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THESIS IN DOCTOR OF MINISTRY

CONSIDERATIONS IN THE CREATION OF THE
DIVINE PRINCIPLE STUDY BIBLE

“원리강론 학습을 위한 성경” 편찬에 관한 연구

PRESENTER: D. MICHAEL HENTRICH

ADVISOR: PROF. THOMAS SELOVER

DEPARTMENT OF MINISTRY
TRUE PARENTS' STUDIES
CHEONGSHIM GRADUATE SCHOOL OF THEOLOGY

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<Abstract>

CONSIDERATIONS IN THE CREATION OF THE DIVINE PRINCIPLE STUDY BIBLE

D. Michael Hentrich

Department of Ministry

True Parents' Studies

Cheongshim Graduate School of Theology

Advisor: Dr. Thomas Selover

Responding to the need to convey the Divine Principle perspective to open-minded Christians and also to educate Unificationists in how the Principle is expressed in the Bible, a vision to create a Divine Principle Study Bible was born. Through the processes of researching, developing and creating this Study Bible, many discoveries were made as to actual and potential benefits of such a volume, as well as limitations and other considerations which had to be addressed in the process.

For example, it was discovered that such a Study Bible supplements the *Exposition of the Divine Principle* through additional scriptural references and also through providing Biblical context. The Study Bible augments the reader's ability to understand and appreciate True Parents, the concept of the messiah, the

Divine Principle and correlations between Jesus' and Rev. Moon's lives and courses. Enthusiastic responses to a survey of Unificationist pastors actively involved in interreligious dialogue and interfaith outreach showed that the Divine Principle Study Bible will help fill an urgent need for ways and means to build bridges between the Christian and Unificationist communities.

However, it was also discovered that some aspects of the Divine Principle perspective cannot be conveyed through the Biblical narratives alone, and that careful wording of the Study Bible footnotes was critical to maintaining credibility of the Study Bible in the eyes of Christian readers. The process of researching, developing and creating the Study Bible showed that the traditional search for Canon within Canon transformed into a new search for Principle within Canon as the Divine Principle perspective was systematically sought out and revealed in the strategic footnotes and commentaries within the Biblical narratives.

From a more practical perspective, the process of researching and developing the Divine Principle Study Bible resulted in the creation of a unique Topical Index which can serve the reader on three useful levels. First, the Topical Index organized many of the footnotes into 38 categories based on important Divine Principle topics and concepts. Each category references a far more comprehensive list of passages of scripture than can be found in the *Exposition* book. Seemingly contrary passages are also referenced and a method of resolution of the apparent controversy prescribed. Secondly, the Topical Index refers the reader from each of these categories to the relevant section(s) of the *Exposition* book for further advanced study. And third, the Topical Index systematically guides readers of the *Exposition* book to relevant categories in the Topical Index where they can find

the Scriptural background they need to better understand the section of the Principle which they are reading.

Finally, a practical tool was included to assist non-Unificationist readers of the Divine Principle Study Bible in the form of a brief overview of the entire Divine Principle in order to give additional perspective to the reader and tie together the various elements into a more cohesive picture of God's historical providence of Restoration.

This dissertation documents the many steps in the process of researching, developing and creating the Divine Principle Study Bible and the many considerations which had to be addressed.

Acknowledgements

I wish to acknowledge Dr. Thomas Selover, the faculty sponsor of this dissertation project, for his support and diplomatic help in navigating the sometimes choppy waters between the administrative mandates and schedules and the realities of an elder student's life and circumstances. In addition, his own personal background in Biblical studies was helpful in adding additional quality to the work.

I also would like to acknowledge Dr. Kim Jin-Choon, former president of Cheongshim Graduate School of Theology, for his encouragement and enthusiasm in initially and informally indicating a "go ahead" attitude regarding this project. I will not forget his comment upon hearing the vision for its creation: "I think I'm more excited about this than you are. This will be a historic project," he said. Thank you, Dr. Kim.

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A heart-felt thank you, also, to my wife and family for persevering under unspeakable difficulties while I completed the requirements for this degree. Thank you to all of you. I just pray that I can become a blessing to God, True Parents, the Providence of Cheon IL Guk, and to my hometown and family.

PART I

THEORETICAL CONSIDERATIONS AND BENEFITS OF CREATING THE DIVINE PRINCIPLE STUDY BIBLE

1. Introduction

Rev. Sun Myung Moon began his public ministry on the foundation of Jewish and Christian history and the Christian Bible, and he gave his Sunday sermons almost exclusively from the Bible during his 40-year wilderness course up until his Holy Blessing with Mrs. Moon in 1960. In later years of their public ministry, they invested enormous energy and resources reaching out to Christian leaders through organizations such as the International Conferences for Clergy (ICC) and the American Clergy Leadership Conference (ACLC). Thus, an understanding and appreciation of the Jewish and Christian foundation and of how Rev. and Mrs. Moon's teachings relate to the Bible, is essential in order for people to deeply understand them and their ministry.

At the same time, there have been few study tools available, to Unification Church members as well as to non-members, to help them understand the relationship between the Divine Principle and the Holy Bible. The teachings of Rev. and Mrs. Moon, systematized in the *Exposition of the Divine Principle*, offer a new paradigm for explaining and understanding the nature of God, His relationship with human beings, and human history. This new paradigm is derived from the worldly and mystical experiences and discoveries of Rev. Moon and

revelations given to him.¹⁾ What is more, this new paradigm illuminates the narratives contained in the Holy Bible in new ways and gives new meaning and value to many themes and passages. It also clarifies and defines the origin, direction and goal of history, from a providential viewpoint. Thus, in the ongoing efforts to advance the providence of God, the creation of the Divine Principle Study Bible was envisioned as a helpful study tool.

As work began on the creation of such a unique Study Bible, many decisions had to be made and many considerations had to be addressed. In Part I of this dissertation, we will discuss and trace the many theoretical and practical issues which needed to be sorted out in its development. We will begin by retracing the theoretical considerations which needed to be addressed, including the purpose and goal of such a Study Bible, followed by an analysis of the relationship(s) between such a Study Bible and the Divine Principle. This will be followed by an analysis of how learning might be enhanced by the use of such a Study Bible. The very nature and psychology of commentary within footnotes will be analyzed and related to hermeneutical considerations. How the reader's appreciation of both the Bible and the Divine Principle might be impacted will also be discussed, as well as the strategic potential impact on learning with various readers and in various venues.

Part II of this dissertation will focus on the considerations and decisions which needed to be addressed in terms of form and structure of the Study

1) *Cheon Seong Gyeong*, 1st ed. (FFWPU, 2006) 943.

Bible, as well as its basic contents. Comparisons will be discussed between traditional Study Bibles and the Divine Principle Study Bible. Potential sources for inclusion and background will be looked at, as well as how to utilize that information in the context of the Study Bible. An essential element of the Study Bible, the Topical Index, will be analyzed in terms of its strategic potential contribution to learning for both Unificationists and non-Unificationists alike. Finally the value of, and inclusion of, a brief but comprehensive introductory overview of the entire Divine Principle will be discussed.

The overall purpose of this project is to deepen and expand our current understandings of how the Bible interrelates with and expresses the Divine Principle perspective through combined research of the Bible and the Divine Principle, and implementing enhancements from other related works. It is also hoped that this project will bring a deeper understanding and explanation of limited aspects of the Divine Principle to somewhat open-minded Christian leaders and lay people, as well as to Unification members, through the study of the Bible.

Not all ideas in the Divine Principle can be understood through Biblical verses alone, while some ideas and concepts can be, as will be discussed in more detail in Part I, Chapter 5, pp. 29-32. Many Christian people are not open-minded enough to read Rev. Moon's teachings first hand, such as in the *Exposition of the Divine Principle*. However, some cautious Christians will be open to discovering what the Divine Principle perspective is within their own trusted scripture, the Holy Bible.

There are many helpful Biblical passages which were not referenced in the Divine Principle books, and which probably have not been referenced by most Divine Principle teachers, either. By footnoting, with carefully-crafted commentary, the many Biblical passages which relate to the Principle perspective, a number of essential concepts can be taught to the reader, thereby opening their minds and hearts to study the Divine Principle directly. (See Part I, Ch. 8, pp. 42-49.)

2. Establishing the Need for the Divine Principle Study Bible

I joined the Unification Church as a fervent, but independent-minded Christian truth seeker at the age of 23. I had just completed my first full reading of the Holy Bible when I was introduced to the Divine Principle. On that foundation, the Principle immediately “came alive” for me.

Spanning the past 40+ years of my devotion to the Unification movement and the Divine Principle perspective, I have taught the Principle to my own young children, students of the Principle at small tables in coffee shops, Christian ministers, small and large groups of Unificationists in local Church gatherings, regional summer workshops, and international participants at the CheongPyeong Heaven and Earth Training Center. My own experiences, as well as those of other long-time teachers with whom I have talked, tell me that a lack of background and foundation in the Bible significantly limits and even handicaps a person’s ability to deeply

understand and value the Divine Principle and the messiahship of Rev. and Mrs. Moon. Discussions of Old Testament history, and of the life and mission of Jesus Christ, seem to fall on rocky soil when the listener has no intellectual nor heartistic relationship with the characters and stories of the Bible and God's providence. This problem may affect some teachers of the Divine Principle, as well.

In recent years, it seems more and more common for students of the Principle, and especially young students and children of long-time Unification Church members, to be totally unfamiliar with the Bible. Literally speaking, some have never even seen one. Thus, the stories must be taught painstakingly to such a marginally interested and uneducated audience as they try to understand and appreciate the Divine Principle.

However, I have also experienced, as have my cohorts in Church leadership, that there persists a significant percentage of Church members, both young and old, who do have a hunger to investigate and understand the Bible, especially as it relates to the Divine Principle. The challenge for these members is this: if they have a local graduate of Unification Theological Seminary, or one of the other Unificationist seminaries in their community, they can hope to meet together with that seminarian and fulfill their desire to learn more about the Bible. However, without such a resource, they have little hope to learn.

Thus, it has long been my desire to see such a study aid as the Divine Principle Study Bible, which combines the Bible and the Divine Principle perspective in one interrelated volume. Having discussed the prospects of

such a publication with various relevant leaders over the years, my proposal was repeatedly rejected as being too difficult. As a consequence, when the opportunity presented itself for me to become a doctoral student at CheongShim Graduate School of Theology, and with the encouragement of then-president Kim, the first steps to investigate and begin developing this long-held dream were undertaken, and the first Divine Principle Study Bible has finally taken shape.

It is sincerely hoped that this publication will effectively address the need for such an educational tool and a bridge between the Divine Principle and the Holy Bible. Of course, it would have been helpful to have had such a publication decades ago, when the providence was almost exclusively focused on Christian outreach. However, the unification of Christianity remains a major goal of the providence of God to create Cheon IL Guk, and the Christian ancestry of many Western members and non-members continues to provide the foundation for their spirituality. Thus, it is hoped and expected that the Divine Principle Study Bible will yet become a valuable tool in the providence of God and True Parents.

1) The Testimony of Others

To verify the afore-stated views and information, a small but important survey was undertaken via the internet. A sampling of the Divine Principle Study Bible was sent to selected Unification pastors who have been active in interreligious dialogue for several years or more. The Study Bible's Gospel

of Matthew and 5 topics from the Topical Index were sent out, and responses and opinions as to the book's potential value and usefulness were sought.

All of the responses were extremely positive, except one from a friend of one Unificationist pastor who is a fundamentalist Christian minister and not appreciative of the Divine Principle and Rev. Moon's ministry, and who was not intended to be included in this survey. The Divine Principle Study Bible was never intended to be acclaimed by that segment of the Christian community. It was intended for open-minded Christians, as well as other audiences. (see Part I, Ch. 13, pp. 78-81 for more discussion of this subject)

Of the other respondents, one Unificationist pastor said, "I love the highlighted verses from DP. I think such a manual would be very helpful to Unification Church pastors who are putting together sermons and lectures. It highlights points of theology we do not often use, but which clearly elucidate and support the Divine Principle worldview. They will help everyone to know God's view about our providential journey..." Another pastor responded: "I think it is excellent." Another said, "I like what I read. It is very thorough and complete. You've spent a lot of time and research to put it together. I think for people engaged in Pastors' Forums it can be a useful tool. It is like a quick reference guide. It is organized in a good way." Still another Unificationist pastor wrote: "I took a look, and it seems to me that it would be very helpful. I know for sure this would be a great tool for someone who is teaching the Divine Principle." And another said: "This looks very useful to me. I want to use this book as a reference when I prepare to give the Sunday message. Also, since there is no Bible commentary

based on Divine Principle perspectives, this book will be very valuable and safe to use for learners who don't know Christian theology, including Blessed Children.” Still another Unificationist leader said: “...the footnotes give a very clear DP-based commentary on the meaning of the verses referred to... It may get them (Christian ministers) thinking of alternative perspectives on what the Bible says.”

As we can see, this survey data tends to confirm the value and usefulness of the Divine Principle Study Bible, at least for Unificationist pastors and some open-minded Christian ministers and Christian people.

3. The Purpose of the Divine Principle Study Bible

The original purpose of the Divine Principle Study Bible thesis project was simply to research and expand upon current understanding of how the Divine Principle perspective is expressed within the text of the Holy Bible. Even though scholars point to the fact that the Biblical narratives were written across a wide expanse of time by numerous unrelated and unknown authors, many students of the Divine Principle have felt that it has the ability to transform the disjointed books and narratives of the Bible into one continuous story seemingly created by one mind, virtually the mind of God. It is believed that the research that has been done in the creation of the Divine Principle Study Bible offers corroboration of that perspective by

showing, more extensively than ever before, how the Divine Principle can be seen expressed throughout the text of the Bible.

While the expansion of the understanding of how the Principle is expressed throughout the Biblical narratives initially framed the purpose of the Study Bible, the process of researching, developing and creating the Study Bible uncovered many additional purposes for this project. Enhanced educational methods and opportunities were discovered which could benefit not only Christian readers, but also Unificationist readers, ACLC pastors and their congregations, scholars, libraries, and others. Overall, it was discovered that the Study Bible could actually become a catalyst in the development of Cheon IL Guk. (see Part I, Ch. 13, pp. 79-83 for a more in-depth discussion of this topic.) We will first discuss the original purpose, which was to expand our understanding of how the Divine Principle is expressed throughout the Biblical narratives, primarily for the benefit of Christian people.

It was also hoped that this Divine Principle Study Bible will offer a type of “life buoy” to a segment of Christian people who are drowning in a malaise of fallen nature, fear, insecurity, misguided doctrinal instruction and peer influences. These people may include ministers, theologians, and lay people who have made a decision not to explore the teachings of others with whom they may differ. They may be frozen with fear of losing their own personal salvation to possible confusion. Yet, they may not be secure in their own foundation of understanding. They may believe that they can be tricked into falsehood. They may fear evil and Satan, but they do not know how to identify it or him, and therefore feel vulnerable to evil deceptions. They may

therefore listen only to those Christian leaders and friends whom they trust, and no others. Unfortunately, such people sometimes also listen to and believe the self-proclaimed gurus of cyberspace if and when their words are aligned with what they already believe to be true – even when they have no idea who they are really listening to, or what credentials they may have to speak.

One may ask: “Why should we bother caring about and reaching out to such people?”

The answer is: those people are individuals whom God and True Parents want to reach, and also because they may be good, responsible individuals who would hold just as tenaciously to True Parents as they do to their current faith in Jesus if they could only discover the truth. I believe there are many very prepared people in this group of Christians. Before meeting True Parents and learning the Divine Principle, I associated with many such Christian people and find myself literally related to a few of them. My experience tells me that there are good people among them who could respond if the appropriate bridge was created to reach them where they are. The Divine Principle Study Bible is intended to be just such a valuable bridge.

One purpose of the Study Bible is to allow this group of people, and others, to learn about Rev. Moon’s teachings within the safety of their own book of scriptures, namely the Bible, the only book they really trust. By investigating the Divine Principle Study Bible, they can compare what their own Bible actually says in black-and-white, with what Rev. Moon and his

followers think about that same passages of scripture. Then they can draw conclusions, such as: “What Rev. Moon is saying is crazy and it abuses the Holy Bible,” or “What Rev. Moon is saying, in fact, makes some sense and is not illogical. He has a defensible position in his viewpoint.” Some might even conclude that Rev. Moon’s interpretation of the Bible is superior to what they have previously understood or learned. When people’s minds and hearts are opened in such a way, the mission of the Study Bible will have been accomplished. A doorway will have been cracked open to further investigation, added humility, and newfound respect for this new alternative viewpoint, and a new common base for the returning resurrection of the reader’s own enlightened ancestors to work further on their conscience and original mind.

4. What is the Relationship Between the Divine Principle and the Divine Principle Study Bible?

The Divine Principle is commonly understood within the Unificationist culture to be a modern-day expression of the timeless and unchanging truth of God, and a description and explanation of God’s historical interaction with mankind in His efforts to restore us.

The Bible also describes many events related to God’s providence for the restoration of fallen mankind. The writers of the various books of the Bible could

not know clearly the providential significance, from the perspective of the Divine Principle, of the historical events about which they wrote. Consequently, some elements of the Biblical narrative have relatively less providential importance than others, as seen from the Principle. As an example, the story of Jonah²⁾ is often cited in Christian circles and is the subject of many sermons. However, from the Divine Principle providential perspective, it is not seen as significant in God's work of salvation. Likewise, some of the many prophets of the Old Testament offered important messages and lessons of faith, such as Joel, Amos, Obadiah, Micah and Nahum,³⁾ as well as others. Currently these, too, are not considered significant to providential history as explained by the Principle. However, future Divine Principle research may find ways in which these figures were providentially significant.

In contrast, the Divine Principle brings far more insightful, providential understanding and purpose to many of the events described in the Biblical narratives. For example, instances of the interplay between elder and younger brothers, such as with Cain and Abel in Adam's family,⁴⁾ take on new and providential meaning through the Divine Principle perspective. Also, the Divine Principle explanation of the events surrounding the fall of Adam and Eve in the Garden of Eden⁵⁾ gives added purpose and meaning than can be found in the Biblical narratives alone. In the same way, the Divine Principle illuminates many

2) Book of Jonah, The Holy Bible (See Part II, Chapter 3(a) for a discussion on the Bible version used in this thesis.).

3) The Books of Joel, Amos, Obadiah, Micah and Nahum. The Holy Bible.

4) Gen. 4.1-16.

5) Gen. 2 and 3.

stories and events in both the Old and New Testaments with new meaning, providential value, and historical connectedness than can be discerned through reading the Bible alone.

However, the Divine Principle does not represent every story or event recorded in the Bible, and it can also leave some major unanswered questions in the minds of serious students of the Principle who want to discuss and explain their rich new insights with Christian people and scholars who are more familiar with the Bible. For example, a Unificationist who is very familiar with the Divine Principle, but who has little familiarity with the Bible, can easily wonder how Christian people can believe that Jesus came with the predestined purpose to die on the cross. They can feel insecure, wondering what the Bible actually says about this issue and also wondering how much they do not know from their study of the Principle. They may feel unequipped to discuss the topic with a Christian contact. The Divine Principle Study Bible can help address some of these issues in several ways, discussed below.

1) Increased Data Resources

The *Exposition of the Divine Principle* cites approximately 500 different passages from the Bible. Some of these citations are used multiple times, resulting in more than 500 total citations. In contrast, the Divine Principle Study Bible features more than 900 distinct citations, an increase of 80%, almost all of which relate directly to the Principle perspective. While these 900 Study Bible citations include most of the 500 scriptures cited by the Exposition book, the footnotes in

the Study Bible speak to only a portion of the complete contents of the Exposition book.

Some topics of the *Exposition of the Divine Principle* are not addressed in the footnoting of the Divine Principle Study Bible because they are not defensible solely within the context of the Biblical narratives alone. For example, the Principle of Creation explains the Three Stages of Growth⁶⁾ and the Four-Position Foundation.⁷⁾ A few Biblical passages are cited in the Exposition book to support these teachings. However, to a student of the Bible who is unfamiliar with the Divine Principle, it would seem unjustified to interpret those few passages of scripture in the way that they are understood in the Principle. The same could be said about the following additional topics from the Principle:

- The interrelationship between man's physical and spiritual selves
- The Motivation and Process of the Fall
- The Divine Principle explanation of Eschatology
- The Providence of Resurrection
- The Parallels of History
- Preparation for the Second Advent of the Messiah
- The Second Advent

Scripture passages cited for these topics in the *Exposition of the Divine Principle* book are also cited in the Divine Principle Study Bible, but the footnotes do not attempt to explain to the reader the complete Principle perspective if that perspective is not easily defensible or recognizable solely within the context of the Biblical narratives alone. Herein the term “defensible” means that a reader of the

6) HSA-UWC. *Exposition of the Divine Principle*, (NY: FFWPU, 2006) 41-45.

7) *Exposition*, 25-31.

Divine Principle Study Bible who is not familiar with the Divine Principle would be able to regard the Principle explanation contained in the related footnote as potentially justifiable and logical utilizing only Biblical references and evidence. The reader may not be convinced of the correctness of the Principle explanation, but it must be able to be regarded as reasonable and plausible, based only on the Biblical narratives. (see Part II, Chapter 4(g), p. 136, for additional detailed explanation.)

For example, the Study Bible footnote for John 20:27, where “doubting Thomas” is encouraged by Jesus to put his finger into the wound in Jesus’ side⁸⁾, reminds the reader that the spiritual body can be substantial in its contact with a physical earthly person, as in the case of Jacob when he wrestled with an angel at the ford of Jabbok.⁹⁾ However, the overall Divine Principle topic of the relationship between the physical and spiritual body¹⁰⁾ is not addressed in the Study Bible as it is not defensible or understandable solely within the context of the Biblical narratives.

The following two charts show a comparison of the number of Biblical citations in the *Exposition of the Divine Principle* compared to those which are cited in the Divine Principle Study Bible, in both the Old and New Testaments. We can see that, in some cases, more scriptures were cited in the Exposition Book than in the Divine Principle Study Bible, such as in the Books of Genesis and Exodus. In the case of these two books of the Bible, numerous citations of scripture used in the Exposition book were deemed not appropriate for footnoting

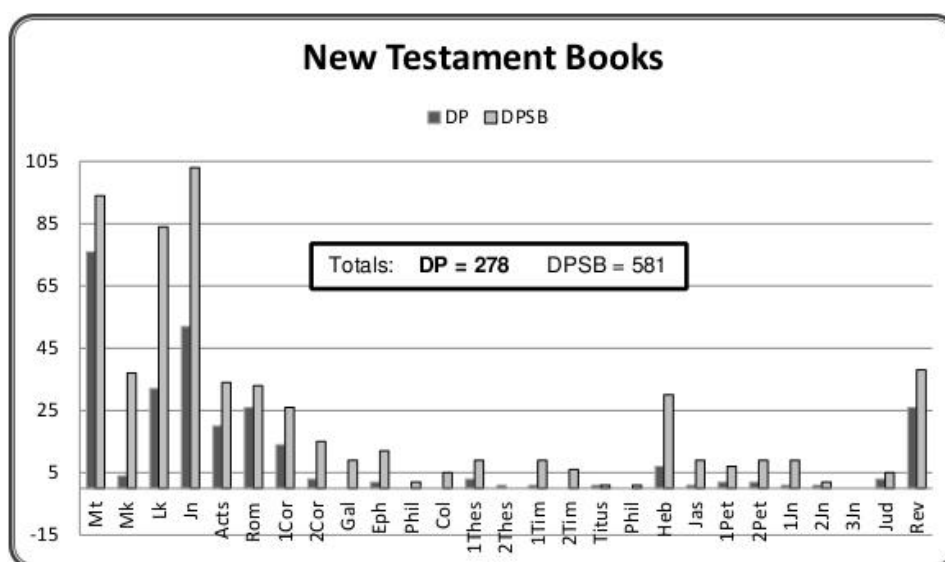
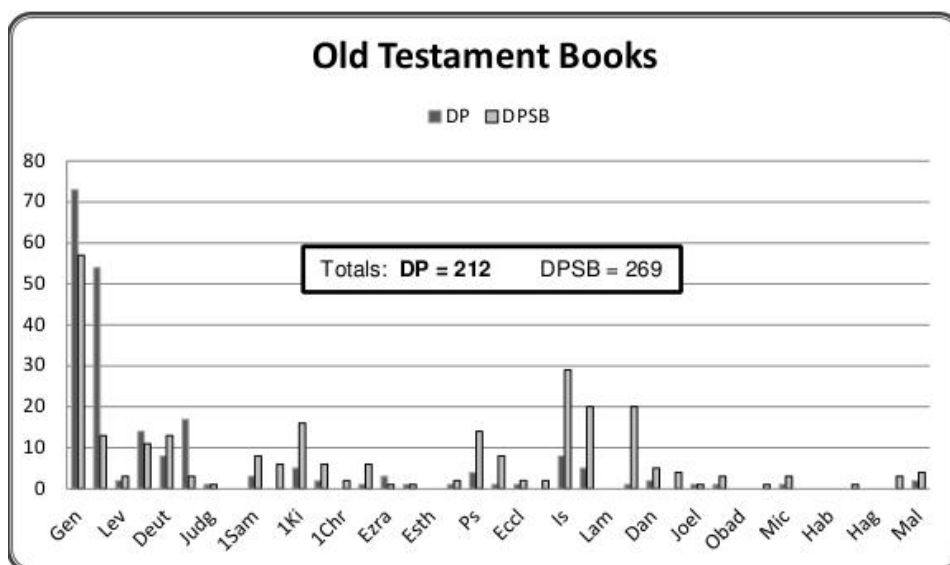
8) Jn. 20.25-27.

9) Gen. 32.24.

10) *Exposition*, 47-50.

in the Divine Principle Study Bible according to the hermeneutical guidelines detailed in Chapter 9, pp. 51-60. For example, many passages of scripture cited in the Exposition were used to help explain God’s nature, the growing periods and processes of the creation, etc. It was judged that these uses of scripture could not be justified solely within the context of the Biblical narratives.

Also, numerous passages related to the life and mission of Moses and the Exodus were cited in the Exposition book but not in the Study Bible because they did not require or merit explanation, reinterpretation or emphasis. No additional perspective or information derived from the Principle needed to be added to the narrative for these passages.



DP=*Exposition of the Divine Principle*
DPSB=Divine Principle Study Bible

2) What the Divine Principle Lacks

While the *Exposition of the Divine Principle* references more than 500 Biblical passages in its explanation of the various topics it addresses, in fact the Exposition utilizes only a sampling of all the relevant Biblical passages. This can leave the student of the Principle, who often has little or no background in Biblical studies, wondering what other evidence may exist in the Bible which can both support the Principle perspective or be used to refute or challenge it on the topic at hand. In other words, a dark cloud of the unknown has often hung over the heads of Unificationists who sincerely wanted to prepare themselves to discuss the Divine Principle with Christians, but whose experience with the Bible, itself, was negligible. One is left to wonder: “What else might a Christian person cite from the Bible to challenge my Divine Principle viewpoint? How might I strengthen my argument? Where is the weight of evidence? Is it really on my side, or not?”

For example, a Unificationist with little Biblical background may want to discuss the belief in the physical resurrection of Jesus with a Christian friend who

is more familiar with the Bible. With only knowledge gained from study of the *Exposition of the Divine Principle*, the Unificationist would be aware of only six passages of scripture which would seem to indirectly support the Unificationist view of the spiritual resurrection of Jesus.¹¹⁾ He would not be aware of any passages of scripture that can be understood to directly support the physical resurrection of Jesus. He would be totally unprepared for a discussion on this topic with a Christian person who is familiar with the Bible. However, the Divine Principle Study Bible cites three passages which appear to directly support the belief in the physical resurrection of Jesus,¹²⁾ and 22 passages which appear to directly or indirectly support the spiritual resurrection of Jesus.¹³⁾ With this information, easily referenced in the Topical Index of the Study Bible, the Unificationist can knowledgeably discuss this topic with his Christian friend.

Some people have alleged that the Divine Principle selectively uses Bible passages to make its points, a practice some call “cherry picking”. This allegation can also be levelled at most denominations within Christianity, as it is common to hold certain beliefs sacred which may or may not rest on the weight of evidence in the Bible. It is sometimes referred to as seeking to find “canon within canon” within the Holy Scriptures. (See Part I, Chapter 9(b), pp. 63-67 for more discussion on this issue.) The premise used to justify such beliefs is that, even if only one verse of the Bible supports a given belief, since every word in the Bible

11) *Exposition*, 133-137.

12) Mt. 27.52-53; Lk. 24.36-39; Jn. 11.40-44.

13) Mt. 27.53; 28.17; Lk. 24.16, 31, 36-39, 51; Mk. 16.12; Jn. 20.14, 19; 21.12, 14; 1Cor. 15.4-8; 35-52; 2Cor. 5.16; Acts 9.3-7, 10; 18.9; 22.9, 17-18; 23.11; 2Tim. 2.11; 1Pet. 3.18-19.

is considered by them to be the inerrant word of God, then the point must be just as true as it would be if 100 passages supported it. Within this context, the fears and concerns of the Unificationist who is unschooled in the Bible are well justified.

With this premise in mind, it must be further said that the simple numerical “weight of evidence” on an issue, in terms of the number of Biblical citations on one side of an argument or the other, may not, in itself, serve to resolve an issue. Not only might one solitary passage of scripture be viewed by a Christian person as sufficient evidence for its truth, but the existence of other potentially contradictory passages of scripture may not be interpreted by a Christian person as subject to a “weight of evidence” argument. They may consider every word in the Bible to be true and infallible, and if an apparent contradiction seems to exist, it is only because we do not know how to properly interpret or understand God’s word. Does that mean that the “weight of evidence” argument is null and void? No. The interpretation of God’s word is the point of the argument, and if the Divine Principle perspective offers a more logical, reasonable, and consistent explanation of God’s word in terms of the same passages of scripture, then the “weight of evidence” factor is indeed useful. Thus, with the Divine Principle perspective, and its ability to interpret scripture in-hand, the number of scriptures on both sides of an issue can be relevant and important, offering either the Traditional Christian perspective or the Divine Principle perspectives more information to interpret. Certainly, this only applies to logical, rational believers who respect this dynamic, and will not affect the views of those who choose to base their faith upon even one isolated passage of scripture, no matter what else the Biblical narratives might say or how they might be interpreted.

In addition, the Divine Principle Study Bible also refers readers to the sections of the *Exposition of the Divine Principle*, and/or to the introduction to the Divine Principle included within the Study Bible, for insights which can help to resolve the controversies, from a Principle perspective. (see Sec. e of this chapter, and Part II, Ch. 2(d) p. 97, for a more in-depth discussion of this issue.)

We will now look at how the expanded data that is available through the Divine Principle Study Bible can greatly assist a Unificationist in fairly and accurately understanding and addressing four major topics considered controversial within the Divine Principle, in terms of the weight of evidence.

3) Addressing Controversies with the Divine Principle Study Bible

One major topic of controversy within the *Exposition of the Divine Principle* is the question: “Is Jesus God?” The *Exposition* takes just five Biblical passages which have been interpreted by many Christians to imply or mean that Jesus is God the Creator, and re-interprets them in light of the Divine Principle viewpoint.¹⁴⁾ This simple effort is thought to effectively resolve the controversy over the issue for Unificationists and Christians alike. However, a Unificationist who is unfamiliar with the Bible would be justified in suspecting that there may be far more Biblical evidence on both sides of this issue - evidence that he or she needs to be aware of.

14) *Exposition*, 167.

When addressing this same issue in the Divine Principle Study Bible, a total of 39 scripture passages are cited which indicate that Jesus and God the Creator are distinct entities, and 23 passages are cited which would seem to say the opposite. Then, these 23 passages are either interpreted from the Divine Principle perspective in the footnotes ascribed to them, or the reader is referred to the specific discussion in the Exposition book. Even though there are undoubtedly other passages which could be added to this controversy on both sides, the question as to the weight of evidence is greatly clarified by the added data in the Divine Principle Study Bible, making a way for the valid concerns of a Unificationist to be greatly alleviated and confidence in the Principle viewpoint strengthened. With the added data from the Divine Principle Study Bible, a more knowledgeable debate or discussion of this controversy can be assured.

A second major topic of controversy in the Divine Principle would be that of Jesus' purpose and mission: "Did Jesus come to die on the cross?" The *Exposition of the Divine Principle* cites only 12 Biblical passages which indicate that Jesus did not come to die on the cross, and cites only 3 passages which have often been interpreted to say the opposite.¹⁵⁾ When this same issue is addressed in the Divine Principle Study Bible, a total of 37 Bible passages¹⁶⁾ are cited which indicate that Jesus did not come to die on the cross, while 15 are cited¹⁷⁾ which seem to say the

15) *Exposition*, 111-132, 163-174.

16) Is. 9.6-7; 60; Mt. 2.6; 4.17; 6.10; 21.35-43; 23.13, 37; 26.21-22, 24, 38, 45; Mk. 1.15; 14.21, 34, 41; 15.34; Lk. 1.32-33; 6.16; 13.34; 19.41-44; 22.3; 23.28, 34; Jn. 3.19-20; 5.23, 37-47; 6.70; 8.37-44; 13.2, 21; 15.23-24; 16.2-3; 18.36; Acts 1.25; 7.51-53; 1Cor. 2.8; 1Thes. 2.15.

17) Is. 53.3-12; Mt. 16.21-23; 20.25-28; 26.53-56; Mk. 10.33-34; 14.49; Lk. 9.22; 17.25; 18.31-33; 22.37; 24.25, 46; Jn. 17.4-5; Acts 2.23; 17.3.

opposite. Once again, the added data in the Divine Principle Study Bible effectively equips the Unificationist to understand and discuss the issue more intelligently.

A third topic of controversy, one over which many Christians differ among themselves, is that of God's predestination of man: "Does God predestine the events in man's life and in history?" The *Exposition of the Divine Principle* cites only 7 Biblical passages which indicate that God does not predestine the events in men's lives, nor in history, and cites only 5 passages which have often been interpreted to say the opposite.¹⁸⁾

The Divine Principle Study Bible, in contrast, cites a total of 92 scripture passages¹⁹⁾ which indicate that God does not predestine the events in men's lives, nor in history, and 9 passages²⁰⁾ which could be interpreted to say the opposite. Again, these 9 passages are either interpreted from the Divine Principle perspective in the footnotes ascribed to them, or the reader is referred to the specific discussion in the Exposition book.

18) *Exposition*, 153-162.

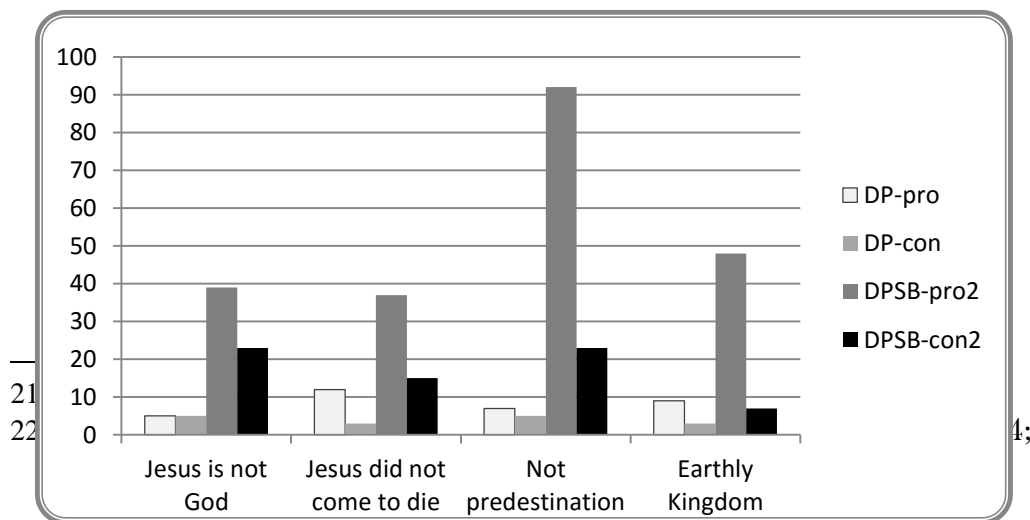
19) Gen. 2.17; 3.17; 6.6; 22.16-18; Ex. 32.14; 33.18-19; 34.13; Lev. 26.3; Num. 11.20; 14.20, 43; 20.12, 24; 27.14; Deut. 4.27-31; 7.12; 8.20; 11.13; 28.1-2, 15; 30.19; 32.51; Josh. 14.9; 22.31; 24.15; Jud. 2.18; 1Sam. 13.14; 15.11, 23; 28.18; 2Sam. 12.9-10; 1Ki. 3.11-14; 13.21-22; 20.36, 42; 21.20; 2Ki. 1.16; 10.30; 19.28; 1Chr. 15.13; 22.8; 2Chr. 16.7-8; 20.37; 21.12; 24.20; 25.16; Ps. 91.9-10; Is. 1.19-20; 28.15-17; 37.21-34; 65.12; 66.4; Jer. 7.13-15; 13.25; 16.11-13; 18.8-10; 23.38-40; 25.8-10; 28.16; 29.15-20; 35.18-19; 39.18; 40.3; 44.23; 50.24; Ez. 5.7-8, 11; 13.8, 22; 16.43; 21.24; 22.19; 23.28-30, 35; 25.3-7; 28.6-7; 29.6-9; 35.5-6; Hos. 4.6; Amos 5.14-15; Jonah 3.10; Mal. 2.2; 4.6; Mt. 7.7-8; Mk. 5.34; 8.38; Lk. 11.10; 19.17, 44; Jn. 3.16; 8.43; 16.27; Ja. 5.15.

20) Prov. 16.4; Is. 46.11; Jer. 1.5; Rom. 8.29-30; 9.11-13, 15-16, 21; Eph. 1.4; 1Pet. 1.20.

A fourth controversy addressed by the Divine Principle is: “Did Jesus intend to create an earthly kingdom or a spiritual kingdom?” The *Exposition of the Divine Principle* cites only 9 Biblical passages which indicate that Jesus intended to create an earthly kingdom, and only 3 passages which have often been interpreted to say the opposite.²¹⁾

In contrast, the Divine Principle Study Bible cites a total of 48 scripture passages²²⁾ which indicate that Jesus intended to create an earthly kingdom, and 7 passages²³⁾ which could be interpreted to say the opposite.

A chart representing this data appears on the next page:



21) Mt. 13.29; Rev. 11.15.

22) Mt. 16.28; Mk. 9.1; 12.34; Lk. 17.20-21; Jn. 18.36; Rom. 14.17; 1Cor. 15.50.

In conclusion, the Divine Principle Study Bible will fill an important and significant need that has not been addressed by any publication before. Where the *Exposition of the Divine Principle* does not thoroughly address the Biblical controversies it references, as to the weight of evidence on both sides of the argument, the Divine Principle Study Bible offers a much better analysis of the data and presents the reader with a much clearer comparison of both sides of the issue, within the context of the Holy Bible. This offers a significant aid in helping Unificationists, as well as Christians, to better understand these issues and to discuss them with each other more knowledgeably.

4) Adding Consistency to the Biblical Narratives

Not only do the increased data resources in the Divine Principle Study Bible serve to clarify and expand the weight of evidence for certain topics considered controversial within the Divine Principle, but awareness of the consistency of the Word of God as expressed in the Bible is often greatly enhanced through this data.

For example, there exist sufficient apparently conflicting scriptural passages to justify different views on the controversial topics described previously, as well as other topics. Separate Christian denominations have sometimes been formed because of such apparent conflicts in scripture. The concept of the Holy Trinity

in early Church history would be one such example. Some Christian denominations believe in the Holy Trinity, while others do not. The Divine Principle interpretation of many of the apparently contradictory passages related to this topic, and many others, can effectively harmonize and bring consistency to the Word of God as expressed in the Bible.

Another example would be the understanding of the divinity of Jesus. Some denominations point to scriptural passages which could be interpreted to mean that Jesus is literally God the creator, while other passages seem to indicate that he is a human being distinct from God, and God's Son. The Divine Principle interpretation of the various passages of scripture related to this issue offers a resolution to the apparent controversy and brings a new dimension of consistency to the Word of God in the Bible. The Divine Principle Study Bible is the ideal vehicle in which to present this harmonizing perspective, within the Holy Bible itself, rather than in the context of a separate book or commentary.

5) Data Confirmation that Some Controversies can Only be Resolved Through Divine Principle Study

The expanded data resources in the Divine Principle Study Bible indicate that some of the issues identified as controversial, not only in the Divine Principle but also within Christian circles, can be reconciled with the application of the Divine Principle perspective within the context of the Biblical narratives alone,

such as those discussed above, while other controversial issues cannot. Some controversial issues which cannot be reconciled solely within the context of the Biblical narrative, require more comprehensive study and application of the Divine Principle perspective in order for those controversies to be resolved. Such issues would include, but not be limited to, the following:

- The symbolism of “meet the lord in the air”
- The symbolism of the “Tree of Life” and the “Tree of the knowledge of good and evil”
- The symbolism of the “fruit” spoken of in the Book of Genesis
- The meaning of the “last days”
- The meaning of Jesus’ prayer in the Garden of Gethsemane

For example, the meaning of the “last days” is understood differently by various Christian denominations, as well as by Unificationists. Seventh-Day Adventists believe the Biblical “last days” will be cataclysmic, and very few people will be saved.^{24)} Others, such as Christian Zionists and Traditional Dispensationalists, believe the Lord will return and establish the Kingdom of God centering on Israel and Jerusalem.²⁵⁾ Still others, such as Preterists, believe the prophecies described in the book of Revelation occurred in the first centuries after Jesus was crucified.^{26)} Many other views abound. There is not sufficient information within the context of the Biblical narratives alone to resolve the

24) E. G. White, *Last Days Events*, (n.p.: 2001).

25) Vern Poythress. *Understanding Dispensationalists*, (n.p.: P&R Publ., 2nd Ed. 1993).

26) Francis X Gumerlock. *Revelation and the 1st Century: Preterist Interpretation of the Apocalypse in Early Christianity*, (n.p.: 2012).

controversies. The Divine Principle offers a resolution, but it can only be understood through a comprehensive study of the Principle, on the foundation of the scripture passages in the Bible.

Likewise, various Christians consider the “fruit” spoken of in the Genesis account of the Garden of Eden to be either a literal fruit, or symbolic or metaphorical. The Divine Principle goes to great length to define the “fruit” as a sexual symbol.²⁷⁾ While the Principle offers supportive scriptural evidence from the Bible, there is not sufficient scriptural evidence to conclusively define the “fruit” in that manner. Only a comprehensive study of the Divine Principle offers the context in which a more convincing argument can be made.

27) *Exposition*, 60.

5. To What Extent Can the Divine Principle be Learned Through Biblical Narratives?

Jesus had much understanding to offer the chosen people of his day, had they been able to receive it.²⁸⁾ And, what he desired to give them went far beyond what could be found in the Hebrew scriptures of his day.²⁹⁾ In a similar way, the True Parents have given mankind far more insight and understanding than can be found within the context of the Old and New Testament scriptures.³⁰⁾

Having said that, there are many parts of the Divine Principle which can be illustrated and explained with the aid of the Biblical narratives. The Adam and Eve story³¹⁾ helps people to understand many aspects of the Fall of Man in the Principle.³²⁾ Aspects of Jesus' life and ministry are described most completely in the Gospels and other New Testament writings. The Old Testament survey of the history of the Hebrew people, leading up to the life of Jesus, offers many clues and bits of historical evidence confirming the dynamics of the Principle of Restoration³³⁾ in action.

However, many essential aspects of the Divine Principle cannot be found among the Bible passages of either the Old or New Testaments. For example, the nature of God as explained in the Divine Principle, with both

28) Jn. 8.37.

29) Jn. 16.12.

30) *Cheon Seong Gyeong*, 1st ed. 943.

31) Gen. 2 and 3.

32) *Exposition*, 53-78.

33) *Exposition*, 175-345.

masculine and feminine attributes, is only vaguely described in the Bible. Reference to the broken-hearted and tenderly-loving parental God came most vividly from only the mouths of God's sinless new Adams, Jesus⁽³⁴⁾ and Father, and less so from the prophet Hosea⁽³⁵⁾. The relationship between sinful mankind and God is also vaguely described and very simply stated, compared with the elaborate and deep description offered by the Divine Principle perspective. The full motivation and process of the Fall of Adam and Eve is not to be found in the Bible, nor is the restorational interpretation of the Cain-Abel relationship. Fully understanding Jesus' life and ministry cannot be done simply by using Biblical passages because even the apostles are recorded as not having understood Jesus' life and mission clearly.⁽³⁶⁾ According to the Biblical narratives, the disciples only marginally understand what God and Jesus were trying to do, and what their place in it was. Jesus even lamented, in John 3:12, that his disciples could not understand the things of which he spoke. And certainly, the references and descriptions of the "Last Days" eschatology is sorely lacking in clarity and detail. There are few, if any, Christian scholars who will claim that they understand it fully.

The following list shows many of the aspects of the Divine Principle whose explanations would be difficult to justify solely on the basis of the Biblical narratives alone:

34) Lk. 15.4; 11-32.

35) See Hos. 6.6.

36) Mt. 17.10-17.

1. Universal Prime Force
2. Give-and-Take action
3. Four-Position Foundation
4. Original Value
5. Original Emotion, Intellect and Will
6. Original Truth, Beauty and Goodness
7. Three Stages of Growth
8. Four Great Realms of Heart
9. Direct Dominion / Indirect Dominion
10. Structure and Function of the Spirit Self
11. Resurrection
12. Returning Resurrection
13. Why God did not stop the Fall
14. Freedom and Fall
15. Eschatology
16. Christology
17. Historical Parallels after Jesus
18. Preparations for the Return of Christ
19. The Second Advent

Therefore, while it is possible to reveal and explain many aspects of the Divine Principle viewpoint through explanation and commentary of numerous Biblical passages, it is not possible to literally “learn the Divine Principle” relying solely on Biblical narratives with some magical new-found exegesis or hermeneutical formula. This has been the heartache of many long-time ACLC ministers who would like to teach the Divine Principle using only the Bible. To some extent, they cannot. Thus, it could not be the goal of the Divine Principle Study Bible to enable readers to fully understand the Divine Principle perspective within its context. However, the Study Bible can still serve a major role in assisting readers to comprehend many aspects of the Divine Principle perspective as found in the Bible

narratives, in preparation for their more complete and advanced edification through direct study of the *Exposition* text in the future.

6. Cross-Pollinating through Context

The concept of the “hermeneutical circle,” first developed by Friedrich Schleiermacher, posits that one’s understanding of a body of text, or even a sentence or passage of scripture, is at least partially determined by one’s perception of the individual parts, and in the same way, one’s understanding of the individual parts is at least partially determined by one’s understanding of the whole of the text, sentence or scripture, or the context of the parts.³⁷⁾ The same dynamic will certainly apply in the use of the Divine Principle Study Bible. Passages and stories within the Bible, explained from the Principle perspective, can be better understood within the Biblical context, and the Bible as a whole can be better understood by way of the aspects of the Principle revealed and explained within it.

For example, many people unfamiliar with the Divine Principle have acquired grossly over simplified and even false concepts of what Rev. Moon and the Divine Principle teach. They may be well-meaning and responsible people, but the information and rumors they may have heard are often lacking any supportive context of the fullness of the Divine Principle explanations and arguments. Some may say: “I heard Mr. Moon thinks Eve had sex with the Devil. That’s a crazy idea.”

37) Hans-Georg Gadamer. *Hermeneutics and Social Science*, (D. Reidel Publishing Co., 1975) 307-316.

Or, “I heard Mr. Moon says that Jesus failed and didn’t come to die for us on the cross. He must be against Jesus.” These kinds of expressions are common, and clearly show that people have been told things totally out of the context of the Divine Principle explanation. Thus, it becomes very difficult or even illogical for them to believe what they have heard, even if it is partially or fully correct.

Not only might such people be lacking the context of the Divine Principle in their understanding, or misunderstanding, but they may also reject what they have heard because they are also lacking the context of the Biblical narratives which relate to the points they have heard about. For a Christian person, this would be very important to them, and essential in order for them to even consider what they may have heard about Rev. Moon’s teachings. For them, the explanation of certain controversial points can help them to better understand the Bible and their own faith, and the Bible can also help them to better understand the controversial points.

Unfortunately, while a brave Christian person or other truth seeker can certainly read first-hand the *Exposition of the Divine Principle*, if they do so they will still not see the Principle explanation of many points from within the context of the Bible. The *Exposition of the Divine Principle* only samples the Bible passages that are relevant to any given topic, or controversial point, and explains the sample passages of scripture from a Principled viewpoint. This may be satisfying to a Unificationist who is not planning to dialogue with his serious-minded Christian friend or contact who loves and is familiar with his Bible. But, this will not be satisfying to a Unificationist who wants to do his public mission of reaching out to Christians and engaging in ecumenical dialogue. It is very powerful

for a Christian person to see, first-hand, that Jesus' first declaration of his impending crucifixion occurred with his meeting with Moses and Elijah on the Mount of Transfiguration,³⁸⁾ and the dramatic change in the events following that in Jesus' life.

Thus far, there has been no published resource which offers both the context of the Divine Principle and also the context of the Biblical narratives in the explanation of what Rev. Moon and the Divine Principle teach. The Divine Principle Study Bible offers the sincere and humble Christian reader an opportunity to see many of the teachings of the Divine Principle explained and demonstrated within the context of his own beloved Scriptures, and also to see a brief overview of how those teachings can make sense within the context of the Divine Principle itself. (See Part I, Chapter 10, pp. 72-73 for additional discussion of this issue.)

In addition, an ecumenical Unificationist will find the Divine Principle Study Bible to be a valuable resource because he will finally have the ability to understand many points of the Divine Principle from within the context of the Holy Bible, as his Christian friends would see it, or should see it. This is not available in the context of the *Exposition of the Divine Principle*, except by sampling.

In addition, as we will see in Part II, Chapter 3(b), pp. 144-5, this resource will be a great aide to Unificationists in understanding and articulating significant controversial issues in the Divine Principle-Traditional Christian dialogue. The weight of evidence has not been available to Unificationists only familiar with the *Exposition of the Divine Principle*. However, with the Divine Principle Study

38) Mt. 17.2.

Bible, the weight of evidence for the discussions will be finally available in a useful form, within the context of the Bible itself.

7. Learning Through Comparisons of Differing Types of Biblical Passages and Commentary

The many Biblical passages referenced in the Divine Principle Study Bible, as well as the commentaries in the footnotes associated with them, can be classified according to five types, based on the function and nature of the passage and commentary. These would be:

- Intertextual
- Explanatory
- Prophetic
- Progressive
- Interpretation of Metaphor

Each will now be addressed in turn.

1) Intertextual

Intertextual passages and commentary refers to those passages of scripture which explicitly reference or are cross-referenced by another scripture. An example would be Mark 1:2, which says: “As it is written in

Isaiah the prophet, "Behold, I send my messenger before thy face, who shall prepare thy way." This passage references Isaiah 40:3. There is no further explanation or interpretation needed or offered in the Study Bible. It is simply an intertextual reference. Such references were not used in the Divine Principle Study Bible arbitrarily, but only for explicit cross-references where the scripture required it.

2) Explanatory

Explanatory passages and commentary refers to text and footnotes which are cited in the Study Bible to explain the meaning and interpretation in light of the Divine Principle perspective. An example is the reunion of Jacob and Esau in Gen 33:4. A traditional Christian explanation of the Jacob and Esau story might be critical of Jacob for deceiving his brother.³⁹⁾ From the Divine Principle perspective, this same story is explained in the Study Bible as the victorious restoration of the failed relationship between Cain and Abel.

3) Prophetic

Prophetic passages and commentary refers to text which is interpreted through the Divine Principle perspective and is descriptive of anticipated future events. These events may or may not transpire as predicted, due to

39) See for example: E. G. White. *Spiritual Gifts*, (The Gilead Institute, available at: <http://www.gilead.net/egw/index.htm>) 113.

man's human portion of responsibility and free will, as explained by the Divine Principle. They represent expectations, probabilities, warnings of possible outcomes, etc. contingent upon man's current and future actions. An example would be Isaiah's predictions of suffering in Is 53. In the traditional Christian perspective, this chapter of Isaiah is understood to refer to Jesus' rejection and crucifixion, and the prophetic statements by Isaiah are interpreted to be God's intention and will for Jesus' life and mission. From the Divine Principle perspective, the same chapter of Isaiah is interpreted as a warning of what could happen to the coming Messiah if the chosen people do not have faith in the coming Lord, as God desires and wills, but instead reject and kill him, against God's will.

4) Progressive

Progressive passages and commentary refers to text in the Biblical narratives which form a segment of a series of integrated providential events. An example would be Noah's building of the Ark⁴⁰⁾ as a demonstration and condition of faith before God. In a traditional Christian perspective, this story might be explained simply as a great demonstration of faith in God on the part of Noah.⁴¹⁾ However, from the Divine Principle perspective, it would be explained as restoration of the failure of Adam to have faith in God's Word, and a successful accomplishment of a Foundation of Faith as

40) Gen. 6.14-7.5.

41) See for example: Chuck Smith. *Faith*, (Amazon Publishing, 2010).

part of the Foundation to receive the Messiah. The failure of Ham and his brothers to uphold their father as a man of faith⁴²⁾ resulted in Abraham's being called to restore the lost Foundation of Faith of Noah, and the subsequent successful unity of Isaac with his father⁴³⁾ in faith. Thus, Noah's offering can be seen as part of a progressive fulfillment of God's providential will for the restoration of man's faith in Him.

5) Interpretation of Metaphor

Interpretation of metaphor refers to explanation of symbolic passages within the Biblical narrative. The "serpent" mentioned in the Garden of Eden who tempted Eve⁴⁴⁾ would be such a metaphorical element. A traditional Christian perspective may explain the serpent as being a literal snake.⁴⁵⁾ The explanatory footnote in the Divine Principle Study Bible interprets the "serpent" as being an angel and references related passages of scripture for support.

Because the Divine Principle Study Bible reveals how the Divine Principle perspective can be seen and is expressed in the full narrative of the Holy Bible, we can compare the data of how many occurrences of each of these five types of text and footnote commentaries are referenced in the

42) Gen. 9.21-26.

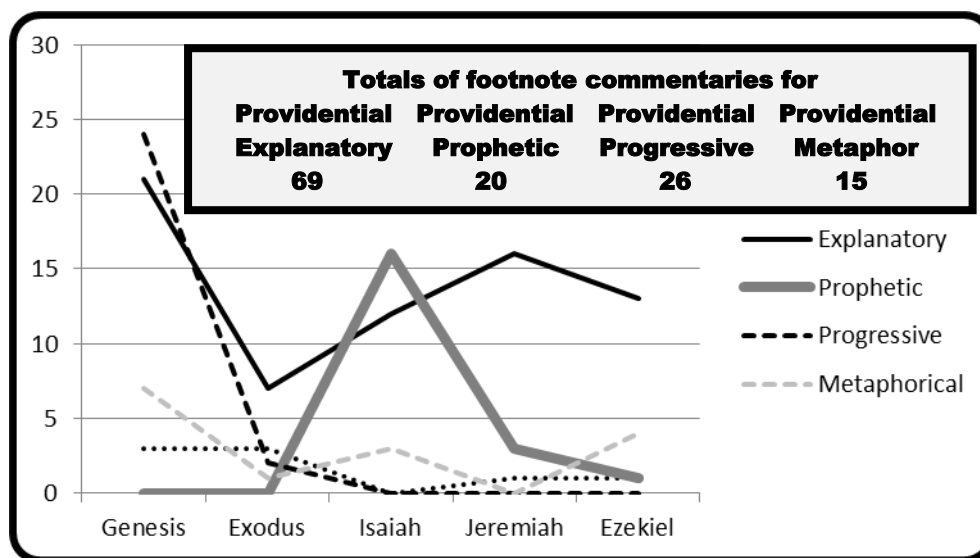
43) Gen. 22.6-9.

44) Gen. 3.1.

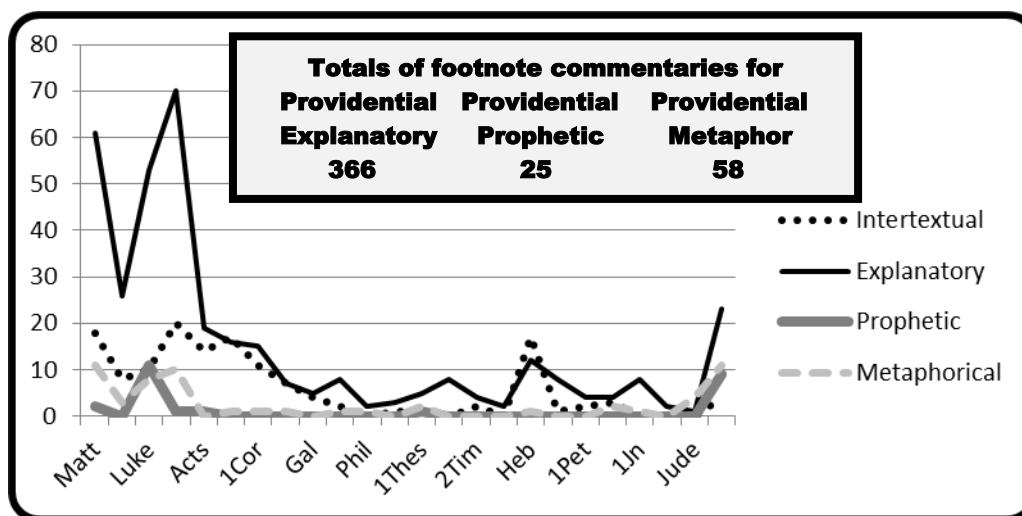
45) See for example: John Gill. *Gill's Expository of the Entire Bible*, (1748) Gen. 3.1.

Study Bible, and draw some conclusions about what this might tell us. The following tables show how many occurrences of each of the five types are referenced in several major books of the Old Testament and most of the books of the New Testament within the Divine Principle Study Bible.

Types of Old Testament Footnotes and Commentaries



Types of New Testament Footnotes and Commentaries



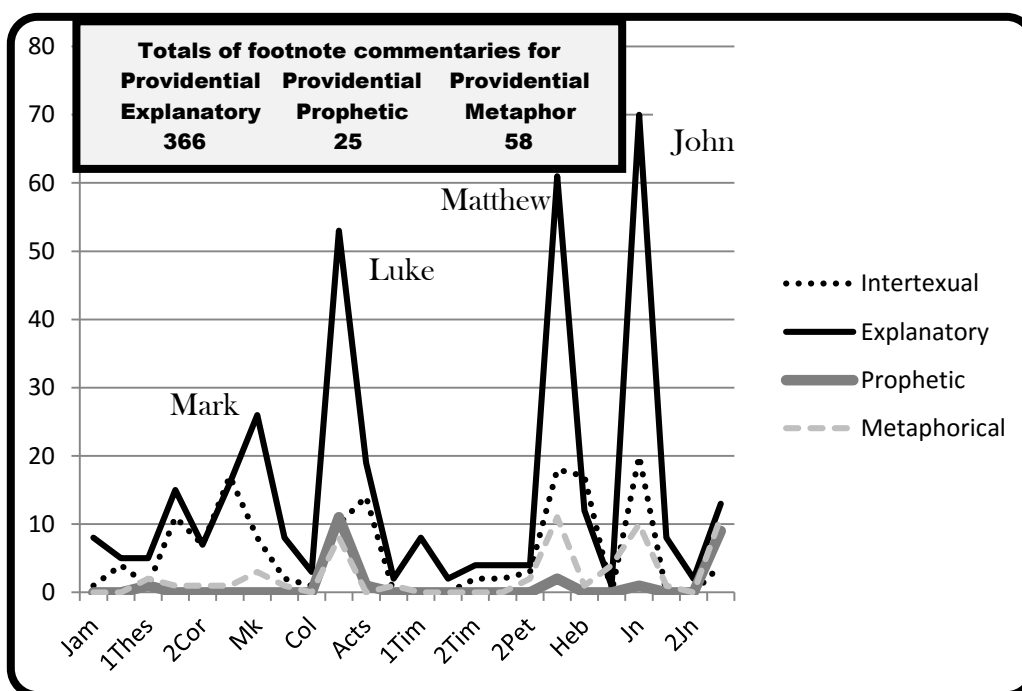
The graph of Old Testament footnotes and commentary shows four categories, omitting the Intertextual. Intertextual passages primarily appear in the New Testament, explicitly referencing passages in the Old Testament narratives.

The graph of New Testament footnotes and commentary shows the incidence of four types of footnote commentaries which appear in the Divine Principle Study Bible in the books of the New Testament.

We can see from the data that, in both the Old Testament and also the New Testament, very few metaphorical scripture passages are referenced in the Study Bible, compared to explanatory-type passages. This would tend to disprove a criticism that has sometimes been made toward the Divine Principle, which alleges that the Divine Principle is mostly just reinterpreting symbolism in a new way. We can see by the data that relatively few passages referenced in the Divine Principle Study Bible are metaphorical or symbolic. Most passages referenced by the Study Bible are explanations or interpretations of expressions or events, and do not relate to symbol or metaphor.

The following chart rearranges the previous New Testament chart of data in the timeline when the books of the New Testament are believed to have been written.

Types of New Testament Footnotes and Commentaries



When the New Testament data is rearranged according to the timeline of when the various Books are believed to have been written, we can see a clear pattern of greater incidence in terms of explanatory footnotes and commentaries referenced in the Study Bible, the more time transpired after the crucifixion of Jesus to when the narratives were written. The book of

John, written late, contains 70 incidences of explanatory commentary, whereas the gospel of Matthew, written earlier, has 61. The gospel of Luke, written even earlier, has 53, and the gospel of Mark, the earliest of the gospels, has only 26, keeping in mind it is also a shorter narrative than the other three. This might mean that, as more time passed from when Jesus was crucified, increased Greek influence, such as in the case of the writer of the Gospel of John, warranted more explanation by way of the Divine Principle. It could also mean that the increased passage of time for the later gospels resulted in narratives which were more and more based upon second-hand and third-hand sources of information which, in turn, warranted more and more explanation by way of the Divine Principle perspective in order to reconcile the narratives with what the Principle claims was the actual story of Jesus' life and mission. Other explanations may be possible from this data.

8. The Psychology and Nature of the Commentary

The explanatory footnoting in the Divine Principle Study Bible is core to its purpose. This footnoting, plus the Topical Index of those footnotes,

complements the Biblical narratives and gives the Divine Principle Study Bible its unique value. Then, let us first look at the purpose and nature of the commentary within the footnotes.

The purpose of the commentary in the Divine Principle Study Bible is to explain the meaning of each selected scriptural passage from the Divine Principle perspective. When creating the commentary, it was necessary to assume the imaginary position of a skeptical Christian reader and craft text that would be psychologically suitable, and hopefully convincing. In some cases, it might be tempting to say too much out of an innocent zeal to convey the Divine Principle to the reader. The editor must be ever vigilant to keep in mind the skeptical mind of his reader and not overextend the boundaries of what might be justifiable interpretation based solely on the Biblical context.

For example, it would be very easy to take the opportunity in the third chapter of Genesis to launch into an explanation of the motivation and process of the fall of Eve with the Archangel, and later with Adam.⁴⁶⁾ However, keeping in mind the viewpoint of a skeptical Christian reader, the editor must be on guard not to exceed the context of the Bible itself, lest the reader cry out: “Where do they get that?” and the Study Bible thereby be discredited in the mind of the reader.

In a similar way, one cannot use Biblical narratives alone to explain the Principles of Restoration⁴⁷⁾, even though one can point to examples of these

46) Gen. 3.

47) *Exposition*, 176-181.

Principles in action in the Bible. If one tried to use Bible passages alone to explain the Principles of Restoration, it would look like too much was being added to what is actually in the Bible. That is how a skeptical Christian reader may see it. The commentary must be logical and defensible within the context of the Bible itself, or the credibility of the Study Bible will be at risk. Thus, a footnote commentary may often explain some part of the Principle perspective, but not all of it. A somewhat conservative attitude toward commentary must be maintained for the sake of the skeptical Christian reader. It has been often said: “Sometimes less is more.”

Another example can be seen in the treatment of the animal and bird offerings of Abraham in his first attempted Foundation of Faith.⁴⁸⁾ The footnote can indicate that the Divine Principle sees symbolism in each of the animals and the birds being offered. However, to explain that the heifer represents the completion stage of the providence of restoration, ushered in by the returning Lord⁴⁹⁾, indicated when Samson referred to his wife as a “heifer”, the ram and goat represent growth stage providence⁵⁰⁾, indicated by John the Baptist’s heralding Jesus as the “lamb of God”⁵¹⁾, and the birds represent the formation stage providence⁵²⁾, indicated by the appearance of a “dove” over the head of Jesus when he was baptized by John,⁵³⁾ may be

48) *Exposition*, 208-213.

49) *Exposition*, 210.

50) *Exposition*, 209-210.

51) *Exposition*, 209-210.

52) *Exposition*, 209-210.

53) *Exposition*, 209-210.

stretching the skeptical Christian reader too much beyond the context of what he or she sees in the Biblical text alone.⁵⁴⁾

In a similar way, prophetic scriptures must be treated fairly, and perhaps more fairly than has been done previously by traditional Christian scholars. For example, some passages in the Old Testament are taken by Christians, and also cited in the Divine Principle, as prophesying the coming of Jesus, such as in Isaiah 9. However, Jewish scholars may not see the same meaning in these passages. Thus, in fairness, it was wiser to state: “This passage may be seen as prophetic of the coming of Jesus.”

Another issue could be the treatment of the word “Lord” in both the Old and New Testament scriptures. God is often referred to as “Lord” in the Old Testament, and the intended meaning is clear from the Hebrew and Greek terms originally used in the text. However, Christians often freely interpret the term “Lord” to mean “Jesus”, even in Old Testament scriptures when it appears to fit the New Testament proclamation concerning Jesus. Thus, the phrase “Creator God” or “Father God” was used in the footnote commentaries, when deemed appropriate, to address this issue.

For example, in Isaiah 60:19, the passage reads, *“The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.”*

Here, the Hebrew word which was translated “Lord” is “Yahweh”, the name for God. It does not indicate the man, Jesus, in Hebrew. However, Christian

54) *Exposition*, 209-210.

people commonly interpret this instance of the word “Lord” to refer to Jesus because the context can be seen as prescient of events in Jesus’ life.

Likewise, in some New Testament passages of scripture, God and Jesus are each spoken of in a way that can make it unclear which one is being referred to.

For example, in Luke 1:15-17, the text reads:

For he shall be great in the sight of the **Lord**, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the **Lord** their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the **Lord**. (emphasis added)

Both traditional Christian readers, as well as Unificationists, interpret these instances of the term “Lord” to refer to Jesus. However, given the context in which it was written, that interpretation is questionable. It may have been intended to refer to God, the Creator, by the writers. Exegesis and hermeneutical study is needed to discuss this issue. However, for the purposes of the Divine Principle Study Bible, such research and discussion is unnecessary because indication of the Divine Principle perspective is the purpose of the Study Bible. Therefore, the associated footnote need only indicate that these passages refer to John’s future role in the life and mission of Jesus, according to the Divine Principle perspective.

However, such passages can facilitate the belief that God and Jesus are one and the same. Since this belief is not the Divine Principle perspective, and since many other passages refer to either God or Jesus in a way that

indicates that they are distinct from one another, then every opportunity was taken to highlight and emphasize that point. Whenever a passage appeared to blur their identities, a footnoted explanation was offered with citations of other similar passages which show their clear distinction. Whenever a passage indicated that Jesus and God the creator are distinct entities, then a footnote commentary was given to highlight and emphasize that point. The Topical Index lists both supportive and seemingly contrary passages side-by-side for the edification of the reader.

Another topic which begs to be addressed by numerous footnote commentaries is that of man's human portion of responsibility vs God's predestination. Many passages were footnoted which show clear evidence of man's portion of responsibility before God in His providence. It may seem unnatural and distracting to footnote all such passages, as there are so many. But, a sufficient number of significant passages should be, and were, footnoted to highlight this important Principle perspective.

Finally, the creation of the Divine Principle Study Bible required that the editor be on guard not to interject his own personal eisegesis into the footnote commentaries. It was necessary to remain faithful to the Divine Principle perspective throughout, and not launch into personal Biblical theories and interpretations, again potentially discrediting the work, this time in the face of the Unification community and maybe also in the face of God and True Parents.

Finally, it was considered whether including a brief explanation of the most common or normative Christian perspective should be included in the various

Divine Principle Study Bible footnotes, for fairness. However, two major points needed to be weighed in such a consideration. First of all, a normative or most common Christian perspective toward many passages in the Biblical narratives is elusive. The schools of thought within Christianity are many, and range from ultra-conservative and literal, to ultra-liberal, including everything in between.

However, a second issue that is perhaps even more important is the psychology of many Christian people. It is very common for Christian people to be markedly self-righteous in their theological and doctrinal views. Thus, if and when they encounter a viewpoint other than their own, they quickly dismiss it as false and threatening to people's salvation. Purposefully investigating a foreign theological perspective, such as is presented in the Divine Principle Study Bible, is one thing. The Christian reader would be making a conscious effort to learn about something he thinks he would not believe in or accept, and he would do so for various motives. However, if and when the Christian reader confronts even one purported traditional or representative explanation of the Christian viewpoint of a passage of the Bible which he does not personally adhere to, it will commonly cause the Christian reader to reject the entire literary work as "not doctrinally correct and not suitable for him to read or utilize." This I can say from decades of personal experience growing up with, and living with, Christian people, and also having been a fervent one, myself. Such controversial issues within the Christian community might include, but certainly not be limited to, views on Adam and Eve and the creation stories, Jacob and Esau and their relationship with each other, and the numerous elements within the Book of Revelation, and also Trinitarian

passages of scripture, sexuality and family issues, issues related to predestination, Jesus' statements concerning the "kingdom", and many others.

Thus, it would be very problematic and even discrediting to the Divine Principle Study Bible to offer one Christian perspective as being generally representative of all or most Christians. Similarly, it would be prohibitive to show numerous Christian perspectives on a particular topic or passage.

In conclusion, it was decided it would be much safer to let the Bible speak for itself to Christian readers as they would be using the Divine Principle Study Bible primarily to learn Rev. Moon's perspective and not to be reassured of their own. As for Unificationist readers, it was felt that it would also be safer to let the Biblical narratives speak for themselves since traditional interpretations often skew what the text actually says. For example, reading in the Book of Matthew⁵⁵⁾ that Mary "conceived of the holy spirit" can be much more useful and helpful to a Unificationist than being told that Christians believe this means that Mary was actually made pregnant directly by the intervention of the holy spirit instead of by an earthly, biological father. It may be interesting for a Unificationist reader to be told that interpretation, but it may also hinder them from seeing objectively what is actually stated in the text.

9. Hermeneutics and Exegesis

55) Mat. 1.20.

As previously stated, the Divine Principle Study Bible seeks to identify and explain to the reader how parts of the Holy Bible can be understood from the perspective of the Divine Principle, and also to show how the Divine Principle can be seen expressed in the Bible. The creation of the Study Bible involved identifying and explaining or interpreting various scriptures from the Divine Principle perspective as they relate to God's process of creation, the fall of man, and/or restoration history.

Hermeneutics refers to the method(s) used to interpret human expression, in this case, the Holy Bible. Biblical hermeneutics can help in understanding the origins, background and meaning of passages and events in the Bible, and can thereby contribute to one's appreciation of some aspects of the Divine Principle. For example, hermeneutical analysis of the reigns of Kings Saul, David and Solomon can add depth and dimension to the brief descriptions of these three kings in the Divine Principle,⁵⁶⁾ and corroborate the Principle perspective regarding them.

There are numerous approaches to Biblical hermeneutics. Some sources list literal, moral, allegorical and anagogical as the basic hermeneutical approaches. Others define the most common approaches as being the historical-critical, literary, philosophical, redemptive, and canonical.⁵⁷⁾ Within these categories, and aside from them, are other schools of thought on hermeneutical approaches to understanding the Bible. Kapp L. Johnson sees Divine Principle as "deficient" in interpreting the Old

56) *Exposition*, 303-305, 318-321.

57) See for example: Stan Porter, Beth Stovell. *Biblical Hermeneutics: Five Views*, (Downers Grove, IL: IVP Academic, 2012).

Testament because he says it does not distinguish between the “meaning and significance” of the narratives, but rather simply applies the “significance” defined by the Principle perspective to the narratives without considering the original or intended meaning.⁵⁸⁾

Dr. Young Oon Kim points to the Theology of Reparation of the Roman Catholic Church as one more approach to understanding the Holy Bible, and one which she feels parallels in many ways the hermeneutics of the Divine Principle.⁵⁹⁾ As far as the Divine Principle itself goes, Dr. Kim saw the hermeneutics of the Divine Principle as founded on the Adam and Eve story in the Book of Genesis, and further developed based upon the restoration of central figures representing the original family, carried out through providential numerical patterns.⁶⁰⁾ In a way, we could say she believes the Bible can best be understood when viewed from the Divine Principle perspective.

In addition, Dr. Kim also offered a broad survey of different views on what is considered “revelation” and expressed her view on what revelation means in terms of the development of the Divine Principle:

What do we mean when we say that the *Divine Principle* is revealed? We believe that God revealed to Rev. Moon the fundamental core of his teachings. This has been illustrated and elaborated upon as a result of conversations with his early disciples. Therefore, the book contains both

58) Frank K. Flinn. *Hermeneutics and Horizons: The Shape of the Future*, “Critique of the Divine Principle Reading of the Old Testament” (New York: Rose of Sharon Press, Inc., 1982) 93-100.

59) Young Oon Kim. *Unification Theology*, (NY: HSA-UWC, 1987) 186.

60) *Unification Theology*, 192.

the heart of *Divine Principle* which is revealed and materials illustrating it.⁶¹⁾

Here “materials illustrating it” is taken to mean, primarily, evidences and expressions of the *Principle* in the Biblical narratives. Indeed, the *Exposition of the Divine Principle* itself echoes a similar perspective. It states on page 225, “However, without knowing the principle behind God's providence, people have been unable to discern the mysteries concealed in the Bible”.⁶²⁾ And, Rev. Moon himself said:

All the things you hear from me cannot be found any place in this world. My teachings cannot be found in any library book either here on earth or in the spirit world. It is the first time, the very first occasion that these truths have been known! These are the new words of truth. They cannot be found anywhere else on earth or in the spirit world. They were locked away in the treasure storehouse and could not be taken out before, by God or any person in the spirit world or on earth.⁶³⁾

Thus, it would seem clear that understanding of the fundamentals of the *Divine Principle* perspective came first, and was then applied hermeneutically to interpret the providential meaning of the narratives contained within the Bible. It appears, from the words of the Divine Principle and the quotation from Rev. Moon above, that the creation of the Divine Principle was not the result of simply understanding and interpreting the Bible narratives through the application of Principle as a form of hermeneutics, although Biblical study and understanding can help to enhance our understanding and appreciation of the Divine Principle. Thus,

61) *Unification Theology*, 39.

62) *Exposition*, 225.

63) *Cheon Seong Gyeong*, 1st ed. 943.

the perspective of Kapp L. Johnson may have some merit in saying that the Principle perspective seems not to be concerned with the historical meaning of the scriptures, but rather with its significance in the Principle view of the Providence of Restoration.⁶⁴⁾ Historical-critical research of the Bible in the context of the events related to the parallels of history and historical restoration in the Divine Principle, for example, can enhance one's understanding and appreciation of the Principle, which only superficially treats these events.

However, a survey of the vast field of Biblical hermeneutics need not be undertaken here. Depending upon which type of Biblical hermeneutics one might apply, questions such as the following might be addressed:

- Who was the writer?
- To whom were they writing?
- What was the cultural, historical context?
- Is the choice of words, wording, or word order significant in this particular passage?
- Why was the text expressed in the way it was?
- What was the author's original intended meaning?
- How did the author's contemporaries understand him?
- What meaning(s) might the same passage have today?

In applying traditional hermeneutical principles, a scholar should ask such questions as those previously posed above. But, proper execution of the Divine Principle Study Bible project is not, for example, concerned with

64) *Hermeneutics and Horizons*, 94-95.

who the writer of the text might have been. The traditionally perceived importance of a particular Biblical passage may be lessened, from the Divine Principle perspective of God's historical and systematic work of salvation. The cultural and historical context may be of much less concern. It may not be important to discern what the author originally intended, nor how his contemporaries understood it.

For the purposes of this dissertation, and in line with the previous discussion, the Divine Principle perspective will be the main hermeneutical principle applied to the development of the Study Bible. However, other hermeneutical perspectives had to also be applied, as follows:

- If a Bible passage is cited or referenced in either the *Exposition of the Divine Principle*, or in another related book, it should be considered as a candidate for recognition and explanation in the Study Bible.
- If a Bible passage has not previously been cited or referenced, but expresses, exemplifies, and/or demonstrates one or more aspects of the Principle perspective, then such a passage should also be considered as a candidate for reference and explanation in the Study Bible.
- If a Bible passage could be interpreted to express, exemplify and/or demonstrate something contrary to the Divine Principle perspective, it should be considered as a candidate for recognition and explanation in the Study Bible, for the

purpose of resolving apparent controversy and enhancing the consistency of God's Truth.

- If the Divine Principle perspective for a Bible passage in question cannot be easily understood and justified solely within the context of the Bible narratives themselves, without additional study of the Principle, then it may be judged as not suitable for recognition and explanation in the Study Bible.
- Reinterpretation or explanation of a Bible passage will be based on language within the Exposition book, and/or upon the educational, experiential, and research background of the editor(s) of such Study Bible footnotes and comments.
- If a passage is simply conveying the story line of the Biblical narrative, but does not require added explanation, interpretation or emphasis, then it may be considered not a candidate for footnoting.

Thus, through application of the above hermeneutical principles and filters, the Divine Principle Study Bible could be crafted to precisely elucidate how key passages of the Biblical narratives can and should be understood and interpreted in order for the reader to more clearly see the Divine Principle providential perspective therein.

In terms of exegesis of the Biblical text, since the Principle was not primarily discovered through exegesis of the Bible passages, then identifying

and reinterpreting various Biblical passages which show evidence of, relate to, or demonstrate the Principle should also not entail such an exegetical process. The Divine Principle perspective does not depend on whether ancient texts were precisely translated or not. From Rev. Moon's words above, he makes clear that his understanding was not primarily derived from Biblical study or exegesis. Therefore, the Divine Principle Study Bible endeavors to show how the Divine Principle illuminates the Word of God as we hold it in our hands today.

It has been alleged by many scholars that the King James translation of the Bible is not perfect in every way. However, millions of Christians today still view the King James Bible as the inerrant Word of God. Thus, there is intrinsic value in relating its translated text to the Divine Principle, even if some of its traditional exegesis may technically be in error. The Divine Principle perspective is already reinterpreting scripture, where necessary, to show how it demonstrates or illustrates God's work of salvation as the Principle understands and explains it.

This question of Biblical hermeneutics can be considered from another vantage point, as well. When Jewish scholars, who have been painstakingly analyzing the ancient Hebrew texts for thousands of years, apply their hermeneutical principles to their research, they do so with their own preconceived and cultural concepts about what they are reading and analyzing. For example, Jewish culture generally has a high regard for God's justice and righteousness, and a limited view of God's compassion. For this reason, their millennia of research has not allowed them to fully perceive in

the Hebrew Bible the parental heart of God and His loving motivation to save all people, as well as His restorative strategies to accomplish that. They have not seen the full implication of Cain's killing of Abel; they do not understand the providential implications of Ham's rejection of his father; they do not know what God was doing in the lives of Jacob and Esau, much less with figures such as Tamar and Ruth. To list all such examples would be exhausting. What is missing is not proper application of hermeneutical principles of Biblical interpretation. What is missing are the insights revealed in the Divine Principle and their illumination of the stories and themes of the Hebrew Bible. Which, if any, of the many volumes of interpretation of the Hebrew scriptures is precisely correct and properly understood is not critical. The task-at-hand is to show how the Divine Principle reinterprets and illuminates the narratives of the Hebrew Bible as they exist today.

Similarly, when Christian scholars, who have been analyzing both the Old and New Testament texts for the past 1,800 years, apply hermeneutical principles to their research, they also do so with their own preconceived and cultural concepts about what they are reading and analyzing. For example, some of the oracles found in the Hebrew Bible are understood by Christian scholars to refer to the coming of Jesus of Nazareth, while Jewish scholars may disagree. Christian scholars tend to follow St. Paul and choose to see a predestined outcome in Jesus' ministry, and glorify his execution at the hands of faithless opponents. Rev. Kevin McCarthy, in his extraordinary work entitled *The Blood Stained Voice*, points out that without the Principle

perspective, Christians cannot understand the heart of Jesus as he prayed in the Garden of Gethsemane.⁶⁵⁾

Christian scholars are also oblivious to the multitude of Jesus' prophetic references to the returning Christ as he uttered them in the third person, as "he" ("Will *he* find faith on earth?").⁶⁶⁾ "He" WHO? The list goes on and on. What Christian scholars are lacking is not proper hermeneutical principles. What they are lacking is the paradigm and perspectives revealed in the Divine Principle and their illumination of the stories and themes of the Old and New Testament.

In the Divine Principle Study Bible, relevant Biblical passages are illuminated and reinterpreted or explained in light of the Divine Principle, hopefully resulting in at least a partial awakening in the minds of some Christian readers that the Divine Principle understanding is Biblically aligned or Biblically justified, and an openness created to further study of the Principle itself.

1) The Primacy Issue

One could easily argue that, for the Divine Principle Study Bible, the Divine Principle perspective is considered to be of primary consideration, while the textual content of the Bible is considered secondary and objective to the Principle viewpoint. In other words, in that kind of approach, the

65) Kevin McCarthy. *The Blood-Stained Voice*, (NY, FFWPU, 2002) 182.

66) Lk. 18.8.

Divine Principle is the lens through which the Bible is viewed and interpreted in the Divine Principle Study Bible.

However, in traditional Christian Study Bibles, it is commonly understood that the textual content of the Bible is considered primary, and the various treatments of that text, such as cross-referencing, indexing, footnoting, and commentary, are secondary and objective to the text. It would appear to be the case at first glance and, for the most part, it would be the fact. The abundance of seemingly arbitrary cross-referencing of any similarities in text or meaning demonstrates that the Bible text is considered as primary and the treatment as secondary. Even the popular and respected Thompson Chain Reference Bible connects over 8,000 topics and themes found throughout the Biblical narratives, many of which seem to have little or no connection to God's providence of salvation, even from a traditional Christian perspective. In Mr. Thompson's own words, his Chain Reference Bible links together "substantially every important aspect of scriptural truth." For example, chain reference topics such as "creeping things", "agriculture", and "cattle" are among the thousands of topics referenced in the Thompson Bible.⁶⁷⁾ Here again, the text of the Bible seems to be treated as primary.

On the other hand, upon closer observation, it can also be strongly argued that Christian Study Bibles and Commentaries actually do not always place the textual content of the Bible as primary and the treatment as secondary. For example, it is common for Christian Study Bibles to view

67) Frank Charles Thompson. *Thompson's Chain Reference Bible*, (Indianapolis, IN: B.B. Kirkbride Bible, 1983).

Jesus' desperate prayer in the Garden of Gethsemane⁶⁸⁾ as a demonstration of Jesus' humanity and weakness in the face of death. Typically, the Harper's Study Bible states in its footnoting:

...the God-man, in his humanity, prayed for some other way to redeem man than Calvary. But, since Calvary was the Father's only way, Jesus accepted it in his humanity,... (or) he feared that Satan would kill him before he made atonement at Calvary. Thus he prayed for deliverance in the Garden so that he might go to Calvary... (or) He shrank with a holy abhorrence from the approaching experience of complete identification with the defiling sin of the human race upon the Cross, and the complete forsakenness which this would temporarily entail.⁶⁹⁾

Similarly, in his *Study Guide for Matthew 26*, David Guzik states:

Since Jesus drank the cup of judgment at the cross, we know that it is not possible for salvation to come any other way. Salvation by the work of Jesus at the cross is the only possible way; if there is any other way to be made right before God, then Jesus died an unnecessary death.⁷⁰⁾

We can see in both of these examples that there is a pre-conceived paradigm that Jesus came for the purpose of dying on the cross and that this was the only possible way in which he could bring salvation to fallen humanity. Of course, this is understandably due to the absence of the Divine Principle perspective for the past 2,000 years. Bible scholars had to rely largely on the Bible text itself to guide their understanding and interpretation of what it was saying to them. And, if the

68) Mt. 26.39.

69) *Harper's Study Bible*, (MI: Zondervan Publishing House, 1965) 1484.

70) David Guzik. *Matthew*, (n.p.: Yahshua Publishing, Div O, 2012).

Biblical narratives did not contain content which strongly indicated that Jesus did not intend, nor need to, die as he did, then we might be able to say with conviction that the Bible simply interprets itself. However, there do exist passages which suggest the opposite on this issue, such as Jesus' strong words to his former followers in the book of John, admonishing them for wanting to kill him.⁷¹⁾ Therefore, we can say that the traditional Christian perspective toward Jesus' death does precede the Bible text and clearly shapes its interpretation.

Another example can be seen in the treatment of Jesus' prayer upon the cross, "Father forgive them; for they know not what they do."⁷²⁾ Typically, in his *Commentary on Luke 23*, Matthew Henry states, concerning this verse:

(regarding) The plea: 'for they know not what they do,' for, 'if they had known, they would not have crucified him.' (1Cor 2:8) There was a veil upon his glory and upon their understandings; and how could they see through two veils? They wished his blood on them and their children: but, had they known what they did, they would have unwished it again.⁷³⁾

Here Henry is saying that if the people involved in Jesus' crucifixion had understood what they were doing, they might not have done it, which would have been unfortunate and problematic. He admits that their act was a sin, but it served God's purposes that they do so. His reference to the "two veils" is reminiscent of the hardening of Pharaoh's heart in the days of Moses.⁷⁴⁾

In *Gill's Exposition of the Entire Bible*, we find the following:

71) Jn. 8.

72) Lk. 23.34.

73) Matthew Henry. *The Concise Bible Commentary*, (Thomas Nelson, 2014).

74) Ex. 7-11.

These (Jewish leaders) knew nothing of the wisdom of the Gospel, or the wise counsels of God concerning salvation by Christ; they knew not the Messiah when he came, nor the prophecies concerning him; the Jews and their rulers did what they did through ignorance, and fulfilled those things they knew nothing of;⁷⁵⁾

Here Gill again echoes Paul's sentiment that the Jewish (and Roman) authorities fulfilled God's prophecies about Jesus and did God's Will through their ignorance of His Will, and had they known who they were killing, they would not have done it. Thus, the traditional concept that Jesus came to die for our sins on the cross, and had to die in that way, precedes the textual content of the Bible and shapes its interpretation, and understandably so since the Divine Principle perspective was not available to scholars until now.

Thus, the fact that the Divine Principle perspective is primary for the Divine Principle Study Bible should not be considered as some form of apostasy, but rather should be considered comparable to the fact that the traditional Christian perspective on the purpose of Jesus' life and mission is also primary to the interpretation of text for Christian Study Bibles and Commentaries. The difference is simply which paradigm is chosen. Neither Christian Study Bibles and Commentaries, nor the Divine Principle Study Bible, actually hold the Bible text as primary in every sense. Perhaps an entire dissertation could, and should, be devoted to this one topic.

2) Canon-within-Canon

75) John Gill. *Gill's Exposition of the Entire Bible*, (n.p.: 1748).

As was previously noted, The *Exposition of the Divine Principle* states: “...without knowing the principle behind God's providence, people have been unable to discern the mysteries concealed in the Bible.”⁷⁶⁾ This can be understood to mean that the Principle by which God created all things in heaven and on earth permeates everything. This is reminiscent of the concepts of the Dao, or Li, in Taoism⁷⁷⁾ and Confucianism,⁷⁸⁾ wherein the Tao, or Li, permeates all things but is undefinable and intangible in itself.

Thus, while it is the Divine Principle perspective that one cannot fully understand the Bible without first understanding the Principle, I would posit that this has had different meaning and application in different situations. When Rev. Moon was analyzing his three Bibles while he was a student in Japan, during his period of preparation for his mission, and while he was searching for the full understanding of the Truth,⁷⁹⁾ it is my belief that he was searching not for DP Canon-within-Biblical Canon, or within Christian Canon, but rather Principle-within-Biblical Canon. By “DP Canon”, we mean the formalized and systematized doctrines of the Unification movement, as an expression of the Divine Principle. By “Principle”, we are meaning herein the Principle of God’s Creation in its essential form, therefore likened to “Li”.

76) *Exposition*, 225.

77) "Taoism" The Golden Elixir. <http://www.goldenelixir.com/> (accessed 10-7-2015).

78) Brook Ziporyn. *Ironies of Oneness and Difference: Coherence in Early Chinese Thought: Prolegomena to the Study of Li*, (Albany: State University of New York Press, 2012).

79) Michael Breen. *Sun Myung Moon, The Early Years. 1920-53*. (Refuge Books, 1997) 33.

Rev. Moon was applying the principles of give-and-take action, vertical and horizontal unity, tang gam, good and evil, etc., in his analysis of the Biblical narratives. From this analysis, I believe he was able to discern the patterns and processes expressed in the Biblical account of the history of restoration from Adam's family through the book of Revelation. The Biblical, providential, historical picture thereby became visible and clear through the eyeglasses of the Principle.

However, as students of the Principle who did not, ourselves, go through the process which Rev. Moon may have initially gone through in his analysis of the Bible, we unconsciously apply Unification textbook understanding of the History of Restoration to our analysis of the Bible and, thereby, effectively look for DP Canon-within-Canon. Such an approach cannot be denied, lest we seek to "reinvent the wheel" by trying to retrace Rev. Moon's own internal search for the Truth, which we do not do. Thus, it cannot be denied that the process of creating the Divine Principle Study Bible will be an application of DP Canon-within-Canon research.

However, this does not tell the whole story. In fact, a combination of direct analysis and a DP Canon-within-Canon approach, must be theoretically applied. This means that the process of creating the Study Bible theoretically involved both a search for Principle-within-Canon and also DP Canon-within-Canon.

In the initial preparation of the Divine Principle Study Bible, the analysis of every passage of the Bible from beginning to end was, as much as possible, a pure search for expressions of the Principle perspective

expressed in the narrative, regardless of whether or not such expression was directly tied to, or explicitly referenced by, a section of the *Exposition of the Divine Principle*. However, in reality, this approach was more of a confirmation process to ensure that significant scriptures had not been overlooked. Through this approach, many passages of scripture were discovered which had not been referenced in the Exposition book. However, it would seem that all the major stories and events of Biblical history which could or should be explained or referenced by the Principle have already been addressed or elucidated. Thus, we could have confidence in our research and verification process.

Certainly, much commentary of how the Principle may apply to the more subtle aspects of the Biblical narratives, or to the “story behind the story” could be given. However, this would not be in keeping with one premise of the Study Bible, which is to limit footnoting and commentary to only those areas which can be justified solely within the context of the Bible text itself. Thus, wandering off into commentary about the attitudes of Cain and Abel, for example, or of the possible relationship between Ham and his mother, would be inappropriate for this Study Bible, but could be welcomed additions to a formal Bible Commentary.

Should this detract from the value of the Divine Principle Study Bible? If one takes into consideration the previous section on “The Issue of Primacy”, then the application of DP Canon-within-Canon analysis should be no more detracting from the value of the Divine Principle Study Bible than the effective application of the filters of traditional Christian theology

to existing Christian Study Bibles and Commentaries. As previously stated, they also apply Canon-within-Canon reasoning to their analysis of scripture, and it has become accepted scholarship, if not normative.

3) Historical-Critical Analysis

Analysis of the historicity of the Bible text and its contents is an interesting and important field of study. It relates to the historical accuracy of the text, the world that existed behind the narratives and how that world and its cultures affected the Biblical narratives. This could theoretically have a bearing on some of the arguments and statements found in the Divine Principle itself, especially when talking about the History of Restoration, Parallels of History, and the life of Jesus, found therein.

However, while historical-critical analysis of the Bible is important scholarly work which certainly would confirm some aspects of the Divine Principle, it is not the purpose of the Divine Principle Study Bible to challenge or address current scholarship in this area. That might be a valid basis for another future literary work focused on the topic of how historical-critical analysis of the Bible relates to the Divine Principle perspective. The *Hermeneutics and Horizons* book, previously cited, tries to address this question.⁸⁰⁾

It could also be argued that historical-critical analysis could provide an interesting and valuable element to the Divine Principle Study Bible, not

80) *Hermeneutics and Horizons*, 93-100.

through challenging existing scholarship, but simply in lending background to the Divine Principle explanations given throughout the Study Bible. While this point may have some merit, such analysis could easily have become a dominant feature of the Study Bible, changing the flavor of it fundamentally. For example, an historical-critical analysis of the Adam and Eve story in the book of Genesis could easily fill many pages. The same could be said for the Exodus, the time of David's reign, the Babylonian exile period, the Gospels, Paul's ministry, or the book of Revelation. Such analyses would be valuable content and should be published, but it was judged to be distracting and inappropriate for the purposes of the Divine Principle Study Bible, the way this project was conceived. For the lay reader or person inexperienced in either Divine Principle study or study of the Bible, for which this Study Bible was primarily written, such in-depth content could hinder the reader's ability to capture the essence of the Principle perspective as seen in the Bible.

With the help of collaborators, such historical-critical analysis could perhaps one day find its place within an appendix, as a companion to the Divine Principle Study Bible, thus minimizing the distractive aspect of the scholarship. The great benefit of digital publishing technology is that a publication, such as the Study Bible, can be a continual work-in-progress, and be revised and updated in the future without the cost of wasted printing and publishing.

Also considered was the possibility of using such historical-critical analysis in the Divine Principle Study Bible as substantial summaries of

background information. The extent to which such summaries would go into detail would be the primary concern, considering the intended audience and practical printing limitations. For lay readers, the data could simply be gleaned from other sources on the history of the Bible.

Another consideration was the possible inclusion of a discussion of such historical-critical analysis in the Introduction to the Study Bible. Such a discussion could deal with various aspects of such analysis and its relevance, or lack of relevance, to the Study Bible. Still another consideration was addressing historical-critical analysis through simple references to outside sources. For example, for lay readers, each book of the Bible could be prefaced with: "For a summary of historical-critical analysis of this book, see (a selected and appropriate website).

Alternatively, it was also considered that such historical-critical scholarship could best find its proper place in one of a number of formal Divine Principle Biblical Commentaries that could, and should, be written. Such commentaries would fundamentally differ from the Divine Principle Study Bible in that the commentaries would not necessarily rely on the related text of the Bible for basis and credibility, and would be free to go beyond even the limits of the *Exposition of the Divine Principle*, encompassing Rev. Moon's own words, and other's opinions as well. Good examples of such Bible Commentaries from the Divine Principle

perspective include: *The Book of Genesis*⁸¹⁾ and *The Life and Mission of Jesus Christ*,⁸²⁾ both published by HSA-UWC.

Thus, it was finally decided that the amount of historical-critical analysis in the Divine Principle Study Bible would be strictly limited and used only in brief, introductory background summaries for each book of the Bible.

4) Simplicity

Rev. Moon once expressed surprise at the volume of writing used to convey the providential message of the 66 books of the Bible, saying that it could have all been explained in as little as 3 pages. He said:

The history of restoration is not something you accomplish just based on explanations. First, you do things, achieve victory, and in this way you take charge of the situation. If there were a way to receive explanations from someone, the sixty-six books of the Old and New Testaments would not have been necessary. Ten pages would have been enough to record everything. Why would we need the sixty-six books? They would be useless. We would not even need ten pages. Three pages should be enough to record everything.⁸³⁾

Thus, he felt it significant that the Divine Principle could elucidate the message of the Bible in a far more simple and concise way. Simplicity, therefore, should be seen as an important aspect of the Divine Principle perspective, and one which is important to preserve, also in the Divine Principle Study Bible.

81) *Book of Genesis*, (HSA Publications. 2003).

82) *Life and Mission of Jesus Christ*, (HSA Publications. 2004).

83) *Cheon Seong Gyeong*, 1st ed. 1206-7.

Many Christian Study Bibles give the reader the impression that there is an overwhelming amount of complexity and scholarship needed in order to understand the Bible. Years of study would seem to be required to attain the necessary background in order to properly discern the Biblical word of God. Thus, the Roman Catholic tradition evolved to stress that the Bible must be interpreted by the Pope, Bishops and Priests to the lay members of the faith. This belief and practice continued until 1963, when some of the changes made in the Second Vatican Council⁸⁴⁾ included offering of masses in the native language of the people, and facilitation of personal study of the Bible. In this context, it is important that the Divine Principle Study Bible convey to the reader the relative simplicity of the Divine Principle perspective, as much as possible.

In Jewish tradition, interpretation and commentary has evolved into several distinct areas, including the Remez, or allegorical interpretations; the Midrash, or rabbinic comparative interpretations; and the Kabbalah, or metaphysical interpretations.⁸⁵⁾ The scope and volume of these commentaries and interpretations literally fills rooms of scholarly books and writings. And, these traditions continue to expand even until today. In addition, these various commentaries and interpretive writings of Jewish scholars are generally accepted as inspired and valid insights, regardless of how much they may differ in their perspectives. Thus, they have generally become part of the sacred traditions of the Jewish faith.

84) "Summary of Changes Since Vatican II". MyCatholicSource.com.
http://www.mycatholicsource.com/mcs/cg/latin_mass_and_catholic_tradition/summary_of_changes_since_vatican_ii.htm (accessed 11-12-2015).

85) "How is the Torah interpreted?" Chabad.org.
http://www.chabad.org/library/article_cdo/aid/819698/jewish/How-Is-the-Torah-Interpreted.htm (accessed 1-23-2016).

In some sense, the simplicity of the Divine Principle perspective is expressed partly through unifying explanation of seemingly conflicting or disjointed Biblical narratives. For example, a Christian thinker may see the purpose of Jesus' coming and his life as simply his preordained destiny to die on the cross as a ransom for the sins of mankind. This view can be seen to contrast with some other elements of Jesus' life, such as his desperate prayer in the Garden of Gethsemane,⁸⁶⁾ his merciful statement on the cross, "*Father, forgive them for they know not what they do*",⁸⁷⁾ and his impassioned exchange with former believers in John, chapter 8⁸⁸⁾ where he lambasts them for wanting to kill him. In this context, the explanation of the Divine Principle perspective that his death on the cross was an alternate course for his providential life may, at first, seem more complex and not more simple. However, added simplicity can be found in the cohesiveness of the Divine Principle explanation which ties together such seemingly contrasting or conflicting elements and aspects of his life and mission into one more simple and logical story. The deeper understanding of man's portion of responsibility in the life and mission of Jesus is a key element which helps in this process of resolving former complications in interpretation.

Similarly, the Old Testament history leading up to the birth of Jesus is also a complex expression of the relatively simple and systematic processes of restoration as they are explained in the Divine Principle. The Divine Principle perspective cohesively ties together aspects of the many stories of the Old Testament which are related to the Providence of Restoration, and even seemingly unrelated stories such as those of Job⁸⁹⁾ and Song of

86) Mt. 26.36.

87) Lk. 23.34.

88) Jn. 8.44.

89) Job, 31.33.

Solomon,⁹⁰⁾ etc., into one cohesive explanation of the processes of God's providential preparations for the birth and life of His son, Jesus.

In conclusion, an essential aspect of the Divine Principle Study Bible is to convey to the reader the relative simplicity and cohesiveness of the Divine Principle perspective of the Bible. For this reason, the Study Bible purposefully excludes commentary outside of the scope of the Divine Principle so as to help the reader to perceive the relative simplicity and cohesiveness of the Principle perspective.

10. Easier Perception of the Heart of God and Jesus in full Biblical Context

The *Exposition of the Divine Principle* cites many Biblical passages in its explanation of the Principle perspective. These passages are explained and interpreted outside the context of the full Biblical narrative. It is left to the Divine Principle reader to not only accept the Principle interpretation of scriptures, but also to somehow comprehend their greater value and meaning as might be revealed in the full Biblical context. Even Divine Principle Bible commentaries, such as those mentioned previously, do not offer the fuller context of the Biblical narratives from which the selected passages were taken. Thus, an even richer understanding is often missed, due to lack of the full Biblical context. And, while Kevin McCarthy's work⁹¹⁾ also offers a profound explanation of how to understand

90) Song of Solomon, 4.13.

91) *The Blood-Stained Voice*.

and refute many hermeneutical challenges levelled at the Divine Principle perspective by Christian theologians, it still lacks the full Biblical context which can add depth and richness to the passages in question.

The Divine Principle Study Bible fills this educational need in the only practical way possible, by offering a view of the Divine Principle perspective as it appears directly within the full context of the Bible. For example, Jesus' bitter frustration and harsh reproach to his former believers in the 8th chapter of John⁹²⁾ comes to life for the reader within the context of Jesus' daily life of being stalked by his opponents and poorly understood by his own disciples. Likewise, Moses' many challenges with the Hebrew people in the desert come to life as the full narratives are read, leading to his fateful "striking of the rock twice".⁹³⁾ Many other similar examples can be cited. Therefore, the Divine Principle Study Bible offers a unique and valuable addition to the tools of study for students of the Divine Principle, both within the Unification movement and without.

11. Greater Appreciation and Understanding of True Parents

1) The Concept of the Messiah

92) Jn. 8.31-59.

93) Num. 20.12.

The concept of a messianic figure can be arguably found in many faith traditions, but the actual term “messiah” is a Hebrew word and connotes a certain meaning for Jewish and Christian people. The definition of this term is very briefly offered in the *Exposition of the Divine Principle* as being: “the anointed one, signifying a king.”⁹⁴⁾ This is technically correct. However, to one not familiar with the Biblical narratives, it can easily go unrecognized that there is a Jewish, Old Testament viewpoint of this person and his position and role, a Christian, New Testament viewpoint of this person and his position and role, as well as a Unificationist viewpoint, which differs from both of them. In addition, there are many variations of the Jewish definition of a “messiah”, or “meshiach”, found within the various sects of Judaism,⁹⁵⁾ and many variations of the Christian definition of the “messiah” within the many factions and denominations of Christianity.⁹⁶⁾ In general, the concept of the Messiah in both the Old Testament and New Testament can become far more clear for the student of the Principle when viewed within the full context of the Biblical narratives.

For example, Jesus himself referenced Isaiah 61:1-2 when he proclaimed himself the fulfillment of Old Testament scripture, speaking in Luke 4:19-21. This description in Isaiah of the “anointed” one differs from the New Testament description of the “Lord” in Luke 1:33 wherein the angel Gabriel proclaims that the Messiah will come as a ruler, or king.

94) *Exposition*, 163.

95) See for example: “The Jewish Concept of Messiah and the Jewish Response to Christian Claims.” <https://jewsforjudaism.org/>. (accessed 8-5-2015).

96) See for example: “The Jesus History Project.” <http://jesushistoryproject.com/messiah/> (accessed 11-9-2015).

Thus, without the use of a study tool which shows the Divine Principle perspective within the context of the Biblical narratives, the depth of learning can be seriously limited and inadequate, especially for those tackling the goal of ecumenical dialogue.

2) Enhanced Correlation Between Jesus' and Rev. Moon's Life and Course

Many Unificationists have effectively learned about Jesus solely through Divine Principle study. The unfortunate result has been that they still feel relatively distant or disconnected from Jesus and his life and ministry, as they often testify. Many members lament that they do not feel a more heartistic connection to Jesus, but they do not know how to remedy this. As a consequence, their ability to feel the value of True Parents as the savior of the world can be compromised because they are unfamiliar with the life and person of Jesus. Father said that we cannot understand him unless we first understand Jesus.

The *Exposition of the Divine Principle* offers a good outline of Jesus' mission in terms of providentially significant events. But, the emotional impact of the full story is sadly lacking. The details of the four Gospel narratives and the letters attributed to Paul and others offer a much richer look at the life and emotional impact of Jesus. When this is perceived, it can offer a much stronger base upon which to understand, empathize with, and value True Parents and their excruciatingly difficult course to restore what Jesus tried to do and go beyond it.

Truly, understanding and appreciating True Parents can be greatly enriched by direct study of the life of Jesus as found in the Biblical narratives, but enhanced with the Principle perspective.

12. Greater Appreciation of the Divine Principle

Students of the Divine Principle who are unfamiliar with the Bible narratives are at a great disadvantage in their quest to deeply appreciate not only the lives and persons of Jesus and True Parents, but even the Principle itself. For example, the explanation of the Three Great Blessings in the Divine Principle⁹⁷⁾ can be much more fully appreciated when one realizes that these “blessings” are only mentioned in the Bible⁹⁸⁾ and not explained at all. Furthermore, the narrative has traditionally been seen as describing only two blessings, those being to “Be fruitful and multiply” and also to “have dominion”.⁹⁹⁾ The greater meaning and value which Rev. Moon has given to the concept and simple text of the Three Great Blessings is far more impressive and inspiring when seen in the simple Biblical narrative.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of

97) *Exposition*, 32-36.

98) Gen. 1.22, 28.

99) See for example: “Gen 1:22.” Biblehub website.
<http://biblehub.com/commentaries/> (accessed 8-3-2015).

the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. ¹⁰⁰⁾

In a similar way, the entire 66 books of the Bible appear to non-Unificationist readers as a compilation of valuable and meaningful writings by various unknown authors over centuries of time. However, the more a person becomes familiar with the Biblical record, the more that person can appreciate the incredible and unique way that the Divine Principle weaves a story line through all the various books and authors and finds one systematic story in it all, the story of God's Providence of Restoration. Thus, the systematic cohesiveness of the Bible becomes strikingly apparent to the student of the Principle only after diving into the full text of the Bible, and the Divine Principle Study Bible offers a useful and friendly environment in which to do that, with Divine Principle markers and guideposts located throughout, so the Unificationist reader does not have to worry about getting lost in the new neighborhood of the Bible narratives.

In addition, a student of the Divine Principle cannot realize how much more simplified the story of God's providence to save mankind is until he sees the background material in its raw form in the complex Bible narratives. The rich history of the Hebrews, with the many prophets and episodes of faith and faithlessness throughout, can greatly enhance one's appreciation of the simplicity of the Divine Principle providential perspective. Hopefully, the challenges of the first generation Unificationists to impart their rich faith to their children could, in

100 Gen. 1.28.

some cases, be met by providing them with a tool for learning such as the Divine Principle Study Bible.

13. Expanded Opportunities for Learning in More Environments

1) Traditional Christians

The Divine Principle Study Bible is not for everyone. It may not be welcomed by everyone who enjoys reading the Bible. It is partly intended for a segment of Christians who are open-minded enough to investigate the teachings of Rev. Sun Myung Moon. My personal experience tells me there are a significant number of such Christian people who would find a publication such as the Divine Principle Study Bible an interesting and useful book to read or reference.

Among more open minded communities, it could provide the basis for a comparative study of one or more specific topics in the Bible. For example, an open-minded Bible study group could compare what the Divine Principle Study Bible says about Adam and Eve with a popular Christian Bible commentary of the Holy Scriptures. It could also be a resource for personal edification, and even a much-needed bridge for Christians who might be

questioning their own beliefs or searching for deeper understanding of the scriptures.

The hope is that the truth and power of the Principle will seep into their original minds as they open and read the Divine Principle Study Bible, and that it may be a catalyst for the returning resurrection of their good ancestors, who will further lead them to find out more about True Parents.

2) ACLC Members and Contacts

Another intended audience for the Divine Principle Study Bible are the members and contacts of the American Clergy Leadership Conference (ACLC) and other similar sister organizations in other parts of the world. The ministers and Christian lay people associated with the ACLC have already heard at least some of the Divine Principle and are inspired by it. Most of them are very familiar with the Bible and refer to it constantly for inspiration and understanding. The question they often voice is: *“How does the Divine Principle relate to the Bible?”* The Divine Principle Study Bible will be a natural aide in their quest to answer that question, and for their spiritual development and ministries.

Another common question of ACLC pastors has been: *“How can I utilize the Bible to teach my people the Divine Principle?”* Once again, the Divine Principle Study Bible can help to answer that question by clarifying and explaining how the Principle interprets various passages in scripture. In

addition, the important Topical Index (see the section in Part II on Topical Index) of the Divine Principle Study Bible will help them in assembling all the appropriate scriptures they would need to create a powerful sermon, plus list for them the seemingly contrary passages that they would need to explain or address, as well as the pages in the *Exposition of the Divine Principle* book where they can find the resolution to those apparent scriptural controversies raised by the Principle.

These ACLC pastors may also be anxious to put such a Study Bible to work in the hands of their Youth Pastors to assist them in their Bible Study sessions and at Summer Vacation Bible Camps.

3) FFWPU Members

Yet another intended audience for the Divine Principle Study Bible are the members, pastors and leaders of the Unification Movement. Understanding of the Bible is sorely lacking among Unificationists. It robs them of much-needed background and confidence when they decide to go out to a campus or other venue to introduce people to the Principle and True Parents.

Both young and old can utilize the Study Bible to augment any already existing knowledge of the Bible they may have, in a user-friendly way. Until the publication of the Study Bible, a graduate of one of the Unification seminaries, or a formal or informal student of the Bible, would have to be

locally available to chair a Unificationist Bible study group in order for the group to learn how the Divine Principle relates to the Bible, and vice versa. However, with the aide of such a volume, Bible Study can become very easy, and not dependent upon a resident Bible expert. In fact, personal Bible study will be greatly facilitated with such a resource in hand. It is sincerely hoped that it can even lead to a boost in outreach activity among Unificationists everywhere and help in the accomplishment of the 2020 Vision of True Mother.

4) Religious Classes and Libraries

The fourth intended audience for the Divine Principle Study Bible are the many religious schools and libraries. The Study Bible is a reference book worthy of purchase by, or placement in, libraries at schools of higher learning. As it becomes commonplace for students, especially for theology students in the future, to study the teachings of Rev. Moon, resources such as this volume will be useful. Of course, as technology has evolved in recent decades, digital resources are far more desirable than printed ones. Thus, as will be discussed in the final section on Future Developments, it is hoped that such a need will be filled in the near future by someone, or by a small group of people, who feel called to the ambitious task of converting the Study Bible into an on-line or downloadable tool.

14. Learning Through Prioritization of Biblical Data

A typical Christian Study Bible contains countless cross-references of scriptures connecting almost any and every significant word or name included in the text. The selection of which words to cross-reference appears somewhat arbitrary. There seems to be no apparent criterion for selection, perhaps on a premise that all words in the Bible are equally important and valuable, and what may be useful to one Bible reader may not be useful to another. Therefore, all significant words are cross-referenced.

In contrast, the Divine Principle Study Bible approaches the selection of text for reference based on the significance it has in relation to the Divine Principle perspective. The Divine Principle offers a clear and logical story line of God's providential work throughout history, much of which can be traced in the Biblical narratives. Thus, only a small fraction of the terms and names found in the Bible are found to be significant and related to the Principle perspective. Therefore, the amount of useful and significant data used in the Topical Index in the Divine Principle Study Bible, for instance, is relatively small compared to a typical Christian Study Bible. However, the prioritization of passages is strategically targeted to elucidate the Providence of Restoration as explained by the Divine Principle, and serves to pull the entire 66 books of the Bible into a single story line of God's own work to save mankind. Thus, the lack of prioritization of content in typical Christian Study Bibles is replaced by a very carefully crafted prioritization

through the guidance of the Divine Principle perspective. This will make the work of any student of the Bible, or of the Principle, much more manageable and efficient, and conducive to learning.

15. Enhanced Learning Through Networking of Increased Data Resources

While it was already noted that the Divine Principle Study Bible features more than 900 referenced passages of scripture, or approximately 80% more citations than are found in the *Exposition of the Divine Principle* book, there is even more benefit since these additional references are also cross-referenced and networked, unlike in the Exposition book. Many of the individual footnotes are cross-referenced to other related passages of scripture, plus topical cross-referencing is also done in the Topical Index of the Study Bible (refer to the section in Part II on the Topical Index, Chapter 2, pp. 93-98). In the Topical Index, 38 key topics of importance in the Divine Principle perspective are associated with the expanded resource of footnoted passages of scripture. In addition, these 38 topics are also associated with related chapters and sections of the *Exposition of the Divine Principle* book. And, most topics feature far more citations than are available in the *Exposition of the Divine Principle* book.

Thus, both students of the Bible seeking understanding of the Divine Principle, and also students of the Principle seeking understanding of the Bible,

will find valuable enhanced learning opportunities in the Divine Principle Study Bible, and will be able to research a comprehensive list of scripture citations that relate to any of the 38 key topics.

16. Psychological Security for Enhanced Learning

Studies have shown that fear and insecurities can greatly reduce the ability of people to learn new things.¹⁰¹⁾ Insecurity and fear is unfortunately common to both students of the Bible and students of the Divine Principle when it comes to entering each other's world. For many Christian people, the Divine Principle appears foreign and even dangerous. The idea of reading the Divine Principle book itself, or studying any direct materials about its teachings, fills many Christians with fear. It can be seen as a threat to their personal salvation in terms of confusing their faith with heresy. With many rumors swirling about what Rev. Moon teaches, sincere Christians can think the Divine Principle is non-Christian, or even worse, anti-Christian. Among them might be some who secretly steal the Divine Principle book from the public library shelf and purposefully fail to return it for fear that

101) Louis A. Chandler. Article: "Emotional Aspects of Learning Problems - Implications for Assessment." *Special Services in the Schools*, Vol. 8, Issue 2, 1994, 161-165. (DOI: 10.1300/J008v08n02_10).

some innocent child may be brainwashed by reading it. For whatever reason or reasons, they will not be picking up the Divine Principle book anytime soon and exploring its insights directly.

However, my personal experience as an open-minded Christian person prior to coming to the Unification Church, and associating with many others like myself, tells me that there is a sub-segment of this group of people who are less fearful and insecure.

The Divine Principle Study Bible is designed especially for this subgroup of Christian believers. While they will not pick up and read the Divine Principle book, some of them may be comfortable within their own trusted Holy Bible reading what Rev. Moon and his people think about it and how they treat their sacred Scriptures. Since they will be holding their own precious Bible in their hands as they learn, they can safely see how Rev. Moon is interpreting the passages of scripture.

It could produce insights and inspiration for an open-minded minister who intends to pre-empt Rev. Moon's and his follower's influence by preaching one of his own sermons the way Rev. Moon understands it, if it is something that he can agree with. It can offer a youth pastor a source of first-hand understanding of Rev. Moon's thought without stepping out so far as to actually use "his book".

In a similar way, many Unificationists who did not come from a practicing Christian faith background, and who are not personally familiar with the Bible, can also view it with similar insecurity and fear. The Bible can appear to them as a massive and mysterious book from a strange world of people who often persecute

them and instill fear in them and their peers. Plus, the Bible has a justifiable reputation of being difficult to understand and interpret. Thus, many Unificationists see the prospect of reading the Bible and understanding it as being a daunting challenge, at best. I have personally witnessed that this commonly strikes fear and apprehension in the hearts of faithful Unificationists of all ages. Whether we are speaking of a Christian person or a Unificationist, clearly such fears and insecurities can destroy any possibility of effective investigation and/or learning.

From the perspective of the insecure Christian, the Divine Principle Study Bible can offer a “safe haven” for learning about the teachings of Rev. Moon. The book is their own cherished and trusted King James version of the Holy Bible, complete in every way. The only additions are the footnotes, bold lettering, and a supplemental brief explanation of the Divine Principle in the back. Thus, for some brave Christian souls, the Divine Principle Study Bible may prove to be a safe bridge to understanding, and hopefully appreciating, the new world of the Divine Principle perspective as seen and demonstrated in the Bible.

From the perspective of the insecure Unificationist, the Divine Principle Study Bible can also offer a “safe haven” for learning about the Holy Bible. The Bible is enhanced and simplified with a roadmap provided through footnotes and commentary helping them to navigate the waters of interpretation without falling overboard. Plus, the convenient cross-references of the Topical Index offer additional help in making the Bible digestible and even enjoyable as an enriching addition to their study of the Principle.

Thus, the Divine Principle Study Bible can be a valuable aid to both Christian people and also to Unificationists as they deepen their understanding of each other's world.

17. Enhanced Learning Through Blending Traditional and New Revelation

Students of the Divine Principle who do not have a background in the Bible can easily feel that the Bible is "old-fashioned" and out of date. Likewise, Christian people can easily think that the Divine Principle is some kind of "new age" teaching that cannot possibly contain the truth or word of God, unlike their Bible. If they both could access a resource which blends together the teachings of each other's world, it may provide a valuable platform for reconciliation and eventual union of hearts and minds. The Divine Principle Study Bible can offer just such a resource.

The Christian person will hopefully discover, reading the Divine Principle Study Bible, that the interpretations of scripture as suggested by the Divine Principle perspective can make reasonable sense. They might even discover that some interpretations make more logical and reasonable sense than the traditional interpretations they have been taught previously. This could result in a sincere respect for Rev. Moon and his teachings on the part of the Christian reader.

In like manner, a Unificationist might discover, reading the Divine Principle Study Bible, that some of the same truths that he thought were unique to the Divine

Principle, were understood clearly by people who lived thousands of years ago, and that those faithful people were very similar to us today. The same timeless truths will be perceived in both publications, and a mind-expanding experience created for readers from both faiths.

Also, since the teaching of Rev. Moon is actually believed to be of the Completed Testament era, the Unificationist reader, as well as the Christian reader, could potentially realize another dimension of God's timeless truth and word in that it spans all three eras, the Old Testament era, New Testament era, and the Completed Testament era. Indeed, God's truth and word never change; only its expression.

In addition, there is the added dimension of peace and satisfaction that comes with knowing that such newfound realizations could be discovered in the text held sacred by both faith traditions, the Holy Bible, rather than in a third-party commentary offering someone's opinion of one or the other. Thus, once again, the Divine Principle Study Bible will offer readers an opportunity to expand their minds and hearts to embrace one another more easily.

Part II

PRACTICAL CONSIDERATIONS IN THE CREATION OF THE DIVINE PRINCIPLE STUDY BIBLE

1. Introduction

Part II of this dissertation will focus on numerous considerations and decisions which needed to be addressed in terms of form and structure of the Study Bible, as well as its basic contents. We will discuss concerns in the production process, such as those dealing with Bible version, print quality, formatting, etc. Issues will also be addressed related to footnoting, potential sources of data and background information, and referring readers to more direct study of the *Exposition of the Divine Principle*. Comparisons will be made between traditional Study Bibles and the Divine Principle Study Bible. Potential sources for inclusion and background will be looked at, as well as how to utilize that information in the context of the Study Bible. A core element of the Study Bible, the Topical Index, will be discussed in terms of its strategic potential contribution to learning for both Unificationists and non-Unificationists alike. Finally the value of, and inclusion of, a brief but comprehensive introductory overview of the entire Divine Principle will be discussed.

2. The Topical Index

1) Topics of Relevance to the Divine Principle Perspective

Perhaps the most helpful aspect of the Divine Principle Study Bible is its Topical Index. The topical index is a listing of scripture passages by topic, rather than by word. Topical indexes have become a fairly common and popular adaptation from the original and famous Thompson Chain Reference Bible, which attempts to list and cross reference all related verses by topic. The Thompson Bible does this seemingly indiscriminately and exhaustively, for no apparent reason other than “research”. More than 4 million Thompson Chain Reference Bibles are in print.¹⁰²⁾ Subsequent topical indexes in other Bibles brought more purposeful choice to such chain-style listings, but still no connection to the Providence of God as outlined in the Divine Principle.

The topical index in the Divine Principle Study Bible is limited to a few topics, but they are topics which assist the reader in seeing the Divine Principle perspective in the context of the Bible. This is very important because traditional study of the Bible by lay Christian readers is sometimes aimless and without providential direction or purpose, from the perspective of the Principle. Since typical Christian readers do not know God’s

102) <http://www.accordancebible.com/store/details/?pid=TChain+mods>.

providential Will in history, they do not have a Principle perspective about what God is trying to convey to them through the Biblical narratives. Thus, traditional Study Bibles feature seemingly all possible interrelationships, and cross-references of words and phrases.

In contrast, the purpose of the Divine Principle Study Bible is to show the reader how the Bible relates to, and evidences, the Divine Principle perspective. Thus, the choice of topics included in the Topical Index is limited to those directly relevant to God's providential viewpoint, according to the Principle. The Divine Principle Study Bible's Topical Index themes are as follows:

1. The nature of God
2. Man's place in the creation
3. The Three Great Blessings to Adam and Eve
4. The identity of the "serpent" in the Garden of Eden
5. Trees as a symbol for people
6. Fruit as a sexual symbol
7. Sexual fall of Eve
8. Tangible interaction of humans and angels
9. Original Sin
10. The nature of fallen angels
11. God's heart is broken
12. Satan's activities on earth
13. True freedom
14. Mother-son cooperation
15. Who, or what, is "Israel"?
16. God's attitude toward His covenants
17. Parallels between Jacob, Moses and Jesus
18. Reversal of the elder son - younger son positions
19. Atonement of sins
20. Faithful women in Jesus' lineage
21. John the Baptist as the return of Elijah
22. John the Baptist failed his mission

23. Preparations for Jesus' acceptance
24. The literal Kingdom on earth
25. Jesus' original mission was not death on the cross
26. Human perfection
27. Jesus and God the Father are distinct
28. "Works of the law" are insufficient
29. To simply believe is insufficient
30. The meaning of "clouds"
31. Man's physical and spiritual natures
32. Resurrection of the spirit
33. Jesus' spiritual resurrection
34. Christ will return physically
35. The return of Christ through another person
36. The end times will be transformational, not cataclysmic
37. Judgment by "fire" means judgment by the Word of God
38. Man has a portion of responsibility rather than being predestined

This short list of themes is also designed to help focus the reader's attention on providentially important topics. In other words, much of the interesting and valuable content of the Bible is not essential in understanding God's providence and His providential Will. It can be very distracting if every passage were given equal weight and importance. Therefore, such a short list of Topics is viewed by this researcher not as a weakness, but rather as a strength of such a publication.

2) Cross References for Controversial Topics

Another important consideration was given to seemingly conflictive or contradictory scriptural passages for any stated theme or Topic. As is brought out clearly in the *Exposition of the Divine Principle*, and other

earlier versions of the Divine Principle, there are some passages in the Bible which infer apparently contrary statements to the Principle viewpoint. For example, some Biblical references to the second coming of the Messiah seem to indicate a supernatural return,¹⁰³⁾ while others seem to indicate a natural one.¹⁰⁴⁾ Similarly, some Biblical references to Jesus' resurrection from the dead seem to indicate a physical manifestation,¹⁰⁵⁾ while others do not.¹⁰⁶⁾ And so on. There are numerous topics addressed in the Principle which feature such apparent confusion or lack of clarity in the Biblical narratives. Thus, I felt it was appropriate to address this situation in the Topical Index.

Several of the Topics noted above feature apparent contradictory passages of scripture. We say "apparent" contradictions because the Divine Principle explains how the seeming contradictions are usually caused by a lack of perspective of how the related passages should be interpreted. They are not, in fact, literal contradictions in the perspective of the Divine Principle.

Thus, for those selected Topics, the seemingly contrary passages were singled out and acknowledged within brackets, rather than ignored. To ignore them would tend to de-legitimize the Study Bible itself. If the Divine Principle is the truth of God, then such controversies should be acknowledged and resolved. Thus, the Divine Principle Study Bible

103) Mt. 24.30.

104) Rev. 12.5.

105) Jn. 20.27.

106) Mk. 16.12.

demonstrates the power of the Principle to acknowledge and even resolve apparent dilemmas in scripture.

3) Cross-Reference Guide to the *Exposition of the Divine Principle*

The Divine Principle Study Bible not only organizes citations of scriptures by topic, but also relates those topics to the Divine Principle for the interested reader. This was accomplished in two different ways.

First, each topic in the Topical Index refers the reader to the selected chapters and sections of the *Exposition of the Divine Principle* book for those who might want to pursue more in-depth study of a topic. Some topics may reference more than one chapter and section of the Exposition book. This could be useful for personal Bible study, and also for a Unificationist group Bible study.

Second, various chapters and sections of the *Exposition of the Divine Principle* book were referenced to related topics in the Topical Index. Again, more than one of the topics in the Topical Index were sometimes referenced by a particular chapter and section in the Exposition book. This can also be helpful for Bible study, either individually or as a group.

4) Referral to the *Exposition of the Divine Principle*

The Study Bible has taken this even one more step and added a special reference in bold type, indicating to the reader what pages in the *Exposition of the Divine Principle* address apparent contradictions in scripture, and the Principle resolution to the apparent dilemma. An example is shown below:

Rom 3:20; Gal 2:16; 3:2, 5, 10

29. To simply believe is insufficient

Jn 14:12; Rom 2:6; Php 1:29; Heb 10:24; Ja 2:14-26; Rev 2:5, 23, 26; 3:2
[Jn 1:12; 3:16; 6:29; Rom 3:22; 4:11; 10:9; 1Cor 1:21; Gal 3:22 – **EDP pp. 112-1**]

30. The meaning of “clouds”

Micah 5:2; Dan 7:13-14; Lk 17:20; Jn 3:13; Heb 12:1; Jude 1:14; Rev 12:5
[Mt 24:30; Acts 1:11; 1Thes 4:16 – **EDP pp. 393-395**]

31. Man’s physical and spiritual natures

1Cor 15:42-44; Ecc 12:7; Lk 16:19-31; Rom 7:14-24; 2Cor 12:3; Rev 3:1

32. Resurrection of the spirit

3. FORM AND STRUCTURE

1) Choosing a Bible Version

There are more than fifty contemporary English versions of the Holy Bible for readers to choose from.¹⁰⁷⁾ Each version no doubt offers its readers certain benefits and advantages over the others. Some versions, such as the New International Version, offer more accuracy of translation from the Greek and Hebrew texts, according to many scholars.

Certainly, the original desire of this researcher was to be able to utilize the most accurate, desirable and accepted version of the Holy Bible possible. Unfortunately, all of the more contemporary translations are licensed and regulated as to who is approved to utilize them for such publication purposes as this Study Bible. Fortunately, there is one exception to this; it is the King James version of the Bible. It was first published in 1611, and is not licensed or restricted in its use. In addition, the other good news is that the King James Bible is still the preferred version among many Christians, especially in the American Black churches and Baptist communities in America. Therefore, there are millions of Christian people who respect the King James version of the Bible as the best.

Furthermore, even though scholars often point out inaccuracies in the translation of the King James version of the Bible, these discrepancies are not in the consciousness of most lay Christians.

107) See for example: <http://www.gotquestions.org/Bible-versions.html>.

For this reason, the only available option was to utilize the King James version of the Bible for the creation of the Divine Principle Study Bible.

2) Formatting Footnotes and Commentary

Typically and traditionally, simple cross reference citations of scriptures is done in the side note area of each page of the Bible. This is customarily done when one or a few related scriptural passages can be referenced which share common content with a given passage. Commentary, on the other hand, is footnoted at the bottom of the page where the given passage is located. The image on the following page is an example of the side note area, as well as the bottom commentary of a typical traditional Bible.¹⁰⁸⁾

However, when considering the processes of publication, such a side note area for simple cross reference citations must be created in a way that will attach and lock the side notations to the passage they refer to, adjacent to them. In other words, when the digital version of the content of the Bible is submitted to the printing company for final layout, slight

with your servant.”²⁵ But the king said to Āb’sālôm, “No, my son, let us not all go, lest we be burdensome to you.” He pressed him, but he would not go but gave him his blessing.²⁶ Then Āb’sālôm said, “If not, pray let my brother Āmnôn go with us.” And the king said to him, “Why should he go with you?”²⁷ But Āb’sālôm pressed him until he let Āmnôn and all the king’s sons go with him.²⁸ Then Āb’sālôm commanded his servants, “Mark when Āmnôn’s heart is merry with wine, and when I say to you, ‘Strike Āmnôn,’ then kill him. Fear not; have I not commanded you? Be courageous and be valiant.”²⁹ So the servants of Āb’sālôm did to Āmnôn as Absalom had commanded. Then all the king’s sons arose, and each mounted his mule and fled.

^e Cn Compare Gk Vg: Heb No, for this great wrong in sending me away is (worse) than the other which you did to me ^f Cn: Heb clad in robes

reformatting could result in the exact location of text being shifted from its original position.

For example, text that appears near the bottom of a particular page of text in a file submitted to a printer may subsequently appear at the top of the following page in the final product. For this reason, page numbering for a Table of Contents or index must be double checked for accuracy after the final layout for printing is completed. A side note area must be attached to and locked to the text it refers to and follow it as it might be shifted in the final layout. This requires specialized software which is not available to the creator of this Divine Principle Study Bible.

The good news is that very few references cited in the Divine Principle Study Bible are simple scripture citations and therefore suitable for such a side note placement. The vast majority will be footnoted to commentary, which should customarily be placed at the bottom of the page of text. Thus, with the software available for use on this project, a normal looking result can be obtained. The only difference is, in a small percentage of cases, a single verse citation will also be footnoted to the bottom of a page of text, perhaps adjacent to other commentary related to other verses. The commentary at the bottom of a page is attached and locked to the page on

which the footnote will appear in the body of the text. Thus, if the text is later adjusted in location as described above, the footnoted commentary will follow it.

3) Paper or digital

One of the first major questions to consider when beginning to strategize this project is the issue of “paper vs digital”. Who would be writing another paper book in the year 2016? Isn’t everything going digital? People are downloading their books and reading them on tablets these days, after all.

However, a countering perspective must be considered, which is that no one has yet tackled the task of creating such a Study Bible as this one, yet many have caught the vision of it and felt its potential importance and value, even in paper form.

Father told seminary graduates to become a “bridge” to the Christian community. That begs for the creation of tools, such as the Divine Principle Study Bible. However, even though there have been hundreds of graduates of Unificationist seminaries over the years, no one has created such a resource. And, discussions with Seminary presidents and faculty led me to believe that such a resource was not soon to be coming, either. Some commented that such a project would be “too difficult”.

It is certainly the fact that many people are utilizing digital Bible apps and programs on their computers, laptops, tablets and even cell phones these days. The primary reason for this is that printed Bibles are large and cumbersome, while a digital Bible weighs nothing at all, and takes up no physical space. In addition, another major reason that digital Bibles are so popular is because of digital search engines.

However, having said that, there are many people who have told me that, especially when it comes to their Bible, they want a printed book in their hands. “It just feels better”, some have said, and many people want to mark it up and put highlights here and there to remind them of passages that have special meaning to them. Granted, one can also do these things on digital Bibles, but it’s just not the same, especially for older people.

But, the overriding reason for making a paper Bible, rather than a digital one, is simple. This editor is not trained in the skills required to create a digital publication and search engine. That requires very advanced training. I am glad that there are many people who have such capabilities and it is my hope that one day, the resulting paper Divine Principle Study Bible might be translated into a wonderful digital program and app for use on the many platforms available today and in the future.

So, while there are still people who value paper Bibles, and who might also find value in a paper Study Bible, let alone convert it someday into a digital format, a paper Divine Principle Study Bible will serve as a foundation and stepping stone to future further development by others.

4) Color vs Black-and-White

The question of whether or not to incorporate color into the printing of a Study Bible also arose in the strategizing of this project. Color is always preferred, especially when trying to draw attention to, and distinguish the value of, certain words or passages from others in the context. Every Bible student is familiar with the “red letter editions” which feature Jesus’ words printed in red. In the case of a Study Bible, it would be very appropriate to print the footnoted passages in a color such as red in order to highlight and emphasize them.

An alternative to using color would be to use a heavier weight black-colored font for emphasis, and rely on the boldness and shape of the font to attract attention, rather than a different color such as red. There are many bold fonts to choose from which could suit the task.

If cost were not a concern, then color would be the option of choice. However, cost will be a serious concern. The cost of printing in two colors, namely black and red for example, is still much higher than printing in simple black. The anticipated cost of self-publishing a 1,000 page book is formidable enough. Such self-published books are not printed in quantity, so as to reduce production costs through volume. The prospects of adding an additional color would be prohibitive. With the consideration of cost, color simply is not an option.

4. Content

1) Literary Background

(1) Bible Commentaries

Traditional Bible Commentaries are numerous, and convey the interpretive perspective of the various authors of such publications. Bible Commentaries typically include interpretation of any or all significant stories and characters in the books of the Bible, without regard to their interrelatedness. Noteworthy examples of such publications include: Matthew Henry's Concise Commentary on the Whole Bible;¹⁰⁹⁾ Scofield's Commentary on the Whole Bible;¹¹⁰⁾ and The Amplified Bible.¹¹¹⁾

Other Bible Commentaries will feature different opinions as to what can, or should be, discerned or learned from a particular book or story in the Bible. Examples of this type of Bible Commentary would include:

109) Matthew Henry. *The Concise Bible Commentary*, (Thomas Nelson, n.p.: 2014).

110) C.I. Scofield, *A Critical Commentary and Paraphrase on the Old and New Testament and the Apocrypha*, (Penn: F. Scofield, 1864).

111) *Amplified Bible*, (Grand Rapids, MI: Zondervan Bible Publ., 1983).

*Commentary Critical and Expository - Book of Ephesians;*¹¹²⁾ *The Book of Revelation Unveiled;*¹¹³⁾ and *Solomon - A life Study and Commentary.*¹¹⁴⁾

Still other Bible Commentaries focus on a topic of contemporary interest. Some examples would be: *Marriage and Prayer: What Does the Bible Say;*¹¹⁵⁾ *God and Money: What Does the Bible Say about Money;*¹¹⁶⁾ and *God and Sex: What the Bible Really Says.*¹¹⁷⁾

Typically, Bible Commentaries do not feature a significant amount of verse cross-referencing, as one expects in a Study Bible, nor do they contain the same kind of background analysis. The background analysis of a Bible Commentary usually is tailored to supporting the comments and conclusions of the author, rather than raw research information.

In contrast, the Divine Principle Study Bible contains a limited amount of commentary which is only related to the providential perspective as explained by the Divine Principle, but this limited commentary should be expressed within the framework of verse cross-referencing as in a traditional Study Bible. Unlike a traditional Bible Commentary, the limited

112) *Commentary Critical and Expository - The Book of Ephesians,* (Graceworks Multimedia, 2013).

113) Roger Foster. *The Book of Revelation Unveiled* (Cincinnati, OH: United Church of God, 2001).

114) Joseph Jorden. *Solomon - A Life Study and Commentary,* (Amazon Publ. 2014).

115) Elijah Davidson. *Marriage and Prayer: What Does the Bible Say?* (Amazon Publ. 2015).

116) Elijah Davidson. *God and Money: What Does the Bible Say About Money and Wealth?* (Amazon Publ. 2015).

117) Michael Coogan. *God and Sex: What the Bible Really Says,* (New York: Twelve, 2010).

commentary in the Divine Principle Study Bible features a single, coherent providential theme throughout.

Indeed, the Divine Principle itself, and the many words of Rev. Moon, can be seen as Bible commentary, and they would make a tremendous Bible Commentary publication, if compiled properly. Narratives on the various principled and unprincipled perspectives of Adam, Eve, Lucifer and Cain and Abel, for example, as related by Rev. Moon and the Divine Principle, could be considered prime material for such a Divine Principle Bible Commentary. Rev. Moon's sermons are replete with such commentary. As mentioned previously, two such commentary books already exist. They are *The Book of Genesis*, and also *The Life and Mission of Jesus Christ*, (see p. 69 above).

However, after careful consideration, it was felt that such commentary may alter the fundamental purpose and intention of the Divine Principle Study Bible. Indeed, if a skeptical Christian reader were comfortable or secure enough in his or her mind and spirit to read such Divine Principle commentary, then it would seem that they might also be willing to read the *Exposition of the Divine Principle* itself, without need for a Study Bible as an interim bridge.

(2) Other Study Bibles

A survey of many traditional Study Bibles in existence shows that they share a commonality of structure, to some extent, but not in content.

For example, traditional Study Bibles usually contain countless cross-references among words or phrases, but with little or no purpose or direction other than to give the reader the opportunity to discover value for himself or herself in any given cross-reference. Even for the popular and respected Thompson Chain Reference Bible, Mr. Thompson himself stated in his Preface that the chain reference system sought to reference “every important aspect of scriptural truth”.¹¹⁸⁾ Of course, the key word here is “important”. However, Mr. Thompson’s filter on what is “important” was very broad, encompassing more than 8,000 topics of all imaginable kinds.

In contrast, in the Divine Principle Study Bible, only cross-references which relate to the providence of restoration as described by the Divine Principle are used, giving each of the more than 900 cross-references a great deal of value and importance to the reader.

Traditional Study Bibles also commonly feature in-depth background information and a summary of the basic theme of each book of the Bible. This background information usually pertains to authorship, dating, and a summary of what is being conveyed in each book. The Divine Principle Study Bible features a very brief summary of the authorship and dating scholarship on each book of the Bible, but not in-depth information because such in-depth information is readily available from many other sources. A simple, brief summary may be more valuable for a greater number of readers, especially lay readers.

118) *Thompson Chain Reference Bible*, Preface.

From another perspective, the Divine Principle Study Bible differs from many other traditional Study Bibles in that, while it clearly resembles and functions as any traditional Study Bible, it may actually feature more commentary than many other traditional Study Bibles. However, it bears greater resemblance to a traditional Study Bible than to a Bible Commentary.

(3) Study-Commentary Bibles

Some Bibles are a cross between a traditional study Bible and a Bible commentary. Examples of such publications would include: The Jeremiah Bible, NKJV: What it says. What it means. What it means for you;¹¹⁹⁾ Life Application Study Bible - KJV;¹²⁰⁾ and the Apologetics Study Bible.¹²¹⁾ The structure and content of these types of publications may more closely resemble that of the Divine Principle Study Bible in some cases but, of course, without the providential perspective of the Divine Principle to guide the commentary or understanding.

(4) *The Blood-Stained Voice*

119) David Jeremiah. *The Jeremiah Study Bible, NKJV: "What it says. What it means. What it means for you."* (TN: Worthy Publ. 2013).

120) *Life Application Study Bible*, (IL: Tyndale House Publishers, Inc. 2012).

121) Brian D'Andrea. *Apologetics Study Bible*, (S.l.: Holman Bible Pub, 2009).

Among those publications which talk *about* the Bible and indirectly seek to show new meaning in it, the most significant for this study is *The Blood-Stained Voice*, by Rev. Kevin McCarthy.¹²²⁾ Rev. McCarthy attended two different seminaries for his education; one Unificationist seminary and one non-Unificationist seminary. He spent much of his public life in the Unification movement teaching the Divine Principle, especially to Christians. In fact, he taught the Divine Principle to 7,000 Christian ministers in Korea after Father Moon was released from Danbury Prison. It was upon the foundation of this experience that he wrote *The Blood-Stained Voice*. It is perhaps the best example of a related or similar literary text to the Divine Principle Study Bible in existence because it seeks to explain the Divine Principle using the Holy Bible. In the process, many Biblical scriptures are referenced and explained.

In comparing the structure of it to the Divine Principle Study Bible, however, there would be little similarity because McCarthy does not use the Bible as his platform from which to explain the Principle viewpoint. Rather, his book explains the Principle viewpoint, and references passages of the Bible for justification and explanatory support. He repeatedly acknowledges the importance of referencing the Bible in teaching the Divine Principle to a Christian audience. Says McCarthy:

...with a Christian audience steeped in Biblical truths, appealing to logic and scientific discipline is not (as) important. In fact, it could well be a hindrance, not to mention an inefficient use of valuable lecture time. In

122) *The Blood-Stained Voice*.

other words, it pays to let the Bible assert what we want to convey. Whenever possible, let the Bible assert the fundamental truths while we draw the necessary principled conclusions and implications.¹²³⁾

Thus, it appears that Rev. McCarthy would wholeheartedly support the purpose and intention of the Divine Principle Study Bible, as it seeks to do exactly what he advocates, which is to let the Bible itself tell Christian people the Divine Principle perspective. The Bible just needs to be reinterpreted and explained for them, which a Study Bible strives to do.

(5) Other Related Publications

A search for other related publications which might bear some thematic resemblance to the Divine Principle Study Bible produced no real works bearing similarity in terms of purpose or structure. There is no record of another such Bible or Study Bible in which the Divine Principle is revealed in the scriptures. Furthermore, there is no record of any effort to demonstrate or reveal any similar holistic viewpoint or theological perspective directly within the text of the Holy Bible.

There are numerous non-Christian commentaries, as well as other books, devoted to explaining the meaning of the Bible from various perspectives. However, these books talk *about* the Bible in the context of their own philosophical or theological writings. A search of the existing literature revealed no publication which used the full text of the Holy Bible

123) *The Blood-Stained Voice*. 8.

itself to demonstrate how a new theological perspective illuminates the scriptural passages and presents a new paradigm for understanding the Bible in a new way, with new meaning.

An article entitled: *The Zoroastrian-Biblical Connections - Influence of Zoroastrianism in other Religions*, by Daryoush Jahanian, MD speaks of Zoroastrian influences in the Bible record.¹²⁴⁾ While he does not utilize the Bible text to make his points, he explains the historical background of many Christian perspectives which appear in the Bible.

For example, Jahanian speaks extensively of a major shift in perspective between pre-exile Jews (before the exile into Babylon) and post-exile Jews. He says such notions of heaven and hell, a Kingdom of God, and even angelic beings, were largely from Persian influence. He believes that the Persians who were involved in post-exilic Judaic life and were friendly and supportive toward the Jews and their reconstruction, contributed significantly to Biblical perspectives which we have today. He does not start with the Bible and reinterpret and explain the scriptures to show Zoroastrian and Persian perspective. He rather does the opposite. But, reminiscent of the Divine Principle Study Bible, his purpose is to show that the Bible reveals another perspective when understood with new insight.

Another publication, called *The Principles of Chinese Bible Translation*, by Thor Strandenaes, looks at five Chinese versions of the Bible and analyzes their translations from the standpoint of language, history

124) Daryoush Jahanian. "The Zoroastrian-Bible Connections - Influence of Zoroastrianism in Other Religions."
<http://www.zarathushtra.com/> (accessed 6-21-2015).

and concept.¹²⁵⁾ Again, he does not stand inside the Bible and look outward, seeing another profound perspective, as does the Divine Principle Study Bible. But, he does take Biblical scriptures and find alternative meaning in them which can help to understand new perspectives.

Another publication, *The Original Code in the Bible - Using Science and Mathematics to Reveal God's Fingerprints*, by Del Washburn, tries to show what the author calls "theomatics" hidden in Biblical scriptures.¹²⁶⁾ It is a theory of mathematical messages conveyed through algorithms applied to the Biblical text. Washburn shows how the scriptures express theomatics when they are reinterpreted and explained, in a somewhat similar sense as the Divine Principle is explained in the Divine Principle Study Bible.

For the most part, Washburn's research shows how numerical formulas support traditional understanding of many scripture passages, but with his added dimension of "proof" that implies that only God could be behind the mysterious and amazing Biblical narratives. However, he does expand on traditional thinking when he applies his theomatics to eschatology in the book of Revelation. He shows added meaning beyond traditional concepts through his "number crunching." Here, he bears added similarity to the Divine Principle Study Bible in that he shows new meaning hidden in existing Biblical scriptures. It has been said that the amazing historical

125) Thor Strandenaes. *Principles of Chinese Bible Translation: As Expressed in Five Selected Versions of the New Testament and Exemplified by Mt 5:1-12 and Col 1*, (Stockholm: Almqvist & Wiksell, 1987).

126) Del Washburn. *The Original Code in the Bible: Using Science and Mathematics to Reveal God's Fingerprints*, (MD: Madison Books, 1998).

parallels explained in the Divine Principle reveal the “footprints of God” in history. Similarly, Washburn contends that his theomatics reveal the “fingerprints of God” in the Biblical record.

The new paradigm revealed by Washburn’s theomatics, however, is far less significant or comprehensive than that which is revealed in the scriptures through the Divine Principle, as the Divine Principle Study Bible shows.

Another publication is a booklet entitled: “Islam and Christianity As Seen in the Bible”. It has no stated author, but is written from an Islamic perspective. The expressed purpose of the booklet is “an attempt to put together certain relevant verses and passages from the Bible which substantiate the Muslim claim that Islam is not a new religion, unfamiliar in its outlook and fundamental doctrines.”¹²⁷⁾ To accomplish this end, numerous Biblical passages are cited and explained in terms of Islamic perspective.

This may bear some similarity to the intent and purpose of the Divine Principle Study Bible, utilizing Biblical scriptures to demonstrate Islamic perspective. Through it, the name, concept and practice of Islam is thereby illustrated. This is not done from the platform of the Bible text as a whole, but through various scriptural citations.

Another noteworthy publication is entitled Bible Code Bombshell, by R. Edwin Sherman. Sherman is a mathematician who was skeptical of the claims of other “Biblical code” promoters. He worked with an agnostic

127) “Islam and Christianity as Seen in the Bible”, Personal Faith.
<http://www.iman.co.nz/interfaith/icbible.php> (accessed 4-2-2015).

Israeli physicist, Dr. Nathan Jacobi, to research for himself what the Bible record contained, if anything. They discovered phrases pointing to Jesus hidden in Old Testament scriptures, especially focusing on Isaiah 53 and Psalms 22.¹²⁸⁾ The findings documented in his book do not expand or add significant perspective to traditional Biblical beliefs. They rather seek to add credibility to the Biblical record about Jesus. Therefore, this publication may bear some resemblance to the Divine Principle Study Bible in that it looks at Biblical scriptures and finds new perspective, but differs in that it focuses mainly on just two specific parts of the Bible and also does not offer a new paradigm using the existing text.

Finally, we refer to a website entitled: The King James Bible with Bible Commentary. This site, hosted by “Godrules.net,”¹²⁹⁾ offers users a full textual reading of the King James Bible with a lot of commentary from traditionally accepted Christian scholars. The commentary is all of a traditional Christian perspective. No new paradigm is promoted. In addition, the website offers other features, such as sermons, study helps, and historical background. In terms of similarity to the Divine Principle Study Bible, this is the only publication noted which uses as its platform the entire text of the King James Bible. In this, the Divine Principle Study Bible and this website

128) R. Edwin Sherman. *Bible Code Bombshell*, (Green Forest, AR: New Leaf Press, 2005).

129) "King James Bible with Bible Commentary." God Rules.NET. <http://www.godrules.net/library/kjv/kjv.htm> (accessed January/February, 2016).

are similar. Also, both feature extensive commentary. This would also be a clear similarity.

However, the commentary of the website is strictly traditional and offers no new concepts or insights, whereas the commentary in the Divine Principle Study Bible is purely of the Divine Principle perspective, and as such, offer a very different paradigm and many insights to the reader.

In conclusion, regardless of whether one considers the field of Biblical studies or the field of Divine Principle studies, the Divine Principle Study Bible can stand alone as a unique contribution to the existing scholarship across both fields.

2) Source Material for Cross Reference

The Divine Principle Study Bible is not significantly drawing upon the research and findings of other authors. The accuracy of the translation of original Hebrew and Greek manuscripts in the King James version of the Bible is not important to this project, either. Then, what is important? What is important is insight and wisdom in perceiving and explaining evidence of the Divine Principle viewpoint as it appears in the scriptures of the Holy Bible. Therefore, the range of potential reference materials for this project is immediately and dramatically limited, first to the writings of people who are very studied in the Divine Principle, and second, to those authors and

writings which can assist in identifying and explaining the Biblical evidence of the Divine Principle viewpoints.

Certainly, the first source of material for the creation of this project was the *Exposition of the Divine Principle* book itself. The Exposition contains many Biblical references which are used both to show supportive Biblical evidence of the truth of the Principle, as well as to illustrate how the Principle can play out in both real life and legendary situations according to Bible history. The Principle contains many perspectives and arguments which are well illustrated in the Bible.

The discussions of Predestination and Eschatology, for example, point out Biblical passages on both sides of the argument, and the Principle develops and explains the resolution to apparent controversies. The Principle is best suited for reference, especially in these areas of study.

In addition, it is the study of the *Exposition of the Divine Principle* which is the “end-goal” of this project. The Divine Principle Study Bible strives to be a catalyst for a newfound respect for the Divine Principle on the part of a skeptical Christian reader, and an inspiration to further and direct inquiry into the Principle. The Study Bible progressively encourages the reader to study the *Exposition of the Divine Principle* for greater elaboration and insights than can be found through the Study Bible itself.

Most publications by non-Unificationist scholars who have studied the Divine Principle, on some level or another, focus on comparing Divine Principle to the many varied theological viewpoints in contemporary thought. Others have written about Rev. Moon’s life and persona, or about the

Unification movement from one perspective or another. None have yet written with the focus being to show how the Divine Principle is evidenced and expressed directly in the context of the Holy Bible.

Among the few but growing number of publications by Unificationists, there are very few which focus on this task. As was previously mentioned, the most notable publication is Rev. McCarthy's, *The Blood-Stained Voice*. He shows clearly how the Holy Bible speaks to the Principle viewpoint and he explains how a few key misinterpretations of scripture, according to contemporary scholars, have led to some apparent conflicts with the Principle viewpoint.¹³⁰⁾ In addition, with his two degrees in theology, Rev. McCarthy was able to point to numerous important scriptures in his explanation of the Principle to the ministers, more than can be found in the context of the *Exposition of the Divine Principle* book itself. His research offered a significant source of added perspective and citations for the Divine Principle Study Bible.

Another resource helpful in the creation of this Study Bible was a small booklet entitled "What the Bible Says,"¹³¹⁾ which I created in the early 1980's. A quick survey of the Bible, from front to back, was undertaken at that time during my mission work in the field. The purpose of the survey was similarly to find Bible passages which reflect the Divine Principle, and then to hopefully publish some small pocket-sized booklets which might be of interest to Christians and non-Unificationists. When the survey was

130) *The Blood-Stained Voice*, 185-197, 235.

131) Donald M Hentrich. "What the Bible Says" (privately printed. 1983).

completed, there were only four topics which seemed to have sufficient justification in scripture to be used, namely “Did Jesus Come to Die on the Cross?”, “John the Baptist; Helper or Stumbling Block to Jesus?”, “How Will Christ Return?”, and “Does God Predestine Everything?” An exhaustive list of Biblical passages on both sides of each argument were listed in this small booklet, offering a hopefully valuable tool for Bible Studies and for possibly helping a closed-minded, but humble Christian or two, to open up to the possibility of new learning. The booklet also offered a helpful resource for this Study Bible project in noting obscure passages that might otherwise have been overlooked.

Another valuable resource in the creation of this project was a publication, also written by me in the early 1980’s, called “Introducing the Divine Principle”.¹³²⁾ It is a brief explanation of the Divine Principle especially written with the concerns and interests of Christian readers in mind. This means that such issues as the life and ministry of Jesus, and the Second Coming, are explained in a way that is sensitive to the mindset of a Christian reader. Having come from a fervent Christian background myself before learning the Divine Principle, I felt that writing the Introduction booklet was something I was suited for, much like this current Divine Principle Study Bible Project is today.

When strategizing what elements this Study Bible might and should include, it appeared that a perfect complement to the Study Bible might be

132) Donald M Hentrich. *Introducing the Divine Principle*, (Amazon Publishing. 2015).

just such a brief explanation of the Divine Principle, short enough to include at the end of the volume. I felt this “Introducing the Divine Principle” might fit the bill perfectly.

3) Brief Background Summaries

Since the Divine Principle Study Bible does not include an arbitrary cross-referencing of all Biblical passages, nor a written Concordance, it is expected that this Study Bible will likely also not be the first and only study Bible that its readers would own or use. For this reason, only a brief summary of background information was compiled for each book of the Bible, relating the opinion of Biblical scholars in terms of approximate dating of the contents, background information on each book, plus theories as to its authorship.

In addition, the Brief Background Summaries refer the reader to the Maps section of the Study Bible for more related information. One such map, for example, shows the location where each book of the Bible is thought to have been written. Elaborate explanations were not included, with the expectation that further detailed insight would be readily available in other resources available to the reader. Brief background summaries will be satisfying to a lay Christian reader, a Unificationist reader, or a serious Christian scholar who has ready access to in-depth Biblical background information elsewhere.

Information appropriate for the Brief Background Summaries was obtained from relevant articles in Wikipedia.org,¹³³⁾ and a small amount of supplemental data gleaned from other Study Bibles.

An example of a Brief Background Summary from the Divine Principle Study Bible is presented below:

Taken from the Book of Matthew:

Brief background summary

Dating:

Most scholars believe the gospel of Matthew was written around 50-60 years after Jesus' crucifixion (circa 80-90 A.D.).

Authorship:

The author is unknown, but scholars believe he referred heavily to the gospel of Mark for his information. The gospel of Mark is thought to be the first written, and about 600 of Mark's passages are used in the gospel of Matthew. The author of the gospel of Matthew is thought to have been a Jewish male, somewhat non-traditional, and not one of Jesus' actual apostles. The author is not named in the gospel. The phrase "according to Matthew" was probably added in the 2nd century by scribes.

Refer to the maps for additional background information.

4) Divine Principle Introductions to Each Book of the Bible

Many study Bibles include an introduction to each book of the Bible from a historical perspective, and the Divine Principle Study Bible includes a Brief Background Summary of such information. However, an alternative approach was considered - that being to preface each or some selected

133) <https://en.wikipedia.org/>.

books with an introduction from the perspective of the Divine Principle, rather than traditional scholarship.

This might appear to be an attractive alternative from a Unificationist point of view. Such an introduction could point out the providential purpose and meaning of the content of a book in the Bible; something that traditional scholarship cannot do. However, critical evaluation of this idea raised some concerns.

To a friendly reader who is neutral or respectful of the Unificationist culture and beliefs, such an introduction may be a welcome addition. However, the Divine Principle Study Bible is partially aimed at an audience which is neither friendly nor respectful of Unificationism. Such targeted readers are only comfortable within their own primary source of truth, the Holy Bible. If they felt comfortable or appreciative of such a preface to their readings, then they may be candidates for reading the *Exposition of the Divine Principle* directly. The Divine Principle Study Bible might be of secondary value to such people.

Pursuant to this line of thought, it appeared to be more appropriate to let the Bible initially speak for itself about the Principle perspective, as much as possible, and then let “Introducing the Divine Principle,” included in the back of the Study Bible, offer them a more complete introductory overview of the Principle perspective. It is the explicit hope of this researcher that many readers may come to respect the Principle perspective sufficiently after utilizing and/or reading the Study Bible that they may want to read the Exposition book itself, and learn even more. Thus, it was judged best not to

include such a Divine Principle Introduction to each book of the Study Bible.

5) Referring readers to the Divine Principle

(1) Footnote Referrals

A small number of footnote commentaries in the Divine Principle Study Bible explicitly mention that further insight can be gained into the meaning of a theme or passage by reading about it in the full text of the Divine Principle. This was not strongly emphasized and not expected to elicit a response. Rather, it was intended as a gentle suggestion to readers who have likely not yet changed their mind about Rev. Moon and the Principle as truth or falsehood. An example from the Divine Principle Study Bible is shown above.

finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of

²⁷ See 1Cor 13:9-12. Great insight into this statement can be obtained by a reading of the full text of the *Divine Principle*, cf. "Returning Resurrection."

²⁸ Here again "cloud" is used to refer to a group of people. The full text of the *Divine Principle* speaks at great length to the topic of Jesus' expected return "on the clouds". See Dan 7:13; Mt 24:30; 26:64; Rev 1:7.; *Divine Principle* cf. "The Second Advent."

(2) Parallels Chart Referral

A chart of the Parallels of History, reconstructed from the *Exposition of the Divine Principle* book, offered another opportunity to refer readers to the Divine Principle directly for added understanding and explanation. However, a chart of the Parallels of History is far from self-explanatory, and proper explanation cannot be offered within a Study Bible such as this one. Therefore, it was judged appropriate to show the chart, and then caption it to suggest that readers survey the brief introduction to the Divine Principle included in the back of the Study Bible, but preferably read the entire explanation of the Parallels of History as explained in the full text of the *Exposition of the Divine Principle* book.

(3) Topical Index Referrals

The third referral to the Divine Principle is given in the Topical Index, where key topics of concern from a Principle perspective are listed. Here the reader will find 14 explicit references to the *Exposition of the Divine Principle* book, with page numbers for each of the 14 references. These are associated with Bible passages which would appear to contradict, or be contrary to, the view being advocated by the Divine Principle.

This, then, would be a stronger and more explicit referral to the reader to actually consider investigating the Divine Principle directly to evaluate the

arguments that it is making about scripture. For some Christian readers, this may elicit an actual response. An example from the Topical Index follows:

29. To simply believe is insufficient

Jn 14:12; Rom 2:6; Php 1:29; Heb 10:24; Ja 2:14-26; Rev 2:5, 23, 26; 3:2
[Jn 1:12; 3:16; 6:29; Rom 3:22; 4:11; 10:9; 1Cor 1:21; Gal 3:22 – **EDP pp. 112-114**]

30. The meaning of “clouds”

Micah 5:2; Dan 7:13-14; Lk 17:20; Jn 3:13; Heb 12:1; Jude 1:14; Rev 12:5
[Mt 24:30; Acts 1:11; 1Thes 4:16 – **EDP pp. 393-395**]

31. Man’s physical and spiritual natures

1Cor 15:42-44; Ecc 12:7; Lk 16:19-31; Rom 7:14-24; 2Cor 12:3; Rev 3:1

32. Resurrection of the spirit

Ecc 12:7; Lk 9:60; 16:19-31; Jn 5:24; 11:25-26; Rom 8:6; 1In 3:14; Rev 3:1

(4) Introducing the Divine Principle Referral

The fourth referral to the Divine Principle is part of the brief introduction to the Divine Principle included at the end of the Study Bible. Here the reader will find a bite-sized expression of the Principle that is tuned to his or her Christian ear. It is hoped and expected that some Christian readers may have gained sufficient respect for the Principle perspective throughout the Bible to venture reading this brief summary. If they do, they will find that it puts it all together in an amazing and comprehensive package which is even more impressive than what they found previously in their reading of the Study Bible footnotes and commentaries.

(5) Conclusion Referral

The fifth referral to the Divine Principle would be the explicit challenge to the reader at the end of “Introducing the Divine Principle,” directing him

or her to read the *Exposition of the Divine Principle* if they are serious about God's truth and salvation. This excerpt is shown below:

Principle, the teaching of Rev. Sun Myung Moon. This introduction is the author's own personal expression of *The Divine Principle*; not an official expression.

Many topics and points were completely left out, as well as pages of background and elaboration. But, if you study this brief introduction two or three times and begin to see the Divine finger of God within it, then study the *Divine Principle* more deeply. Read the full text of the *Exposition of the Divine Principle*. New wine always requires new wine skins. It is our own responsibility to prepare our hearts and minds so that God can speak freely and openly to us.

The *Divine Principle* is not traditional doctrine. But let us not forget that the truth of God, as Jesus expressed it 2,000 years ago, was not considered traditional or orthodox, either, in his

At this point, if the reader has not yet been neutralized in their apprehensions about Rev. Moon's teachings, or even grown to respect them to some extent, then at least seeds will have been sown. However, it is hoped that some readers will take this last challenge to heart and secure a copy of the Exposition book, or some other version of the Principle, and read it. The important thing to keep in mind is that quantity is not necessarily the goal, in terms of how many readers may get to this point. What I believe is far more important is that what Rev. Moon needs most at this time in the providence is "John", meaning John the Baptist, or "Paul", if you will.

The first thing the resurrected Jesus did after trying to rally and inspire his disciples, was to find Saul who was known also as Paul.¹³⁴⁾ Rev. Moon

134) Acts 9.3.

needs a new “Paul” today. Where is he or she? One never knows what will lead to the calling of a new “Paul”. Perhaps it will be a shy Japanese lady serving a significant Christian leader in her Tribal Messiah area. Perhaps it will be a Christian minister who finally comes to an ACLC event after being invited dozens of times before. Perhaps it will be someone who quietly opens up to the value of the Principle by reading the Divine Principle Study Bible which was referred to him by someone in his congregation. One never knows. Many vehicles are needed through which spirit world can work in the minds and hearts of Christians. The Divine Principle Study Bible has been created as one such vehicle.

6) Comparisons of treatment in three Bibles

Let us now turn our attention from how the Divine Principle Study Bible refers readers to the Exposition of the Divine Principle, to how the Study Bible treats footnoting compared with two other traditional Study Bibles. Many, if not most, printings of the King James Bible contain no cross references, nor footnotes, nor commentary of any kind. This may be due, in part, to the extensive wholesale distribution of the King James Bible by such organizations as the American Bible Society, Gideons International, Bible League, and some twenty-three other national and international

groups whose mission is to spread the Gospel of Jesus Christ.¹³⁵⁾ The Bibles they distribute are lowest cost, basic reading Bibles, without extras such as cross references, concordances, footnotes, etc.

However, there are also many study Bibles in print of the King James version. Such study Bibles often do feature these and other resources and study helps. For the sake of comparison, we will introduce a single-verse sampling from other traditional publications, together with the same passage(s) as explained in the Divine Principle Study Bible. From this simple comparison we will easily see how the treatment of the Holy Scriptures in the Divine Principle Study Bible differs from their treatment in traditional Bibles.

In the first comparison, we will be looking at the commentary as featured in the Divine Principle Study Bible in contrast to the treatment of the same verse(s) in two traditional King James Bibles. We will see a vast difference, of course, in the perspective taken of the selected verse(s).

In the second comparison, we will be looking at the citations of related verses given in each Bible. We will again see a great difference between not only the selection of the citations, but also the purpose of the selection of the citations, and the number of citations used.

135) Bible Foundation. <http://www.bf.org/bsociety.htm> (accessed 1-10-2016).

In the final comparison, we will see the Divine Principle Study Bible referring its readers to the Divine Principle for a reading of the full text for greater understanding.

(1) Comparison #1

The first example (right) is taken from the Divine Principle Study Bible, showing the treatment of Mark 14:34-36. Notice the footnoting and commentary. Note how this compares with the other popular King James versions shown on the following pages.

Mark 14: 34-36 from the Thompson Chain Reference Bible (below):

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, **My soul is exceedingly sorrowful unto death**²⁷: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee; **take away this cup from me: nevertheless not what I will, but what thou wilt**²⁸.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and

²⁷ If the crucifixion were God's original plan for Jesus' life and ministry, he would have no reason to be "sorrowful".

²⁸ Many heroes gladly died for a good cause. Jesus is not less than these. It is a mistake to believe that Jesus was afraid to die. The son of God came originally to establish God's Kingdom of Heaven on earth, within which would be contained all salvation. Jesus knew that the Kingdom was not going to be established until his future return, due to his rejection, and that his sacrifice on the cross would give man spiritual salvation of forgiveness only, but not physical salvation.

disciples went ne into the city, he had said unto hey made ready	sem'a-nē: and he saith to his disciples, Sit ye here, while I shall pray. 33 And he taketh with him Pē'tēr and Jāmes and Jōhn, and began to be sore amazed, and to be very heavy;	Mt.26.36; Lu.22.39; [Jn.18.1. 1408, 4371 Gethsemane. 1003 Prayerfulness. 279 Companionship [Desired. 4170 Inner Circle. 2746 Peter. 1842 James, Lu.5.10. 1902 John, Jn.19.26. 3490 Man of Sorrows. 721 Christ's Humanity. 3489 Christ's Sufferings. 3785 Watchfulness (2). 296 Retirement. 2835, 4141 Christ's Prayers. 2831 Prayer (15). 1706 Christ's Hour. p.p.Mt.26.39; [Jn.12.27.. p.p.Ro.8.15;Ga.4.6. 3809 Omnipotence,Lu.1.37.. 1216 Trust (3). 495 Cup of Suffering. 3234 Submission (2). 3506 Resignation, Jn.18.11.. 3507 God's Will. 3797 Human Weakness.
the evening he the twelve. hey sat and did d, Verily I say e of you which ne shall betray	34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.	
began to be sor- say unto him one I? and another	36 And he said, Āb'bá, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.	
swered and said is one of the ippeth with me	37 And he cometh, and find- eth them sleeping, and saith unto Pē'tēr, Símon, sleepest thou? couldst not thou watch one hour?	
of man indeed written of him: t man by whom an is betrayed! r that man if he	38 Watch ye and pray, lest	The Failure of Human Sympathy 3785 Watchfulness (2). 3817 P...

Mark 14:34-36 from the Kirkbride Bible (below):

se, The guest- passover	32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. 33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;	32 to ver. 42, Mt. 26.	scriptures m 50 And they 51 And ther young man, about his na men laid hol 52 And he le from them n 53 ¶ And th high priest: sembled all elders and t 54 And Pet even into th and he sat wi ed himself a 55 And the Council soug sus to put none.
ge upper l: there	34 And saith unto them, My soul is ex- ceeding sorrowful unto death: tarry ye here, and watch.	Lk. 22. 53 54; to ver. 65, Mt. 26. 57-68; Jn. 18. 12-15, 19-24; ver. 65, 61-64, Lk. 22. 63-65, 67-69. 35 Jn. 12. 27 & 13. 1. Jn. 18. 54 18, 25. 36 Ro. 8. 15.	
orth, and s he had de ready	35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.		
eth with	36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.		
at, Jesus e of you tray me. wful, and it I? and	37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch		

Comparing these three treatments of the same verse of scripture, we see that the Divine Principle Study Bible points out the lack of the need for Jesus' sorrow if the crucifixion were God's plan for Jesus. In addition, the commentary explains why Jesus was not afraid to die, yet why he prayed as he did, not wanting to give up the unspoken aspects of his mission by going to the cross. It also explains that spiritual salvation, alone, would be the unfortunate and incomplete consequence of Jesus' untimely death on the cross, which was part of Jesus' deepest regret.

In contrast, the Thompson's Chain Reference Bible cites chains of verses on topics related to these same passages. These topics include "Man of Sorrows", "Christ's Humanity", "Christ's Sufferings", "Watchfulness", "Retirement", "Christ's Prayers", "Prayer", "Christ's Hour", "Omnipotence", "Trust", "Cup of Suffering", "Submission", "Resignation", and "God's Will".¹³⁶⁾ This research could be valuable to some, but we can see that there is no idea of what is providentially important in the scriptures. There is a comprehensive and vast compilation of related verses on every topic which could be conceivably suggested by the text. There is no overall direction or providential meaning to it. If the color red were mentioned, then one would expect a chain of passages which relate in some way to the color red. For what purpose, we don't know. The editor of the Thompson Bible also would not know, nor even care. Any purpose for the references, or chains, is left to the reader to create or apply to the data. It could be viewed as data collection without a pre-defined purpose.

136) *Thompson's Chain Reference Bible.*

In the Kirkbride Bible, we see the citation of several related passages, including Jn 12:27; 13:1 and Rom 8:15.¹³⁷⁾ This Bible typically refers its readers to relevant verses in a more general sense than does the Thompson Bible.

In both cases, with the Thompson Bible and the Kirkbride Bible, there is a total absence of the Providential meaning and direction which would become evident in these selected passages according to the Divine Principle viewpoint.

(2) Comparison #2

For the second comparison, we will look at Matthew 3:10 in each of the three Bibles, to look at the specific verses which are cited in each. Below are images showing how Matthew 3:10 is treated in each Bible:

The example below is taken from the Divine Principle Study Bible. Notice the footnoting and commentary and the reference to the Topical Index. Note how this compares with the other King James versions also shown below.

¹³⁷ *The Kirkbride Bible*, (B.B. Kirkbride Bible Co. 1957).

yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the **trees**:⁸ therefore every tree which bringeth not forth good fruit is hewn down, and cast into the **fire**.⁹

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with **fire**:

12:9)

⁸ Here the term "trees" again refers to people, as in the Garden of Eden. (see gen 2:9; Prov 11:30; 13:12; Mt 12:33; Jn 15:4-6; Rom 11:17-18; Jude 1:12 **see Topical Index #5**)

⁹ Here the term "fire" refers to God's word and not literal flames of fire. (see Jer 23:29; Jn 12:48; II Pet 3:7; II Thess 2:8; Ja 3:6, Rev 19:5 **see Topical Index #37**)

¹⁰ John acknowledges that he already knows Jesus and respects him.

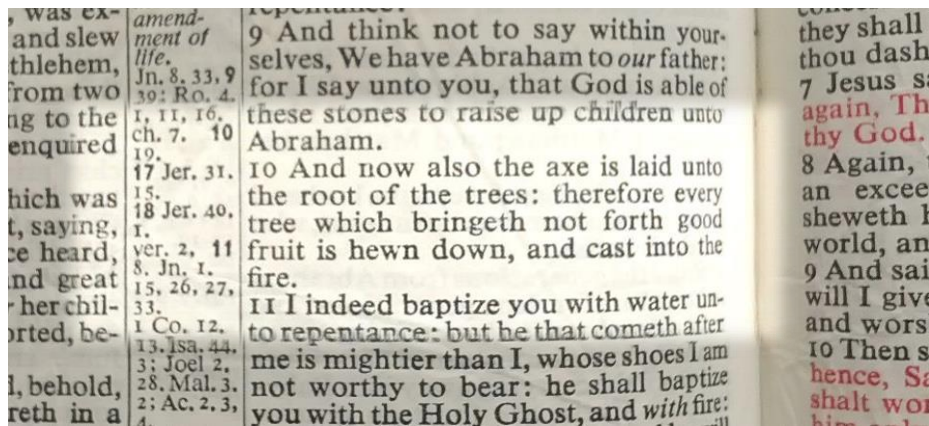
¹¹ This is a clear revelation directly from God to John of the messiahship

Matthew 3:10 from the Divine Principle Study Bible.

Matthew 3:10 from the Thompson Chain Reference Bible (below):

<p>ions, [Lu.23.27.</p> <p>Love.</p> <p>Nazareth</p> <p>pear.</p> <p>), v.22.</p> <p>Lu.2.4.</p> <p>ection.</p> <p>e.</p> <p>ershadow-</p> <p>ing.</p>	<p>1725 Jewish Pride.</p> <p>15 Abraham.</p> <p>3808 God's Power.</p> <p>3810 Divine Ability.</p> <p>New Dispensation</p> <p>3069 End of the Wicked.</p> <p>1340 Unfruitfulness, [ch.13.22.</p> <p>3665 Trees (2).</p> <p>760 John's Baptism.</p> <p>2706 Repentance (1).</p> <p>1716 Humility (3).</p> <p>4215 Unworthiness Felt, [ch.8.8.</p> <p>716 Preëminence of</p>	<p>yourselves, we have A brā-hām to <i>our</i> father: for I say unto you, that God is able of these stones to raise up children unto Ā'brā-hām.</p> <p>10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.</p> <p>11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Hō'ly Ghōst.</p>	<p>be the Son of down: for it give his ange ing thee: an they shall b at any time against a sto 7 Jē'sus sa written aga tempt the L 8 Again, tl up into a mountain, a the kingdo the glory o 9 And sa</p>
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Matthew 3:10 from the Kirkbride Bible (below):



The citations in the other two traditional King James Study Bibles are very different from the citations included in the Divine Principle Study Bible. The Divine Principle Study Bible cites: Gen 2:9; Jer 23:29; Jn 12:48; 2Pet 3:7; 2Thess 2:8; James 3:6; and Rev 19:5. The Divine Principle Study Bible cites scripture passages in order to reinforce the providential theme explained in the commentary of the selected footnote. The Topical Index in the Divine Principle Study Bible does even more of this, and the Topical Index is also referenced within the footnote of many citations.

Other traditional Bibles cite only for similarity of content. The Thompson Chain Reference Bible refers readers to three chains of scripture citations. The topics of the chains are: “End of the Wicked”, “Unfruitfulness”, and “Trees”. Under the topic of “End of the Wicked” are listed 9 passages of scripture. Under the topic of “Unfruitfulness” are listed 7 additional passages of scripture. Under the topic of “Trees” are listed 27

sub-topics including 20 different types of species of trees. Under the 27 sub-topics are listed a total of 96 passages of scripture.

The Kirkbride Bible cites only Matthew 7:19 which repeats the same words found in Matthew 3:10.

(3) Comparison #3

For the third comparison, we will look at John 5:19 in each of the three Bibles, to showcase the uniqueness of the referral to the reading of the Divine Principle for further study. Below are images showing how John 5:19 is treated in each Bible:

The first example here is taken from the Divine Principle Study Bible. Notice the explicit referral to the Divine Principle in the footnoting and commentary.

John 5:19 from the Divine Principle
Study Bible:

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.**²⁰

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the

²⁰ In the full text of the *Divine Principle*, it is explained that there are striking similarities between Jesus' life course and the courses of Jacob and Moses. This verse also shows that there is a clear distinction between Jesus and God the Creator. (see Mt 6:9; 24:36; 26:39; 27:46; Jn 5:26,30; 14:28; 17:21-23; 1Cor 15:27,28; Heb 5:7-9; 1Ti 2:5)

John 5:19 from the Thompson Chain Reference Bible (below):

there was a Jews; and Jē-ru'sā-lēm. arket a pool, the Hē'brew having five great multi- olk, of blind, ting for the r. ent down at to the pool, ater: whoso- er the trou- stepped in whatsoever	and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 19 ¶ Then answered Jē'sus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he do- eth, these also doeth the Son likewise. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.	3913 Christ's Works. 2212 Christ Hated. 701 Christ Divine. 4149 Divinity Chal- lenged , ch.8.53. 3751 Verily, Verily, v.24. 4308 Tree of Christ's Life, [74]. 685 Oneness with the [Father]. 706 Beloved Son. 2027 Knowledge (10). 301 Astonishment.
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John 5:19 from the Kirkbride Bible (below):

st of the o Jeru- nesheep l in the ing five e of im- ithered, water. ertain bled the fter the	ch. 10. 13 33 & 19. 7; Phil. 2. 6. 2 market: or, gate. ver. 30; 19 ch. 8. 28 & 14. 10. ch. 3. 20 35.	broken the sabbath, but said also that God was his Father, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.	<i>The loav</i> 35 He was and ye we joice in hi 36 ¶ But that of Jo Father hat works that the Father 37 And the sent me, h have neith time, nor 38 And ye you: for w
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Comparing these three treatments of the same verse of scripture, we see that the Divine Principle Study Bible uniquely refers its readers to the Divine Principle for added depth of understanding and insight, thus further distinguishing the Divine Principle Study Bible from others in this third category of comparison.

7) Choosing Which Passages to Footnote (and which to not)

In the discussion on “Hermeneutics and Exegesis” (pp. 51-60), it was explained that “candidates” had to be identified from among all the Biblical passages for possible footnoting and commentary, and how the candidate passages would be filtered out and selected. The hermeneutical principles applied in the creation of the Divine Principle Study Bible were outlined.

Let us explore, in more detail, how passages were judged to be candidates for footnoting and commentary. There were several criteria. First, if a Bible passage was referenced in the *Exposition of the Divine Principle*, it was considered a candidate. Secondly, if a passage was referenced in McCarthy’s book, *The Blood-Stained Voice*, it was also considered as a candidate. Thirdly, if a passage was cited in the Bible pamphlet “What the Bible Says,” it was considered a candidate. And, if a passage appeared to be aligned with the Principle perspective in some way, as evaluated during an exhaustive survey of each verse of the Bible conducted especially for this

project, then it was also considered a candidate. Finally, if a passage was judged to be viewed or considered contrary to the Divine Principle perspective, it was considered a candidate with proper explanation of how such a controversy should be resolved through the Principle perspective.

As the list of candidate scripture passages took form in this way, it became evident that an explanation of the Principle perspective toward some of these passages could be problematic to a skeptical Christian reader. Without the benefit of having read and studied the Divine Principle itself, a skeptical Christian reader would have only the Bible to rely on in evaluating the footnoted commentaries. This required careful consideration.

While the desire and purpose is to reveal the Divine Principle perspective as expressed in the Bible, it is also crucial to maintain credibility in the mind of a skeptical Christian reader. A conservative attitude is best, not stretching the reader too much in their ability to accept a commentary, basing his evaluation of it solely on what he can find in the Bible. Therefore, a filter is needed for the candidate list of scriptures, excluding some as not suitable for footnoting and commentary.

For example, the following three scriptures are referenced in the *Exposition of the Divine Principle*, but were excluded as candidates for footnoting and commentary in the Divine Principle Study Bible, as will be explained. For example, we read:

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. ¹³⁸⁾

The above passage of scripture is referenced in section 5.2 in the First Chapter of the *Exposition of the Divine Principle* on “The Principle of Creation”.¹³⁹⁾ It is explained in the Principle that this scripture passage indicates that there is a growing period for all of creation. (the night between the evening and the morning)

This interpretation may appear to be common sense and comfortable for a Unificationist, or for a reader of the Divine Principle who greatly admires its insights and content. However, this interpretation may be difficult to justify in the mind of a skeptical Christian reader who only knows what the Bible says and is not familiar with, nor respectful of, the Divine Principle. He may easily feel that we are taking too much license with the Holy Scriptures and adding meaning without justification.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things so ever he doeth, these also doeth the Son likewise.¹⁴⁰⁾

The above passage of scripture is referenced in the section in the *Exposition of the Divine Principle* on “Moses and Jesus in the Providence of Restoration”, and in two additional sections of the Principle.¹⁴¹⁾ It is

138) Gen. 1.5-9.

139) *Exposition*, 41.

140) Jn. 5.19.

141) *Exposition*, 226, 264, 267.

explained that this passage indicates to us that Moses' course was the model course for Jesus' course, and that Jesus received insight from Moses' course on what he should or must do in his own ministry.

Again, this interpretation may be comfortable for a Unificationist, or for a reader of the Principle who admires its insights and content. However, this interpretation may be very difficult to justify in the mind of a skeptical Christian reader.

The Principle perspective concerning this verse implies several potentially difficult concepts for a skeptical Christian to accept, based on his understanding of the Bible alone. First of all, it implies that Jesus, by himself, does not know what he should or should not do. He needs to learn from Moses. This can be very difficult for many Christian people to accept. Also, it implies that Jesus, who is commonly viewed as being God by many Christians, is subservient to some higher order of rule or wisdom. Again, this might be very hard for a skeptical Christian reader to accept. In conclusion, while this passage would normally be overlooked in the footnoting and commentary of the Divine Principle Study Bible for the above reasons, in fact since this particular passage of scripture is somewhat significant and prominent both within the Bible and the Principle, it was decided to lightly footnote it as cited in the previous section on page 138.

And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.¹⁴²⁾

While the above passage may be familiar to many traditional Christians as foretelling the “end times”, and even acceptable to them within their own context of faith in Jesus, it could easily be taken otherwise by a skeptical reader of the Divine Principle Study Bible. If this passage of scripture were footnoted, it might not only point to the second coming of Christ, but might also be taken to imply that Rev. Moon is therefore the new Messiah since Jesus has not returned yet, in person.

Considering a skeptical reader of the Study Bible and our heart-felt desire to win his trust and respect, this passage was judged as not appropriate for footnoting and commentary. Again, a somewhat conservative approach to commentary seemed most appropriate in order to accomplish the stated purpose of the Study Bible and produce the desired outcomes.

After filtering out the unsuited candidates, the remaining candidate passages, as determined above, were footnoted with appropriate commentary.

However, to augment research of the Bible in search of suitable candidate passages, other secondary resources were also utilized. One of the reasons Rev. McCarthy’s work provided a valuable secondary resource for the Study Bible project was that he approached the Bible from the opposite direction. While this project primarily gleaned the Bible text from the

142 Mt. 24.6.

viewpoint of “How might each passage reflect the Principle perspective?” Rev. McCarthy was looking at the Bible from an entirely different, strategic viewpoint, which could be described as: “What passage of the Bible can I find which speaks to this aspect of the Divine Principle teaching?” Thus, Rev. McCarthy’s collection of Biblical references differed somewhat from those gleaned through a direct survey of the Bible. Rev. McCarthy saw some passages of scripture that may have gone unnoticed through only a direct Bible survey. Thus, Rev. McCarthy’s book served as a primary source of references for the creation of this project.

5. Supplemental Material

1) Parallels of History Chart

The Divine Principle Study Bible would not be complete without a chart showing the Parallels of History, the meaning of which is explained at great length in the Divine Principle. As the old adage goes, “a picture is worth a thousand words”; the chart of the Parallels of History conveys the contents of entire chapters of the Divine Principle in one simple graph. The organization of the data on the graph is striking and consequential. It

conveys to the viewer a snapshot of evidence that God's hand can be seen working in Biblical history in a way that has not been previously noticed.

Indeed, many Unificationists have testified that they first were moved to accept the Divine Principle teaching and realize that Rev. and Mrs. Moon are the True Parents of mankind because of the Parallels of History and the chart. Thus, the chart is included in the Divine Principle Study Bible.

However, explanation of that chart is virtually impossible within the context of such a Study Bible. In fact, the entire second part of the Divine Principle is devoted to explaining it. A few words or paragraphs cannot explain the meaning or value of the chart and what it represents. Thus, an appropriate caption for the Parallels of History chart was crafted to simply refer the reader to study the Divine Principle for an explanation of its meaning and contents.

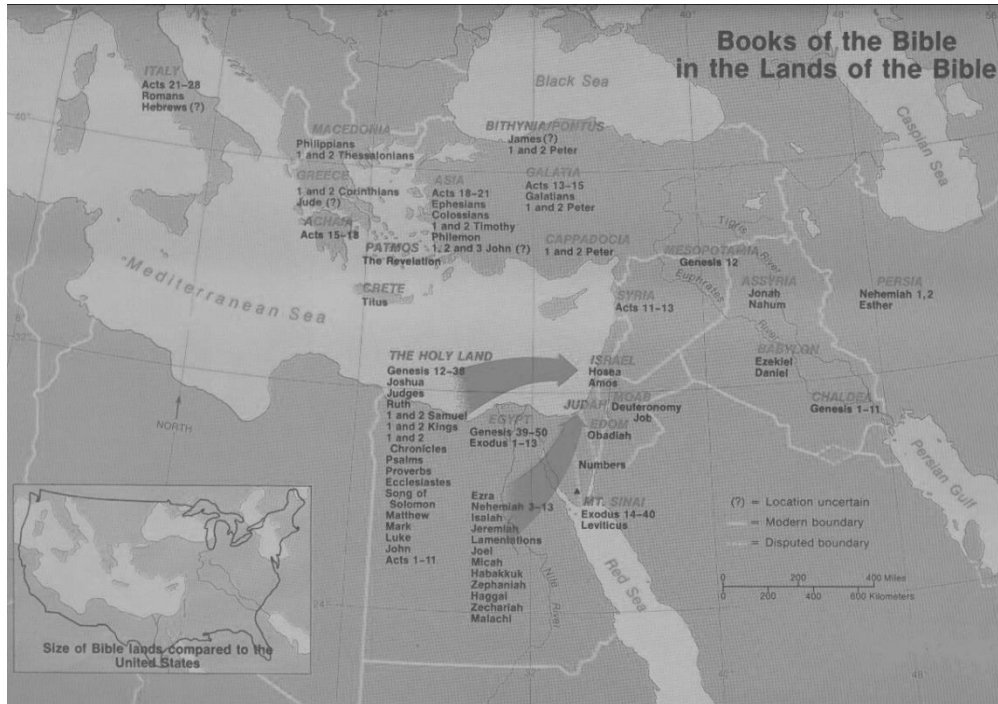
2) Biblical Maps

Biblical maps are an appropriate and helpful inclusion in any study Bible. Fortunately, high quality Biblical maps are available in the public domain and not subject to copyright laws or other restrictions in terms of use.¹⁴³⁾ Several of these maps were included in the Divine Principle Study Bible as visual aids and sources of additional background information for

143) "Bible Maps." Bibles - Bible Downloads - Bible Resources
<http://www.biblesnet.com/bibles.html>. (accessed 5-5-2015).

the reader. The maps can also help the reader to better visualize the events of Biblical history, in terms of relative location, etc.

An example of one such map is shown below:



3) The Question of a Concordance

A concordance is a search tool for Bible study and research. In paper form, it is a compilation of many or most instances of specific words or

related phrases within the body of the Bible text. Until recently, all concordances were in print, and they required an enormous amount of work to compile. It is common, and even expected, that a Study Bible would include a concordance to facilitate “study” of the contents of the Bible as a whole, and/or of each book. In the process of creating the Divine Principle Study Bible, the question of whether or not to include a concordance needed to be addressed.

Initially, it might be assumed that a Study Bible should include a simple concordance, as per tradition. However, applying logic and psychology to this assumption seemed to lead to a deeper wisdom. Popular concordances, such as Strong’s Concordance,¹⁴⁴⁾ are massive and exhaustive in their content and research. Certainly, the Divine Principle Study Bible could not, and does not, include such an exhaustive concordance.

Alternately, a simple, much shorter concordance of a few hundred entries, was considered for inclusion. However, this begged the question: “Why would one include such a simple, short concordance in a Study Bible?” The answer might be: “to give the appearance and impression of being a legitimate Study Bible.” However, this would not be sincere and logical, at all.

Upon deeper reflection, it became clear that a Christian reader of the Divine Principle Study Bible would likely be unimpressed and unsatisfied with a simple, short concordance when they are already basing their faith on

144) Bible Study Tools website: Strong’s Exhaustive Concordance.
<http://www.biblestudytools.com/concordances/strongs-exhaustive-concordance/> (accessed 9-12-2015).

the Holy Bible and no doubt already have one or more Bibles with sophisticated concordances, or even Strong's exhaustive concordance, at their disposal. Strong's Concordance, for example, features more than 100,000 scriptural references indexed in multiple ways. A simple, short concordance of a few hundred scriptures might therefore be viewed as a liability more than an asset in such a new Study Bible.

In addition, contemporary digital technology is ideally suited to the task of searching text. The computer is perfect for instantly producing customized listings of any kind when searching for words, phrases, etc. Thus, we now have a plethora of digital search engines at our disposal. There are digital Bible programs and concordances for desktop computers, laptop computers, tablets, and even cell phones. You can even search "on-line" if you don't have such a program in your device or gadget. The results are instant, and comprehensive. Plus, a digital search engine, unlike a paper concordance, weighs nothing and takes up no physical space.

Obviously, even if the Divine Principle Study Bible were to include a simple, short concordance of its own, a Christian reader would very likely utilize a more thorough concordance in another reference book or Bible, or better yet, a digital concordance or search engine, in conjunction with their reading of the Study Bible. Thus, rather than include a simple concordance which would likely not elicit the respect of its readers anyway, it was judged wiser to dispense with a printed concordance and instead include a simple explanation for why such a concordance was omitted. Hopefully, such an

explanation will be viewed as more respectable and acceptable to a modern reader than the inclusion of a short concordance.

As an alternative, the Study Bible includes a page of suggested sources for digital concordances which can be utilized by the reader. The suggested sources offer information on downloadable concordance programs, online concordances, and apps for cell phones and tablets.

The Topical Index, previously discussed, also serves as a sort of alternative, and as a much more useful and appropriate addition.

4) Introducing the Divine Principle

Because scriptural footnotes and commentary on Bible passages cannot, by themselves, convey the full systematic substance of the Divine Principle perspective, then the Divine Principle Study Bible begs for more helpful content to connect the reader with the Principle. A quick survey of the many current expressions of the Divine Principle unfortunately reveals few, if any, concise expressions that would be suited to this project. What was needed was an expression of the entire Principle, from the Principle of Creation through to the Second Coming, which could be read in no more than one hour. It should also be expressed in such a manner as to be sensitive to the mindset of a Christian reader and his or her major areas of interest, as well as sensitive to any major barriers and concerns.

Fortunately, as mentioned before, I produced just such a brief, but comprehensive, introduction to the Divine Principle during my mission work in the early 1980's. It was first written from inspiration and prayer, and later recorded onto audio cassette tapes which proved quite popular among college students at the time. It was subsequently slightly revised and distributed on CD's. Since it existed in digital format, it was then placed on a national website, as well as on my personal educational website. Finally, it was transcribed and published as a booklet on Amazon.com under the title: "Introducing the Divine Principle".¹⁴⁵⁾

With the launching of this Divine Principle Study Bible project, it seemed to find yet another use. It seemed perfectly suited as a reference piece to be included at the end of the Divine Principle Study Bible. While modifications and revisions were sometimes appropriate, it almost seemed to be designed from its inception for this project. Thus, it was included at the end with a conclusion explicitly encouraging the reader to explore the full text of the *Exposition of the Divine Principle* in order to confirm and expand on the insights which they discovered in their reading of the Study Bible as being inspired of, and revealed by, God.

In terms of creating a new and more effective educational tool, the process of creating the Study Bible has revealed multiple educational enhancements and strategies to open Christian minds and hearts. For example, the Study Bible takes an objective look at some shortcomings within the *Exposition of the Divine Principle* book, such as use of only a

145) *Introducing the Divine Principle*.

sampling of relevant scriptural passages for various issues, and effectively addresses this issue through additional, more comprehensive scriptural data. The Study Bible also makes use of Biblical context to enhance the understanding of the Principle perspective as expressed in the concept of the “hermeneutical circle”. In addition, apprehension and fear on the part of both Christians and Unificationists related to the unknown of each other’s world, was addressed and greatly reduced through blending both worlds within the context of the Bible. With the explanatory footnoting in the Divine Principle Study Bible, as well as the brief introduction to the Divine Principle, enhanced consistency of the Biblical narratives is revealed to open-minded Christian readers.

CONCLUSION

The process of researching, developing and creating the first Divine Principle Study Bible has made possible a number of important discoveries which promise to accelerate and enhance the development of Cheon IL Guk in the coming decades. The development of worldwide Cheon IL Guk requires the unification of people, families, clans, societies, nations, religions, philosophies and cultures. Thus, the unification of world Christianity, based upon the Divine Principle perspective, has long been a major focus of Rev. Moon’s ministry and will continue to be for many years

to come. He always proclaimed the critical importance of uniting Christianity.

Conferences and discussion groups of various theologians and clergy were sponsored in an effort to facilitate the process of such unification. Scholarly books were written, analyzing Unification Theology and comparing it with traditional theological perspectives. However, no one endeavored to overlay the Holy Bible itself with the Divine Principle perspective, for the benefit of both scholars and lay Christians alike. The task was thought to be “too difficult”.

In perspective, however, such a project seemed ideally suited to the students and alumni of the graduate schools and seminaries which Rev. Moon established within the Unification movement. Therefore, as one such student and alumni myself, I felt called to undertake this work as a Doctoral Dissertation project of the Cheongshim Graduate School of Theology, beginning in 2014.

In Part I of this Thesis, we discussed various important theoretical considerations in the creation of the Divine Principle Study Bible. For example, it was initially thought that the Divine Principle Study Bible would simply provide an increased body of data, i.e., more Principle-related citations of scripture within the Biblical narratives. Certainly, this would be a valuable contribution to the providence of God, and anticipated increased data was certainly produced. However, to our surprise, the process of researching, developing and creating the Divine Principle Study Bible

opened up new avenues of learning which will be key to the expansion and development of Cheon IL Guk.

The Study Bible project revealed and brought together numerous methodologies that can enhance mutual learning and appreciation on the part of both Christian and Unificationist readers alike. The cross-referrals between the Divine Principle Study Bible and the *Exposition of the Divine Principle* within the Topical Index created a unique and powerful tool for learning for both audiences. Also, careful crafting of the language within the footnote commentaries of the Study Bible resulted in many explanations of scripture which sensitively convey the new Divine Principle paradigm in such a way that Christian readers can relate to it and understand it, within the context of their own scriptures. The networking of significantly more citations of scripture than are referenced in either the *Exposition of the Divine Principle* or in any other existing publication, resulted in a much-needed tool to help foster ecumenical dialogue. By choosing to strictly limit the Study Bible to explaining the Principle perspective as expressed within the Exposition book, resisting the temptation to infuse it with significant amounts of extra-textual commentary and scholarship, the striking simplicity of the Principle perspective could be beautifully revealed against the complex background of the Biblical narratives. Only by overlaying the Bible with the Principle perspective could such a contrast and comparison become apparent in such a dramatic way. And, the prioritization of data within the Bible through application of the filter of the Principle perspective uniquely showcased the Biblical focal points of the Providence of Restoration,

according to the Principle. Finally, it was discovered that the great power of context, i.e., the Principle seen within the context of the Bible, itself, could greatly enhance the ability of the reader to perceive the heart of God and Jesus, and also to understand and appreciate not only the Principle, but also the life and ministry of Rev. Moon and how it compared with Jesus' own life and ministry. All of these, and more, were discovered to be great improvements over the Principle and the Bible existing separately and independently in distinct volumes.

The development of Cheon IL Guk also promises to be greatly impacted through this project by empowering ACLC ministers and their elders and congregations with a Bible-based explanation of the Principle. This will greatly enhance their already strong tendency to witness to the truth of God, but now with the Divine Principle Study Bible in-hand. In addition, Unificationist pastors and missionaries will find great benefit in the results of this process through expanded understanding of the Bible as the foundation for more effective educational and ecumenical work, both within and outside the Unification movement. The added weight of evidence from increased scriptural data will greatly help prepare both Unificationists and ACLC contacts to resolve apparent controversies in scripture raised by the Principle.

Also, a more academic version of the Divine Principle Study Bible will hopefully become more of a possibility on the foundation of this Thesis; perhaps a Divine Principle Study Bible for Scholars. Such a work might incorporate more relevant historical-critical analysis if it is helpful in the

understanding of the Principle perspective of the Bible, and also much more commentary which might be helpful and useful but not necessarily dependent upon the actual context of the Bible for justification.

In Part II of the Thesis, we turned our focus to the numerous important practical considerations involved in creating the Divine Principle Study Bible. We documented numerous crossroads and steps in the production process, such as those dealing with Bible version availability, print quality, formatting, etc. Concerns had to be addressed and resolved related to the parameters for footnoting, potential sources of data and background information, and how and when to refer readers to deeper and/or direct study of the *Exposition of the Divine Principle*. And, a unique, Principle-related Topical Index needed to be designed and constructed as the very core of the practical usefulness of the Study Bible as a tool for reference and learning. Finally, a brief, summarizing introduction to the overall Divine Principle perspective needed to be found and included as a practical bridge for non-Unificationist readers to hopefully discover the fullness and richness of the Principle, in its entirety.

Looking ahead to the future, it is envisioned that an inspired person may emerge who is technologically capable of transforming this Study Bible into a software program and a tablet/cell phone application, and who feels called by God to do so. It should be based on a digital form of at least one version of the Bible, and hopefully more than one version, for the purpose of textual comparisons. It should certainly be equipped with a digital concordance for searching text. It should include the Topical Index that would conveniently link all the related

passages under each selected topic. It might even feature links between the Bible and a full version of the *Exposition of the Divine Principle*. It could also feature excerpts of speeches given by Rev. Moon, and might even feature some embedded audio speeches or video clips. Who know? The sky's the limit these days.

One's own creativity is the main barrier we all face. It will be exciting to see where this current project may lead in the future, in the hands and hearts of more capable people than I.

In summary, the process of researching, developing and creating the first Divine Principle Study Bible will hopefully open the door to more effective and more successful work in the mission field to build Cheon IL Guk, the culture and nation which God and True Parents have longed for and sacrificed for beyond all human understanding.

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<초록>

“원리강론공부성경”의 창작에 있어서의 고려사항

D. 마이클 헨트릭

참부모학과

청심신학대학원대학교

지도교수: 토마스 셀로버 박사

원리강론의 관점을 편견 없는 기독교인에게 전달할 필요와 통일교인들에게 원리가 성서에서 어떻게 표현되어 있는지를 교육할 필요에 답하기 위해서, 원리강론공부성경을 창작해야 하는 비전이 탄생되었다. 필자는 본 공부성경을 연구하고, 개발하고, 창작하면서 사실적이며 가능성 있는 이점들을 발견했고, 뿐만 아니라 본 과정 속에서 언급되어야만 했던 한계와 다른 고려사항들도 발견했다.

예를 들면, 공부성경은 참고할 수 있는 성경구절과 성서적 상황을 기존의 원리강론에 더 보충해야 함을 필자는 발견하게 되었다. 공부성경은 참부모, 메시아개념, 원리강론 그리고 예수님과 문선명 목사의 생애노정의 상관성 등을 이해하고 그에 대해 감사할 수 있는 독자의 능력도 논한다. 초종교적 대화와 초교파적 활동에 적극적으로 관여하고 있는 통일교 목회자들을 대상으로 한 설문에 다음과 같은 열정적 응답이 있었다. 기독교공동체와 통일교공동체 간에 다리를 세울

수 있는 방법과 수단을 위한 긴급한 필요를 충족하도록 원리강론공부성경은 도울 것이라는 것이다.

하지만, 이러한 내용들도 발견되었다. 원리강론적 관점의 어떤 면들은 성서적 이야기들만으로는 충분히 전달되어질 수 없다는 것이며, 공부성경에 각주를 닦아 있어서 주의 깊은 표현은 기독교 독자들의 관점에서 공부성경의 신뢰를 유지하는데 대단히 중요하다는 것이다. 또한 공부성경을 연구하고 개발하고 창작하는 과정은 다음을 증명했다. 즉, 성서적 이야기들 내의 전략상 중요한 각주와 주석들에서 원리강론의 관점이 전략적으로 추구되었고 드러났듯이, '교회법 내의 교회법(Canon)에 대한 전통적 연구'는 '교회법 내의 원리(Principle)에 대한 새로운 연구'로 변화했다는 것이다.

좀더 실용적인 관점에서, 원리강론공부성경을 연구하고 개발하는 과정을 통해 본 논문은 독자에게 3 가지 유용한 수준을 제공할 수 있는 독특한 주제색인을 창작하게 되었다. 첫째, 중요한 원리강론의 주제와 개념들에 기반한 38 개 범주로 수 많은 각주들을 체계화 하였다. 각 범주는 원리강론에서 발견 되어질 수 있는 것 보다 훨씬 더 많은 포괄적인 성서 구절의 목록을 참고하고 있다. 외견상으로 상반되는 성서구절들도 참조되며, 분명한 논란들에 대한 해결 방법도 제시된다. 둘째, 주제색인은 독자가 더 발전된 공부를 하도록 원리강론의 관련된 부분에 속한 범주들을 참고하게 한다. 셋째, 주제색인은 원리강론을 독자들이 주제색인의 범주로 조직적으로 연관시킬 수 있도록 안내하며, 그 주제색인을 통해 독자는 자신들이 혼독하고 있는 원리강론의 부분을 좀더 잘 이해할 필요가 있는 성서적 배경도 발견할 수 있게 된다.

결국, 이런 실용적 도구는 다음을 포함시키게 되었다. 즉, 이것은 원리강론공부성경의 비통일교 독자에게 도움이 되며, 원리강론공부성경은 전체 원리강론의 간결한 개요의 형태를 가지는데, 이는 독자에게 추가적인 관점을 주기 위함이며, 다양한 요소들을 하나님의 복귀섭리역사라는 좀더 결합된 그림으로 함께 묶기 위해서이다.

본 논문은 원리강론공부성경을 연구하고 개발하고 창작하는 과정의 많은 단계들과 논술되어져야만 했던 많은 고려사항들을 기록하고 있다.