Teaching

According to *Divine Principle* (Part I, Ch. 1), the essence of God is a **harmonious subject being of dual characteristics**, but the divine image is nevertheless **one personal God** who created Adam and Eve to embody His masculine and feminine aspects. Dual characteristics exist within one subject; they do not imply two separate deities. Consequently, the use of “Heavenly Father” was not a gender bias but a confession of divine unity.

True Father’s theology of restoration depended on three pillars:

1. **Lineage** – God’s life and love must flow through a pure blood lineage established by the Messiah and True Parents.
2. **Kingship** – The lineage must be governed by a single vertical center representing Heaven’s authority.
3. **Textual Canon** – The words of the Messiah are final revelation and may not be edited or replaced.

In the *Cheon Seong Gyeong* (2006 ed., Book 13, Ch. 1), Father warns: “The words I have spoken are the constitution of heaven and earth. No one may change even a single punctuation mark.” To guard that authority, he delivered the eight textbooks to Hyung Jin Nim, saying publicly in 2010, “I am passing on everything to him. Anyone who alters these words will perish.”²²²

3. The New Paradigm of “Heavenly Parents”

After 2012 the FFWPU introduced a doctrinal framework centering on **Heavenly Parents** rather than Heavenly Father. Official publications state:

“God is both masculine and feminine, and therefore the term ‘Heavenly Parents’ more fully expresses the complete image of God.” (Family Fed USA website, *About Us*, 2024).

While this language appears to honor the dual characteristics doctrine, it effectively **pluralizes** the Deity. In classical theology, as well as in *Divine Principle*, the union of masculine and feminine within one being is internal and harmonious, not a partnership of two distinct divine persons. By shifting from “Heavenly Father” to “Heavenly Parents,” the FFWPU inadvertently moves toward a **binitarian** concept

inconsistent with both biblical monotheism (Deut 6:4) and Unification ontology.

The accompanying elevation of Hak Ja Han as “God’s Only Begotten Daughter” further transforms Unification Christology. FFWPU statements describe her as “the first woman born without original sin,”³³³ a role parallel to that of Jesus. Yet in Father’s own words, restoration requires **joint participation** between the perfected Adam and Eve centering on Adam as the head of the family and lineage (DP Part II, Ch. 2, sec. 4.1). To single out the Eve figure as “begotten” apart from the Messiah reverses the providential order. Hyung Jin Nim and scholars who understands the truth of the Messiah of the Second Advent therefore view this reinterpretation as a **doctrinal deviation**, not an organic development.

4. Authority and the Alteration of Texts

In 2014 the FFWPU published *Cheon Il Guk Constitution*, a document establishing a **Supreme Council** to oversee church governance. The constitution omits explicit reference to the Kingship of Hyung Jin Moon and instead invests collective authority in an appointed body.⁴⁴⁴ This marks a decisive move from charismatic succession to bureaucratic control.

From a providential standpoint, that alteration echoes the biblical transition in 1 Samuel 8, when Israel demanded a political structure “like other nations,” thereby rejecting divine kingship. In the Unification context, transferring authority from the anointed heir to a council of administrators effectively **secularizes** what the Messiah Sun Myung Moon instituted as sacred kingship. Theologically, it risks re-enacting the failures of Cain and Ham—figures who, according to *Divine Principle*, separated from the central figure due to pride and human reasoning.

5. The Problem of Humanism and Popular Appeal

A recurrent motif in religious history is the temptation to substitute human consensus for divine revelation. In *Peace Message 1*, the returned Jesus and Messiah of the Second Advent warned that “humanism that leaves out God becomes the playground of Satan.” The post-2012 emphasis on international conferences, political networking, and image management—although valuable for diplomacy—illustrates the tension between **charisma and institution, revelation and public approval**.

Sociologists of religion note that movements often evolve from a prophetic to a bureaucratic phase (Max Weber’s “routinization of charisma”). The risk is spiritual dilution: revelation becomes policy, and faith becomes administration. In that light, critics argue that the FFWPU’s heavy institutionalization and branding around the “Only Begotten Daughter” theme exemplify the routinization process at the expense of Reverend Sun Myung Moon’s transcendent vision.

6. The Significance of Kingship in Restoration Theology

Kingship in Unification thought is not merely hereditary privilege; it is the **visible form of Heaven’s sovereignty on earth**. The *Divine Principle* portrays human history as a series of providential central figures—Noah, Abraham, Jacob, Moses, Jesus—each tasked to restore the order lost in Eden. Where those figures failed, restoration was prolonged. True Father Sun Myung Moon interpreted these failures as warnings that the **vertical line of obedience** must never be broken.

Hyung Jin Nim’s anointing represents that unbroken line. His “Three Kingship” formulation (True Father, himself, and his elder brother Kook Jin Nim) symbolizes continuity between heaven, parent, and offspring. Theologically it mirrors the biblical triad of God, Adam, and Abel, establishing the realm of Cheon Il Guk as a living lineage rather than an abstract organization currently being created by Hak Ja Han.

Therefore, from a doctrinal standpoint, rejecting the appointed heir equates to **interrupting the providential chain of restoration**. The issue is not personality but principle: divine order versus human substitution.

7. Contemporary Controversies and the Question of Integrity

Recent reports in Korean media—including *The Korea Herald* (22 Sept 2025) and *Al Jazeera* (23 Sept 2025)—describe ongoing legal investigations into financial irregularities within organizations connected to the FFWPU leadership.⁵⁵⁵ Whether those charges prove true or not, they have symbolic resonance for believers who recall biblical precedents such as King Saul consulting a medium after losing divine favor (1 Sam 28). In the biblical worldview, institutional crisis often mirrors spiritual imbalance.

For many members, these events reinforce the conviction that Heaven’s blessing has shifted toward the lineage maintaining True Father’s original constitution. Sanctuary theologians interpret the turbulence as Heaven’s method of separating truth from compromise—what *Divine Principle* calls the “indemnity

condition” that reveals hidden hearts (DP Part II, Ch. 6).

8. Lessons from History: When Civilizations Ignore Providence

Throughout recorded history, when divine order was dismissed, societies entered decline. The empires of **Greece** and **Rome** fell through moral decay; **Babylon** was judged for hubris; **Egypt** hardened its heart; and even Israel lost its temple when it rejected the Messiah. The same providential logic applies to spiritual movements. When leadership deviates from Heaven’s blueprint, the result is confusion, division, and captivity to worldly systems.

My True Father often compared the twentieth-century struggle between God and communism to the battle between Jacob and Esau—a conflict between heavenly and earthly sovereignty (*God’s Will and the World*, 1985). In our own time, technocratic ideologies promoting digital identity systems and centralized control over conscience echo that same attempt to replace divine kingship with human management. The crisis within the Unification movement thus parallels the broader global struggle between **freedom grounded in God** and **security dictated by systems**.

9. A Call to Theological Clarity

For scholars and clergy, the present debate invites a sober hermeneutical question: *Can revelation evolve after the closing of the providential canon?* In Christian theology, post-apostolic claims of new revelation are judged by the criterion of consistency with the original Gospel (Gal 1:8). By the same standard, Unificationists must test any innovation against the textual canon which True Father himself sealed. If a teaching like the Han Theology alters the ontology of God, redefines Messiahship, or changes the locus of kingship, it ceases to be continuation, it becomes a contradiction.

Dialogue among FFWPU, Sanctuary, and independent Unification scholars could still recover unity—if based on fidelity to the original Word rather than loyalty to administrative authority. History shows that reform movements, from the early church councils to the Protestant Reformation, ultimately clarified truth through open debate grounded in scripture, not suppression of dissent. I will be glad to be invited into such a forum.

10. Providential Hope: The Triumph of Kingship

Despite turmoil, original unification theology insists that **God’s providence never fails**. True Father the Messiah wrote in *Peace Message 14*: “Even if leaders falter, Heaven’s lineage will endure eternally.” The present fragmentation may therefore serve as a purification, removing human ambition so that genuine faith can shine.

The “Triumph of Kingship” does not celebrate a person’s victory over another; it proclaims the restoration of Heaven’s rightful order—one God, one lineage, one truth. The task of believers is to discern where that vertical axis stands and to align accordingly. In doing so, they participate in the cosmic restoration that True Father envisioned when he declared: “Let us build Cheon Il Guk, the nation of cosmic peace and unity, by living as citizens of Heaven and by obeying the words I have given you.” 666

11. Choosing the Side of Providence

The Unification movement now faces a crossroad reminiscent of biblical Israel at the time of Joshua: “Choose you this day whom ye will serve.” One path continues the human reinterpretation of revelation; the other returns to the immutable Word and the kingship True Father established. History teaches that divine favor follows obedience, not sentiment. Cain, Ham, and Saul each had noble beginnings yet lost their positions through deviation from principle. Their stories remind believers that providence respects order more than emotion.

In the larger human arena, the same dynamic unfolds. Nations that forget the moral law fall into bondage—Greece to pleasure, Rome to luxury, modern societies to technology and relativism. The drama within the Unification movement is thus a microcosm of the world’s spiritual crisis. God calls humanity once again to **true freedom**, not the freedom of self-definition but the freedom of alignment with Heaven’s design.

To answer that call requires humility before the revealed Word, loyalty to Heaven’s lineage, and courage to stand with truth even when unpopular. The kingship of Heaven is not a political throne but a covenantal reality that links God, Messiah, and humankind. Its triumph is the triumph of order over chaos, revelation over ideology, and love over expedience.

May all who hear these words rediscover the heart of the True Parents as originally revealed through Reverend Sun Myung Moon, uphold the sacred textbooks he bequeathed, and participate in the restoration of the world under the eternal sovereignty of God.