

## 7 ‘Nusiel unbound’

### The archangel and the Fall in Unification thought

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#### Introduction

God desired for [ . . . ] Cheon Il Guk when creating humankind and all things at the beginning of time, but this wish was left unfulfilled due to the Fall of humankind’s first ancestors.

(CIG-C Preamble)<sup>1</sup>

The archangel, who was created as a servant, ravished the daughter of the Lord, which became the origin of the Human Fall.

(CSG IV.2.3.40, 422)<sup>2</sup>

Unification thought refers to the religious worldview articulated or approved by Mun Sŏn-myŏng (1920–2012) and Han Hak-cha (b. 1943), the former and the current leader, respectively, of the South Korean Unification Movement (UM).<sup>3</sup> The UM comprises numerous organisations, businesses and initiatives, all aligned with a religious body at the centre, the Family Federation for World Peace and Unification (FFWPU; *Segye p’yŏnghwa t’ongil kajŏng yŏnhap*), whose precursor, the Holy Spirit Association for the Unification of World Christianity (HSAUWC; *Segye kidokkyo t’ongilsillyŏng hyŏphoe*), was founded in 1954 in Seoul. The group’s founder, Mun, was raised a staunch Christian following his parents’ conversion to Presbyterianism in 1930. A religious socialisation in an environment of pronounced messianic anticipation and pertinent exegetical experimentation moulded his distinct reading of the Old and New Testament narrative. A new understanding of Genesis 2–3 in particular became the fulcrum of Mun’s theology, energising millenarian thinking and, concomitantly, supplying a *raison d’être* for massive proselytising (cf. Pokorny 2013a). The missionary zeal justified in this way materialised in the form of the HSAUWC’s widespread social, political and economic engagement, rendering the group a world-encompassing religious organisation with remarkable financial power and a self-reported membership of 2–3 million followers, the largest portion of whom reside in South Korea and Japan. Embarking on an internationalisation scheme already in the mid to late 1950s, the UM was to become the most visible and well-researched new religious

movement in Western societies throughout the 1970s and 1980s. Mun passed away on 3 September 2012 aged 92 years and was succeeded by his wife, Han, who skilfully resumed and adjusted the millenarian course taken by her husband (cf. Pokorny 2013b). The two represent what Unificationists piously address as ‘True Parents’ (*ch’am pumo*) or – more formally – ‘True Parents of Heaven, Earth and Humankind’ (*ch’ŏnjiin ch’am pumo*). This appellation not only implies members’ acknowledgment of their unchallenged authority – which Han wields as much as Mun did before her – but is akin to recognising their divinely ordained salvific status, both of whose legitimation is essentially derived from Mun’s reinterpretation of the biblical account of the Fall (*t’arak*) and its assumed restoration (*pokkwi*), as outlined in the *Wŏlli kangnon* (*WK; Exposition of the Principle*).<sup>4</sup> Mun, the ‘third [as well as the fourth] Adam’ (*3ch’a adam*),<sup>5</sup> and Han, being in the position of restored Eve, are believed by Unificationists to have ultimately redeemed the Fall, subjugating the devil (*angma*) (CSG IV.2.2.18, 415) and thus concluding God’s ideal of creation (*ch’angjo isang*), that is the establishment of Cheon Il Guk, ‘a world that actualises the ideal of freedom, peace, unification, and happiness centring on God and True Parents’ (CIG-C §8.1)<sup>6</sup> (cf. Pokorny 2014: 139–144). According to Unification thought, Mun and Han consummated what God (*hananim*) had anticipated to originally happen between Adam (*adam*) and Eve (*haewa*) in the Garden of Eden (*eden tongsan*) already ‘6000 years ago’ (CSG II.1.2.18, 154), but which was at the time thwarted by the machinations of the archangel ‘Nusiel’ (Lucifer). The instigator of the Fall, Nusiel thus became Satan (*sat’an*) and the ‘ruler of this world’<sup>7</sup> (WK I.2.4, 92). Under his sovereignty, humankind created hell on earth and in heaven (CSG VII.2.1.16, 726), unknowingly carrying into effect the fruits of the Fall.

The following section will shed light on the Unificationist Fall narrative with a particular emphasis on the role of Nusiel.<sup>8</sup> The concluding remarks will sketch the action taken by Mun and Han that prompted Nusiel to ‘voluntarily surrender’ and therefore laid the foundation for substantial Cheon Il Guk, whose gradual unfolding solemnly commenced on February 22, 2013, Mun’s 93rd birthday (according to the lunar calendar).

### **The Unificationist Fall narrative Nusiel and creation**

Once supreme amongst the three archangels (*ch’ŏnsajang*) and the most intimate with God,<sup>9</sup> Nusiel fell, becoming the antagonising force of the divine will, the inner nemesis of every human being, a false god. Before the creation of the first ancestors, God created the ‘angelic realm’ (*ch’ŏnsa segye*) and worked love through Nusiel. As the instrument to convey God’s love to the other angels, Nusiel alone enjoyed its unmediated possession, a monopoly position elevating him above all of creation (WK I.2.2, 86). Like his kin, Nusiel was created a servant: specifically, he served as an errand runner in the Garden of Eden, happily and obediently following God’s command (Yi 1999: 11).<sup>10</sup>

‘Nusiel’ is a name distinctly coined by Mun in lieu of the commonly used Korean spellings for Lucifer – *Ruch’ip’el* and *Rusip’ō* – in reference to *Kyemyōngsōng* (Morning Star) in Isa 14:12. It is a designation almost exclusively<sup>11</sup> used by Unificationists in Korea.<sup>12</sup> In various 2012 sermons (8 January, 13 May, 21 June, 23 June; cf. <http://hdhstudy.com/>) Mun elucidated the meaning of the term, relating Nusiel to Nussiyōl, which divides into three syllables: *nu* 누 stands for *ryu* 류 signifying *illyu* 인류 (humankind), *ssi* 씨 connotes ‘seed’, and *yōl* 열 refers to *yōlmae* 열매 (fruit). Nusiel is thus intended to mean ‘seed of humankind’,<sup>13</sup> apparently already indicating later Satanic parentage of humanity, that is, the immanence of fallenness and, as such, evil in all of human existence. In a number of speeches held in particular in the two years before his passing, Mun revealed more detailed insights into Nusiel’s (actual and symbolic) position in the Garden of Eden; insights that, taken in their entirety, are viewed by members to be rather obscure. According to Mun, Nusiel attended to Adam and Eve like his fellow archangels Gabriel and Michael (CSG XIII.3.3.7, 904), but, unlike the other two, he also even assisted God in creating them (CSG II.1.2.29, 158). Mun implies that Nusiel had in fact been the first angel (or possibly the first being) created so that God could go on to complete creation guided by a dialogical process with Nusiel (8 January 2012).<sup>14</sup> Mun variously recognises Nusiel in the position of God’s child and, therefore, Adam and Eve’s (older) brother (13 July 2010), Adam and Eve’s uncle (2 December 2011), God’s younger brother (25 June 2012), God’s as well as Adam and Eve’s younger brother (11 May 2012), Adam and Eve’s younger cousin (5 May 2012), and Eve’s brother-in-law (27 February 2012). The creation of Nusiel as a prerequisite for the creation of humankind can be understood in light of Unification theory of God as found in the *WK* (I.1.1–2, 21–31). ‘The creator of all things’, God is ‘the eternally self-existent absolute transcending time and space’,<sup>15</sup> emanating a universal prime power or the ‘original force of all beings’ (*manyu wōllyōk*). This power effects all-pervasive mutuality or ‘give and receive action’ (*susu chagyong*). Based on this principle, all of creation naturally becomes ‘God’s object’ (*hananim’ūi taesang*) in which He takes delight, whilst bestowing love. Mun reasons that God created Nusiel in order to be able to happily proceed with the most essential part of creation, that is, the creation of Adam and Eve, the perfect object partner.<sup>16</sup> In that the archangel entered a reciprocal relationship with God, He could experience joy, for, as the embodiment of true love, God needs to have a relationship in order to entrench His love (PHG III.14, 476). Deliberately bound to the all-underlying principle of give and receive action, God needs external stimulation from His object partner so that He can feel happiness. The purpose of creation (*ch’angjo mokchōk*) centres on the building of substantial Cheon Il Guk or the ‘Kingdom of Cosmic Peace and Unity’ (*ch’ōnju p’yōnghwa t’ongilguk*). Embracing both the physical (*yukkye*) and the spiritual world (*yōnggye*), Cheon Il Guk is the cosmic extension of harmony starting at the family level with the establishment of the ‘Four Position Foundation’ (*sawi kidae*), that is, a loving and peaceful union of husband, wife and children piously aligned towards God. God created Adam

and Eve with the aim to have them realise the Four Position Foundation in the Garden of Eden upon which Cheon Il Guk was to rise. Engaging in unimpeded give and receive action with God, such an archetypal 'true family' (*ch'am kajöng*) represents the culmination of God's design for creation. Upon reaching maturity and raising a true family, Adam and Eve were supposed to rule over the angels, yet their Fall turned God's master plan upside down by putting humankind under the yoke of Satan (CSG VII.2.3.5, 743).

## The Fall

When God created Adam and Eve, He commissioned the three archangels, and especially Nusiel, to rear, protect and, eventually, help them to form the Four Position Foundation (CSG VII.2.3.2, 742):

[God] instructed Nusiel to profusely care for, educate and love them. At first, Nusiel was exceedingly happy. He took a pride in taking care of God's children and was greatly moved by God's love. He brought up God's children, closely protecting and highly valuing them.

(Yi 1999: 11–12)<sup>17</sup>

According to Mun (8 January 2012), another cause for Nusiel rejoicing was a promise God gave before creating Adam and Eve, in which He expressed the intention after thirteen generations to create another even more superior human couple in dedication to him.

As the elder and the one directed to be the leading part in the fulfilment of the third of the 'three great blessings', that is, to perfect dominion (cf. Gen 1.28), Adam spent most of his time outside to familiarise himself with God's creation, leaving Eve alone. Nusiel, who was in charge of teaching the two, being foremostly responsible to acquaint them with God's ideal and, accordingly, to guide them to grow into their divinely envisaged roles as True Parents, was to diverge from his position as an upright mentor. He exploited his pupil's still immature and ignorant relationship, abusing his power and widening the gap between the two even more. In the words of Eve:<sup>18</sup>

The relation between Adam and me was indeed close. We were always eating together, sleeping together; we were living together. Because we were so young at the time, how should we have known that we were to become husband and wife? [ . . . ] There was time Adam and I spent together but since Adam and I were playing separately a large part of the time, we did not take a chance to mutually express as a man and a woman. [ . . . ] Lucifer<sup>19</sup> never parted from my side, accompanied me everywhere, attentively teaching me. Sometimes he also brought things I wanted to eat. Meanwhile through Lucifer I became conscious of the opposite sex. Lucifer also came to fall in love with me. At the time when [the relationship] between Lucifer and me matured, Adam became aware

of it. But Adam did not interfere nor did he show [any signs of] love and left things as they were. Thereupon my love for Lucifer became more and more passionate and Lucifer guided me well. I could not physically let go of Lucifer. This lasted for quite some time.

(Kim 2000: 131–132)<sup>20</sup>

Once Nusiel was the focal point of spreading God's love but with the creation of Adam and Eve, the love received from God was no longer absolute and unrivalled. As the apogee of His creation, God loved Adam and Eve more than anything else. Seeing this, Nusiel became sorely frustrated, wondering why God loved them more even though he was the elder, having contributed so much to creation and its maintenance. His protesting before God was of no avail and so jealousy and arrogance broke through. Nusiel was intent on claiming the same position amongst humans that he enjoyed in the angelic realm. His hubris paved the way for lust, the urge to possess Eve and control them both. The archangel's 'false love' (*kōjit sarang*) drove them away from God, sowing the seed of promiscuity, which brought the world to ruin (PHG X.6, 1526–1528). Nusiel challenged God's position, who in turn repeatedly cautioned the archangel Himself and through other angels against committing a serious wrong. According to Mun, Eve, still immature, being 16 or 17 years old, looked up to her elder Nusiel because it 'appeared to her that he knew all the principles of heaven and earth' (CSG IV.2.2, 412). Ultimately, she gave in to his seduction and the two engaged in an illicit sexual relationship. Counter-acting God's will, Nusiel fell and thus became Satan. In uniting with Nusiel, becoming his primary object partner, Eve inherited the archangel's now fallen nature or the 'original nature of the Fall' (*t'arak sōngbonsōng*). Because Nusiel is a spiritual being, their intercourse marked, what Unificationists call, the 'spiritual Fall' (*yōngjōk t'arak*). Nusiel's guilty conscience at having contradicted God's purpose of creation planted fear into Eve but also the knowledge that her intended object partner with whom to perform give and receive action was not the archangel but Adam (WK I.2.2, 87).

God was grief-stricken by their crime and reprimanded them severely. Shaken by dread, Eve turned to Adam, hoping that a carnal union with the rightful spouse would relieve her feelings of compunction and terror, and redeem herself in the eyes of God. Out of self-centredness like Nusiel before, she resorted to means of temptation, inducing Adam to give himself up to her. Acting in good faith since he was willing to alleviate her pain, Adam yielded to Eve's allurements and they prematurely (i.e. without receiving God's blessing) began to have a sexual relationship. The ill-fated 'elements' (*yoso*) Eve inherited from Nusiel were consequently passed on to Adam through their fornication; the 'physical Fall' (*yukchōk t'arak*) was concluded and with it the damnation of the physical and large parts of the spiritual world, for Nusiel's atrocity 'betrayed the original standard that should have become the fundamental principle of the cosmos' (CSG IV.2.3, 425), that is, God-centred or 'true love' (*ch'am sarang*) between husband and wife, and built upon it, the

Four Position Foundation, the basic unit of Cheon Il Guk. God created Adam and Eve in His image as His children, yet the twofold Fall had Satan eventually occupy the position of Father and God:

If Adam and Eve had perfected themselves and established a Four Position Foundation centring on God, a world under God's sovereignty would have been established at that time. But because they fell in the period of immaturity and established a Four Position Foundation centring on Satan, this world became a world under Satan's sovereignty.

(WK I.2.4, 93)<sup>21</sup>

For Unificationists, sexual misconduct is the epitome and prime cause of moral confusion, corrupting humankind ever since the Fall. Nusiel's fallenness impregnated Adam and Eve, their descendants born through 'Satan's lineage' (*sat'an'üi hyölt'ong*) became the 'children of Satan'<sup>22</sup> (*sat'an'üi chasik*) (CSG XIII.1.1, 1382), the world sunk into chaos, and heaven gradually shrunk to an enclave in the spiritual world.<sup>23</sup> Mun puts it in a nutshell with a view to our times (i.e. 1995):

How are today's realities of life? War and dissension, violence and drugs and the like, all sorts of unreasonableness and malady are troubling humankind. More seriously, rapidly collapsing sexual morality amongst the youth, a soaring divorce rate, the problem of young unmarried mothers, and the destruction of the family are breaking down the foundation of human society. All this originates in the Fall. This is because Adam and Eve defiled the ideal of pure love during their growth period.

(PHG III.14, 477)<sup>24</sup>

The crux of Mun's message here is evident, reflecting the UM's general recipe to cope with the wide array of calamities humankind faces today: Order can only be established based upon God-embracing familial harmony. A godly and peaceful family life (i.e. the original Four Position Foundation) is the means for positive change and its preservation – hence, the programmatic name of the UM's religious core organisation, the FFWPU or Family Federation for World Peace and Unification. Sexual transgression, above all 'free sex' but also homosexuality, both exposed by Mun as 'devilish tricks' (CSG V.4.2.27, 572), is the root of evil that needs to be prevented. In this respect, Eve's channelled 'account' of the aftermath of the spiritual Fall is particularly telling, inasmuch as, unlike other UM sources, it highlights Eve's continued infidelity and incontinence even after the spiritual Fall. It therefore pictures a first execution of 'original sin' (*wönjoe*), occurring in the Garden of Eden and ravaging the world since then:

Only then [after God's hurling reproach] I looked for Adam with sincerity. I anxiously clung to him and begged him to help me. Thereafter, as I had

learned from Lucifer, Adam and I slept together. When I had a relationship with Adam, not the same burning lust came to pass as with Lucifer. I was to yearn for Lucifer continuously. Whilst Adam and I strangely felt a sense of distance, whenever I spent time with Lucifer, he tempted me with his fierce glance. I could not resist. Eventually, I was drawn to the bosom of Lucifer.

(Kim 2000: 132–133)<sup>25</sup>

God was indignant and deeply saddened since the archangel Nusiel, turned Satan, successfully claimed His children, depraving them and throwing His most splendid creation, and with it the whole cosmos, into turmoil. According to Mun, God asked Himself: ‘Shall I behead this enemy or shall I leave it as it is?’ (CSG IV.2.3.43, 422).<sup>26</sup> A rhetorical question, one may say, for God qua ‘original being of principle’ (*wōnch’ik’ūi ponjae*) and the quintessence of love will always love His creation (CSG VII.2.3.12, 745). Moreover, God endowed both humans and angels with a free will so that they must exercise their own responsibility. Any direct intervention would, therefore, compromise their freedom of will and fundamentally go against the very principle upon which God acts and which He made a key attribute of His Creation. However, holding fast onto His ineluctable plan and providence for humankind, God sent various individuals throughout history to redeem Adam and Eve’s ignominy that tainted all of their offspring with sin. The saviour (*kuseju*) had to be someone able to bring Satan to surrender owing to his ‘godly character and true love’ (CSG II.2.3.18, 181) and, accordingly, by forming a Four Position Foundation. Previous attempts failed except for the last one when God sent the ‘Messiah’ (*mesia*), Mun Sōn-myōng and Han Hak-cha, who successfully laid the substantial foundation for the ‘original homeland’ (*ponhyang*), that is Cheon Il Guk, on the Korean peninsula.

### **Concluding remarks**

Unificationists believe that other than Adam and Eve in the Garden of Eden or Jesus in Galilee and Judea two thousand years ago – the latter brought redemption only from the spiritual Fall – Mun and Han succeeded in establishing a Four Position Foundation centred on God. They united in true love and thus became the ‘true ancestors of humankind’, that is, the true parents God envisioned for humankind stemming from His lineage (*hananim’ūi hyōlt’ong*) being free of sin. A large number of God-directed proclamations<sup>27</sup> and three blessing ceremonies (1960, 2003 and 2013) prepared Heaven and Earth for the dawn of a new age, the conclusion of the Last Days (*malse*), in short the realisation of God’s providence, which came to fruition on 22 February 2013. Since that day Cheon Il Guk is supposed to gradually and unstoppably solidify or grow, a transformation ignited by Mun and Han and shouldered by UM members and those having received the blessing and supporting the Unificationist cause. The most important event to set the

course towards the foundation of substantial Cheon Il Guk was Mun and Han's first blessing on 11 April 1960 or the 'marriage [feast] of the lamb' (*ŏrinyang honin [chanch'i]*).<sup>28</sup> This blessing ceremony – ever since ritually emulated amongst members, who are thereby 'engrafted' to the Messiah and re-connected to the divine lineage – is believed to have constituted Mun and Han's True Parenthood. The same year the first of fourteen 'true children' (*ch'am chanyŏ*) was born (ten of whom are still alive) in this way completing the Messiah's Four Position Foundation. From that time, at the latest, Mun and Han started their triumph over Satan, involving great hardships, trials and tribulations, 'blood, sweat and tears' (CSG III.3.2.24–31, 348–350). Only they possessed the means to make a stand against Satan so that he would naturally surrender:

Who puts an end to the battle between God and Satan? The True Parents. How is it put to an end? By true love. Satan and God reconcile and praise True Parents. Through the principle of True Parents' love, God is liberated and Satan is liberated. Accordingly, the gates of hell are abolished, bright sunlight of the heavenly nation's new love permeating hell; a revolution takes place in the spiritual world.

(CSG II.2.4.8, 227)<sup>29</sup>

Apologising for his crimes to God, True Parents, and humankind in an officially approved channelled message on 21 March 1999, once again received by the medium Kim Yŏng-sun via the spirit of Yi Sang-hŏn, Satan finally promulgated his surrender:

I present this to God. God, I am sorry. I cannot dare to ask for Your forgiveness. I knew that history was to end some day, but in the direction I was meant to go I did not see my original position. Because there was no one who could formally and strongly lay down a decision [guiding me like True Parents], I was always anxious. [. . .] God! God! I apologise.<sup>30</sup>

I offer this to True Parents. Since all of humankind calls you so, I have called you True Parents. I apologise that I gave you an excessively large difficulty to put to order the numerous sins of history I committed. [. . .] Once I unworthily desired to receive the blessing, for which I truly apologise. [. . .] True Parents, Parents of Humankind, I truly apologise.<sup>31</sup>

I offer this before all of humankind. This is Nusiel, the criminal against humankind. Behaving like God although he is not a God, the devil Nusiel, who multiplied the lineage of original sin in humankind, has no word to say as the criminal before all of humankind. Now, when poverty, suffering and disease recede, and God's new heaven and earth is opened, [. . .] peace will come to all of humankind in the world of love and dance. [. . .] Unconditionally, I am sorry. [. . .] I will return as Nusiel, wishing all of humankind to be happy as children of God.

(Yi 1999: 138–141)<sup>32</sup>



The radiance of the True Parents' love, grounded on their Four Position Foundation, made Satan eventually discern the atrocious wrong he and his minions committed throughout history. Led by the True Parents' salvific authority, he returned to his original position as Nusiel the servant, bowing before his masters, that is, Mun and Han and all of humankind. With Satan being defeated, the True Parents had no more great setbacks to fear concerning their further mission to realise substantial Cheon Il Guk. Being free of potential failure now, Mun thus claimed to have advanced to the position of 'fourth Adam'. Accordingly, he began the many ritual and spiritual preparations for Foundation Day, culminating in 'God's wedding' (*hananim'ui sŏnghonsik*) or the True Parents' blessing of the completion stage (*wansŏngjŏk sŏnghonsik*) on that very day. Following their blessings ceremonies in 1960 ('formation') and 2003 ('growth'), the final 2013 blessing ('completion') – between Han as a physical being and her deceased husband now as a spiritual being – is believed to have rendered God and the True Parents substantially one (cf. CSG I.2.3.23, 77–78). In the wake of this veritable apotheosis, Han proclaimed the start of the unfolding of substantial Cheon Il Guk. Family values and piousness and, based upon them, harmony and peace are gradually spreading throughout the cosmos (i.e. the physical and the spiritual world) since then. Progress is held by Unificationists to be inevitable, not least because Satan has eventually and for all eternity been subdued. However, his evil servants in the spiritual world and many people on Earth still preserve his legacy of sin. How long it will take for substantial Cheon Il Guk to completely flesh out is thus subject to continued 'kingdom-building', or a matter of successful proselytising.

## Abbreviations

CIG-C	Cheon Il Guk Constitution ( <i>Ch'ŏnilguk hŏnbŏp</i> )
CPG	<i>Ch'ambumogyŏng</i>
CSG	<i>Ch'ŏnsŏnggyŏng</i>
FFWPU	Family Federation for World Peace and Unification
HSAUWC	Holy Spirit Association for the Unification of World Christianity
PHG	<i>P'yŏnghwagyŏng</i>
UM	Unification Movement
UN	United Nations
WK	<i>Wŏlli kangnon</i>

## Notes

*Notes on Romanisation and Style:* The romanisation of Korean follows the McCune–Reischauer System. The Modified Hepburn System is used for transcribing Japanese terms. Korean names are given in accordance with East Asia custom: family name precedes personal name.

- 1 하나님은 태초에 인간과 만물을 창조하시면서 이러한 천일국을 염원하셨으나, 인간시조의 타락으로 그 뜻을 이루시지 못 하고 [. . .]. This and all other translations from Korean to English in this paper are by the author.

- 2 [...] 중으로 지었던 천사장이 주인의 딸을 겁탈한 것이 인류 타락의 기원이 되었습니다.
- 3 I employ the term 'Unification thought' (*t'ongil sasang*) in the etic sense. Emically, 'Unification Thought' (occasionally called 'Godism' or 'Head-Wing-Thought' in English) may also relate to the philosophical systematisation of Mun's teachings together with – more recently – those of Han (cf. Unification Thought Institute 2006).
- 4 The latter (1966) of two revisions of the *Original Text of the Principle* (1952; *Wŏlli uŏnbon*), the *WK* serves as the main reference text for Unificationists. Recently, however, the UM leadership has begun promoting a new set of scriptures for the Cheon Il Guk (*ch'ŏnilguk*) era, that is, the time after the foundation of the Kingdom of Heaven on earth on 22 February 2013, comprising the (partly revised) *Ch'ŏnsŏnggyŏng* (CSG; *Heavenly Scripture*), the *P'yŏnghwagyŏng* (PHG; *Scripture of Peace*), and the *Ch'ambumogyŏng* (CPG; *True Parents' Scripture*), which has yet to be published. The CSG is a collection of extracts of Mun's speeches, topically arranged. The PHG is a selection of Mun's and Han's speeches in an unabridged form. The CPG will retell the story of Mun's and Han's life and ministry.
- 5 The *WK* (II.2.3, 369–399) explains that Jesus (*yesu*) came as the 'second Adam', who, due to his premature death on the cross, could not completely accomplish his mission to marry and procreate: 'The cross was not the victory of God, it was the victory of Satan, the devil'; 십자가는 하나님의 승리가 아니라, 사탄 마귀의 승리입니다 (PHG III.2, 380). In 1999, Mun achieved the position of 'fourth Adam'. See Section 3.
- 6 천일국은 하나님과 참부모님을 중심한 자유·평화·통일·행복의 이상이 실현된 세계이다.
- 7 Cf. John 12:31.
- 8 The heyday of scholarly research on the UM and Unification thought was the late 1970s and 1980s. Specialised scholarship on the Fall narrative was mainly conducted by UM theologians such as Wilson (1988). Scattered studies written from an etic (and non-polemical) perspective are also mostly found in Unificationist publications such as Clark (1981). A book on the subject relatively well-known to many Unificationists, containing both articles authored by members (Eby, Wells) as well as external scholars (Foster, James), is an edited volume published in 1985, entitled *Society and Original Sin: Ecumenical Essays on the Impact of the Fall*.
- 9 Unification thought, for the most part, draws on the teachings of Mun, delivered in numerous speeches, conversations and writings over more than six decades, most of which can be found in the (so far) 600+ volumes of the *Selected Words of Mun Sŏn-myŏng* (*Mun Sŏn-myŏng sŏnsaeng malsŭm sŏnjip*). Themes, concepts and terminology evolved over time, a dynamic process that continues to reach noticeably into the post-Mun era. It is only natural, therefore, that various doctrinal aspects or assertions lack coherence or may even seem antithetical in the light of a larger corpus. Adding to this is the uncertainty amongst members as to when to understand Mun literally or symbolically. As pointed out by Wilson (2008), editing and sloppy translations exacerbate the situation. As for the number of archangels, for example, we variously find Mun saying that there was just one – Nusiel – or indeed three – Nusiel, Gabriel (*Kabŭriel*) and Michael (*Migael*). The discussion of Unification thought in this paper follows the current orthodox discourse, which, for instance, also takes into account recent theological novelties in the face of Mun's demise and the Cheon Il Guk Foundation Day (*kiwŏnjŏl*). I number three archangels in the main text because Mun explicitly mentioned three in the *WK* (I.1.5, 58) as well as some of his sermons throughout his last years.
- 10 Yi 1999 contains a collection of spirit messages on and from Nusiel allegedly transmitted by the spirit of Yi Sang-hŏn (1914–1997), a long-time Unificationist (blessed in 1961) and the first president (1972–1996) of the Unification Thought Institute (*t'ongil sasang yŏn'guwŏn*; cf. <http://uti.sunmoon.ac.kr/>), that were channelled by the medium Kim Yŏng-sun and accepted as authentic by Mun. Mediumistic activities in the UM came to prominence starting in the mid-1980s with its acme in the late 1990s and 2000s

(cf. Beverley 2005), then centring on the medium Kim Hyo-nam (b. 1952), who became part of the inner circle within the UM leadership. Despite Kim Hyo-nam's recent 'fall from grace' and the ensuing general suspicion vis-à-vis mediumship per se, channelled communication with the spirit world still continues, albeit infrequently. Only lately (23 February 2015), for example, Kim Yöng-sun 'received' a message from Mun's spirit, officially publicised a day later, in which he calls to order those of his sons who openly criticise the UM leadership.

- 11 Influenced by Unification terminology, a few smaller Christian-based movements in South Korea adopted the name, most notably, *Sinch'önji yesugyo chünggö changmak söngjön* (Sinch'önji Church of Jesus the Temple of the Tabernacle of the Testimony).
- 12 With the exception of Japanese – here the rendering is *Rūsheru* in contrast to *Rushifā* (Lucifer) – Nusiel is translated into other languages in the form of 'Lucifer'.
- 13 씨는 뭐예요? 루씨엘입니다. 인류의 씨예요. 씨가 뭐예요? 씨가 일어나 심어 가지고 뿌리가 나와 가지고 뿌리가 중심 뿌리가 동서남북에 나와 가지고 줄기도 동서남북에 사방에 가지가 퍼져가지고 꽃이 피는 거예요. (23 June 2012).
- 14 According to the same speech, Nusiel's contribution to the creation of Eve was particularly defining, which might amount to an ontological explanation why she was more susceptible to sin than Adam.
- 15 하나님은 모든 존재의 창조주(創造主)로서 시간과 공간을 초월하여 영원히 자존(自存) 하시는 절대자(絶對者) 이시다 (WK I.1.2, 29).
- 16 This is because angels, including Nusiel, are spiritual beings and all male, unable to receive God's 'blessing' (*ch'ukpok*) (i.e. to marry) and sire children.
- 17 [...] 누시엘에게 아낌없이 보살피고 기르며 사랑하라고 지시하였다. 처음에 누시엘은 무척 기뻐했다. 하나님의 자녀를 보살피고 있다는 자부심을 가지고 하나님의 사랑에 대단히 감동하였고 하나님의 자녀를 잘 보호하고 무척 아끼면서 키웠다.
- 18 The following quote is part of another authorised collection of spirit messages (Kim 2000) shared by the spirit of Yi Sang-hön and channelled by the medium Kim Yöng-sun. It includes, amongst others, descriptions of the spiritual world and conversations with the spirits of various religious as well as historical figures such as Adam and Eve, Mary and Joseph, Jesus, Siddhārtha Gautama, Confucius, Muhammad, Socrates, Emanuel Swedenborg (1688–1772), and Kim Il-söng (1912–1994).
- 19 Surprisingly, Eve consistently 'uses' the name 'Lucifer' (*Rusip'ö*) instead of 'Nusiel', which contrasts common practice in the UM's religious literature. Mun exclusively used the name 'Nusiel'.
- 20 아담과 저의 사이는 정말 가까워서 항상 같이 먹고 자며 살았습니다. 우리는 그때 나이가 어렸기 때문에 앞으로 부부가 될 것을 어떻게 알았겠습니까. [...] 아담과 같이 보내는 시간이 있었지만 아담은 아담대로 나는 내대로 노는 시간이 많았기 때문에 상호간 이성적인 표현이란 해보지 않았지요. [...] 루시퍼는 항상 내 곁을 떠나지 않았고 나를 데리고 다니면서 자상하게 가르쳐 주기도 했지요. 때로는 내가 먹고 싶어하는 것도 갖다 주기도 했습니다. 그러는 동안에 저는 루시퍼에게서 이성을 느끼게 되었고 루시퍼도 저를 사랑하게 되었습니다. 루시퍼와의 사이가 무르익어 갈 무렵 아담도 그것을 눈치챘지요. 그러나 아담은 나에게 대해서 간섭도 사랑도 하지 않았으며 그대로 두었습니다. 그러자 저는 루시퍼와 점점 뜨거운 사랑에 빠지게 되었고 루시퍼는 나를 잘 이끌어 주었습니다. 저는 생리적으로 루시퍼를 놓칠 수가 없었습니다. 이 기간이 꽤나 지났지요.
- 21 아담과 해와가 완성되어서 하나님을 중심하고 사위기대(四位基臺)를 이루었더라면 그때 하나님 주권의 세계가 이루어졌을 것이었다. 그러나 그들이 미완성기에 타락되어 사탄을 중심하고 사위기대를 이루었기 때문에 이 세계는 사탄 주권의 세계가 되고 만 것이다.
- 22 Cf. John 8.44.

- 23 In the Unificationist vernacular, heaven may refer to the uppermost paradisiac layer of or the spiritual world at large.
- 24 오늘의 현실은 어떠합니까? 전쟁과 갈등, 폭력과 마약 등 온갖 비리와 병폐들이 인류를 불안하게 하고 있습니다. 더욱 심각한 것은 젊은이들의 성도덕이 급격히 허물어지고 이혼율이 급증하며 어린 미혼모의 문제와 가정 파괴가 인류 사회의 기저를 무너뜨리고 있다는 것입니다. 이는 모두 타락에 기인한 것입니다. 아담 해와가 성장기간 동안에 순수한 사랑의 이상을 더럽혔기 때문입니다.
- 25 그제야 저는 진심으로 아담을 찾았습니다. 나를 도와달라고 애타게 매달렸지요. 그 후 아담과 저는 루시퍼에게서 배운 대로 동침하게 되었습니다. 저는 아담과 관계를 할 때 루시퍼만큼 뜨거운 열정이 일어나지 않았습니다. 계속 루시퍼를 그리워하게 되었지요. 아담과 나는 이상하게 거리감을 느끼면서 지냈으며 그 때마다 루시퍼는 맹렬한 눈짓으로 유혹해 왔습니다. 나는 견딜 수가 없었습니다. 결국 루시퍼의 품속으로 끌려갔습니다.
- 26 이러한 원수의 목을 잘라야 되느냐, 그대로 놔두어야 되느냐?
- 27 Particularly important were various coronation ceremonies between January 2001 and April 2010 with the aim to ritually re-install God's reign and affirm the True Parents' exalted status and their achievements, beginning with the 'Coronation Ceremony of God's Kingship' (*hananim wanggwŏn chŭgwisik*).
- 28 Cf. Rev 19.7.
- 29 하나님과 사탄의 싸움을 누가 말립니까? 참부모입니다. 무엇을 갖고 말리느냐? 참사랑입니다. 사탄과 하나님이 손잡고 찬양하는 것이 참부모입니다. 참부모의 참사랑의 원리를 통해서 하나님을 해방하고 사탄을 해방하는 것입니다. 그러니까 지옥문을 철폐해서 하늘나라의 새로운 사랑의 광명의 햇빛이 스며들고 있고 영계에 혁명이 벌어지는 것입니다.
- 30 하나님께 올립니다. 하나님 잘못했습니다. 용서해 주십시오라는 말씀을 감히 드릴 수 없습니다. 언젠가는 종결될 역사임을 알고 있었지만 제가 가야할 방향 앞에 저의 본연의 자리가 제 눈에 보이지 않았고, 아무도 정식으로 판결을 강력하게 내려주실 않았기 때문에 늘 불안해하며 지냈습니다. [...] 하나님! 하나님! 죄송합니다.
- 31 참부모님께 드립니다. 모든 인류가 부르고 있기에 저도 참부모님이라고 불렀습니다. 제가 저질러 놓은 수많은 죄악의 역사를 정리하시기에 너무도 큰 어려움을 끼쳐드려서 죄송합니다. [...] 언젠가 과분하게 축복을 받을 욕심까지 부렸으니 정말 죄송합니다. [...] 참부모님, 인류의 부모님, 정말 죄송했습니다.
- 32 모든 인류 앞에 드립니다. 인류의 범죄자 누시엘입니다. 하나님이 아닌 존재가 하나님 행세를 하며 인류에게 원죄의 혈통을 번식케 한 악마 누시엘은 모든 인류 앞에 범죄자로서 할 말이 없습니다. 이젠 빈곤과 고난과 병마가 물러가고 하나님의 신천지가 개막되면 [...] 사랑과 춤의 세계에서 모든 인류에게 평화가 오게 될 것입니다. [...] 무조건잘못했습니다. [...] 모든 인류는 하나님의 자녀로서 행복하기를 소망하면서 누시엘로 돌아가겠습니다.

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## Glossary

- Adam** 아담  
**Angma** 악마  
**3ch'a adam 3** 차 아담  
**Ch'am chanyŏ** 참자녀  
**Ch'am kajŏng** 참가정  
**Ch'am pumo** 참부모  
**Ch'am sarang** 참사랑

- Ch'ambumogyöng** 참부모경  
**Ch'angjo isang** 창조이상  
**Ch'angjo mokchök** 창조목적  
**Ch'önilguk** 천일국  
**Ch'önilguk hönböp** 천일국헌법  
**Ch'önjin ch'am pumo** 천지인 참부모  
**Ch'önju p'yöngghwa t'ongilguk** 천주평화통일국  
**Ch'önsajang** 천사장  
**Ch'önsa segye** 천사세계  
**Ch'önsönggyöng** 천성경  
**Ch'ukpok** 축복  
**Eden tongsan** 에덴동산  
**Haewa** 해와  
**Han Hak-cha** 한학자  
**Hananim** 하나님  
**Hananim wanggwön chǔgwisik** 하나님왕권즉위식  
**Hananim'üi hyölt'ong** 하나님의혈통  
**Hananim'üi sönghonsik** 하나님의성혼식  
**Hananim'üi taesang** 하나님의 대상  
**Kabüriel** 가브리엘  
**Kim Hyo-nam** 김효남  
**Kim Il-söng** 김일성  
**Kim Yöng-sun** 김영순  
**Kiwönjöl** 기원절  
**Köjit sarang** 거짓사랑  
**Kuseju** 구세주  
**Kyemyöngsöng** 계명성  
**Malse** 말세  
**Manyu wöllyök** 만유원력  
**Mesia** 메시아  
**Migael** 미가엘  
**Mun Sön-myöng** 문선명  
**Mun Sön-myöng sönsaeng malssüm sönjip** 문선명선생말씀선집  
**Nusiel** 누시엘  
**Nussiyöl** 누씨엘  
**Örinyang honin [chanch'i]** 어린양혼인[잔치]  
**Pokkwi** 복귀  
**Ponhyang** 본향  
**P'yönghwagyöng** 평화경  
**Ruch'ip'el** 루치펠  
**Rushifā** 루시ファー  
**Rusip'ö** 루시퍼  
**Rüsheru** 루셴  
**Sat'an** 사탄  
**Sat'an'üi chasik** 사탄의자식  
**Sat'an'üi hyölt'ong** 사탄의혈통  
**Sawi kidae** 사위기대  
**Segye kidokkyo t'ongilsillyöng hyöphoe** 세계기독교통일신령협회  
**Segye p'yöngghwa t'ongil kajöng yönhap** 세계평화통일가정연합

**Sinch'ŏnji yesugyo chŭnggŏ changmak sŏngjŏn** 신천지예수교증거장막성전

**Susu chagyong** 수수작용

**T'arak** 타락

**T'arak sŏngbonsŏng** 타락성본성

**T'ongil sasang** 통일사상

**T'ongil sasang yŏn'guwŏn** 통일사상 연구원

**Wansŏngjŏk sŏnghonsik** 완성적성혼식

**Wŏlli kangnon** 원리강론

**Wŏlli wŏnbon** 원리원본

**Wŏnch'ik'ŭi ponjae** 원칙의 본재

**Wŏnjoe** 원죄

**Yesu** 예수

**Yi Sang-hŏn** 이상헌

**Yoso** 요소

**Yŏnggye** 영계

**Yŏngjŏk t'arak** 영적타락

**Yukchŏk t'arak** 육적타락

**Yukkye** 육계