

The point of settlement of love where God and humankind meet (A)

Sun Myung Moon

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Where is the origin of love of the universe? It is God. The question here is how to put in logical order the idea of where God's love will settle. For God to become the harmonious being whose dual characteristics are separately represented in the form of Adam and Eve, created by Him, what should the harmonious being center upon? He should center on love and be in the masculine position of the Subject in relation to all. Centered on what? Centered on love. You must know this.

Then what would God be like? Adam and Eve are the subjects with dual characteristics, and so their bodies are external and their minds are internal. Therefore, God desires to reside in their minds.

If that is the case, when Adam's and Eve's bodies as well as their minds unite, would or would not that which is at the bottom of their bodies unite too? What would that be? Would God unite with them or not? Where would He unite with them? Since He created the organs for love, where would He come to unite with human beings? Where would that place be? It would be the place of love. (194-64, 1989.10.15)

The Unification Principle defines God as the incorporeal absolute Subject, the Subject with harmonized dual characteristics. As a being with dual characteristics, He created Adam and Eve with substantial bodies to reflect each of those characteristics. He intended to become the center in the vertical position when they were fully matured and connected to each other horizontally based on love. What this means is that when Adam and Eve reached full maturity, God's masculinity was to reside in Adam's mind, and His femininity in Eve's. This, however, does not mean that God is divided into two. Since He is the Subject Being of these dual characteristics, He can dwell in the minds of both Adam and Eve. (138-245, 1986.1.24)

When the fully mature Adam and Eve are able to form a mutual bond of love, God, who possesses dual characteristics, will repose His masculinity in Adam, and His femininity in Eve. He will be wedded by dwelling within their bodies and minds. (143-236, 1986.3.19)

The central line divides the road into equal distances, angles, and widths. There is only one line of equilibrium that can do this at the center, not two. There is only one perpendicular line with one central point on it, and only one central point that is crossed by the line of equilibrium. That one spot is where God's love, the axial love, is connected. On the day this love runs into and unites with this spot, all actions of power headed in all directions -- 360 degrees -- will pass through this point. Once such a power of love explodes, man and woman will completely unite, and God will enter their midst.

Doesn't God have dual characteristics? What would He be like, who is the Subject with dual characteristics as discussed in the Principle? He is a God with dual characteristics, and at the same time, the Subject with harmonized dual characteristics. What would be the essence of that Subject? It is love, absolute love. (136-37, 1985.12.20)

The substantial realm of the dual characteristics is intended to become God's partner and return to Him through true love. It is the origin-division-union action. The internal nature and external form, which were originally one, come together again substantially through the blessing of Adam and Eve. At this place where everything unites, God comes there to unite with man and woman, who are united. I've spoken these great words. God is that near to us. There is nothing better than coming to know God, who used to be at the depths of our minds. In accordance with His command, we should walk the path of victory unerringly throughout the course of our lives. (250-108, 1993.10.12)

Since God possesses dual characteristics, His masculinity is to enter Adam's mind. Thus, He becomes the internal Father. He comes into the position of the internal Father. In 1 Corinthians it is written, "Do you not know that you are God's temple?" It says our bodies are temples, wherein God can dwell. This is only too true. Since God exists as the Subject with dual characteristics, Adam is the visible representation of His invisible masculinity. Hence, Adam is God's body represented substantially. Behind Adam, the father of humanity and the substantiated corporeal form of the incorporeal being, God was meant to stand in the position of the internal Father. (139-233, 1986.1.31)

Originally, without the Fall taking place, God would have come to dwell in Adam and Eve. God is the being with the dual characteristics of external form and internal nature, and the objects of that external form and internal nature are Adam and Eve. It was God's intention to enter their minds and form the realm of oneness of mind and body with them.

God was to be in the position of the mind of the original and perfected human beings. Human beings were in the position of His perfected body, and in this realm of mind-body oneness He would get married through Adam and Eve. That wedding is substantially and horizontally Adam and Eve's marriage, but vertically it would be God's wedding. (256-85, 1994.3.12)