

# United Temple Bulletin

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## Our Master Urges You to Restore Your Spiritual Children Before Receiving Blessings

Master said:

"Some people may not be blessed even in ten years. Some may be blessed within a year. It depends on the conditions you make. Since Adam, Noah and Abraham failed, Jacob was the first who really fulfilled the dispensation of the restoration of the foundation.

"He had 12 sons to start his dispensation. So the number 12 became very significant. But out of 12 sons, 3 were most important because Adam and Noah both had 3 sons. Therefore, out of 12, the number 3 is most important. In a vertical way, 3 sons can also signify Adam, Noah and Abraham. It also signifies Adam, Jesus and the Lord of the Second Advent.

"So without having 3 sons, you can not be a parent. Before my wedding I had to find 3 sons first with their potential mates. My wedding took place first, before I blessed them, but their partners were decided. Therefore, I had 3 sons and 3 daughters-in-law before I was wed. In that way the position of Noah and Adam were restored.

"Why three? These are sons in faith, not direct sons. When my real son, who is in Abel's position, was born, the sons in faith, who are in Cain's position, must bring all the blessings they had received and transfer them to my real son. They must do this very gladly. Otherwise, I would have no right to love my real son. The blessing must come from Cain through Abel.

"Unless you are blessed in marriage and form a family, you can not belong to the Heavenly Tribe. A single individual can not belong to the Heavenly Tribe. To be blessed in marriage you must have 3 restored children to have your own true son. So it is absolutely necessary for you to have 3 spiritual sons and daughters to be restored.

"When you go out to witness, go with the feeling of love in your heart of a father looking for his lost children. Serve them as servants, but with the heart of a father (or a mother). You are going to be their father (or mother). From the bottom of your heart, shed tears, sweat and blood for these people. You must love the people you are helping to restore even more than your own child. Then even Satan must say 'Really you deserve to be blessed'. In this way you will be blessed on a victorious foundation. That was what Jesus failed to do. This is the condition of blessing. To work for this cause is to work for yourself. If you don't fulfill this

condition, you can not enter Heaven. The gate is open to you, but you have no condition to enter.

"Those 3 sons and 3 daughters must love you so much that they feel they would die for you. You must inspire this feeling by YOUR OWN LOVE. This is where Jesus disciples failed."

### The Place of Archaeology in Biblical Interpretation

#### 1. Definition, Description in its Purpose and Approach

- a. Archaeology is a science and progress has been made in the past 75 years. Some believe:

"Archaeology does not claim to be a discipline on its own. It is rather today, a very highly specialized method of supplementary history in the very broadest sense...."

(Miss Kathreen Kenyon)

- (1) A Field Archaeologist is a person who excavates mounds or clears ruins, and functions in one area of archaeology.
- (2) Behind him, other specialists are:  
architects, pottery experts, linguists, artists and numismatics.
- (3) All of the specialists are necessary, for one person can not be an expert in all these fields.

- b. In practice archaeology proceeds along three lines:

\*Recovery of the material remains  
-standing building  
-excavation (very few engage in this process)

\*Description

\*Interpretation: This is the largest phase of any archaeological enterprise. Herein lies one of the greatest problems faced by the Biblical scholar. The mass of archaeological books and articles are worthy of serious attention; but, as in any field, one must read critically in order to discover the valid and discard the invalid. It is necessary that one should approach critically any book which proposes to give interpretations based on archaeological evidence. The following questions should be asked in this area as in any other field of study:

- (1) Does the author have first hand knowledge of the material he is interpreting?
- (2) Is the author controlled by a particular philosophy which will determine his results?
- (3) Is the author qualified by training and experience to be an interpreter of archaeological findings?

\*In using books on archaeology one must determine the authoritativeness of the authors, for lack of technique, lack of first hand knowledge, or controlling presuppositions may render the conclusions INVALID.

## 2. The Development of Archaeology as a Biblical Science

- a. Many of the earlier digs were conducted by treasure-hunters.
- b. In 1890, Sir Flinders Petri dug at Tell el-Hesi in southwestern Palestine. It was the first time that the Stratigraphic Method of Excavation was applied in Palestine.
- c. The greatest advancement in the archaeology of Palestine came between 1920-1940. Two Americans who received honors during this period are:
  - \*C. S. Fisher, professor of archaeology in the American School of Oriental Research in Jerusalem in the 1920's and 1930's.
  - \*W.F. Albright, director of the same school from 1920-1929 and 1933-1936.
- d. The maturing of archaeology has brought about a change in Biblical Interpretational methods. Graf-Wellhausen Hypothesis in the latter 19th century was the most dominant critical opinion in Old Testament scholarship. This theory was founded on two bases:
  - (1) An analysis of the documents of the Pentateuch, popularized by E. Reuss and K.H. Graf
  - (2) A Theory of the Development of Israel's Religion presented by Julius Wellhausen, working on the basis of Wilhelm Vatke's reconstruction of Israel's history along Hegelian Lines.
- e. In recent years the picture has changed considerably so that hardly any Old Testament scholars in the world today give assent to the Graf-Wellhausen Hypothesis without considerable modification. To a great extent this change in attitude is creditable to two causes:
  - (1) The philosophical mood has changed considerably from the optimism of the 19th century.
  - (2) On the ancient Near East more has been learned than was available to the schools of the 19th century.
- f. The application of the results of archaeological research to the Biblical study has resulted in significant changes. Some examples are the different attitudes toward The Law and Prophets as demonstrated by contrasting the older liberal evaluations with the views of more recent researchers.

## 3. The Place of Archaeology in Bible Study

Archaeology has established itself as an invaluable aid to the study of the Bible. But there are some instances in which archaeology is of value and has limitations in Bible study. Three areas have received great lights by archaeology on the Old Testament.

- a. One of the chief uses of archaeology is to provide a picture of the background against which the Bible events took place (The background of Old Testament history).

- i.g.- Archaeology gives information regarding the nations surrounding Israel..
- Archaeology can elucidate the Origin of Israel.
  - Archaeology provides detailed information concerning Canaanite religion...understanding certain rituals and dietary prohibitions among the Israelites.
  - Technical references are clarified such as legal transactions "in the gate" as in the Book of Ruth.
  - Matters of detail are confirmed.
  - The place of obscure persons is made more clear.

b. The Language of the Old Testament

Archaeology is important in the study of Biblical language. The development of the Hebrew language is better understood today than 30 years ago due to the interpretation of Sumerian, Akkadian and Ugaritic Texts.

c. The Canon and Text of the Old Testament

Archaeology has importance for the study of the canon and text of the Bible.

New interest in the field of the Old Testament Text and Canon has come about since 1947 with the discoveries at Qumran. The scrolls from Qumran are the oldest Old Testament scrolls in existence and are, therefore, of obvious value.

d. Limitations of Archaeology in Biblical Study

\*As with other sciences, archaeology has limitations when used in Biblical study because:

- (1) It is largely descriptive and often tentative.
- (2) Archaeology can be used to illuminate Biblical events, but to vouch for or deny the inspiration of the Bible is outside the aim and ability of archaeology.

4. Conclusion

- a. When applied to Biblical literature the aim of archaeology is to fit it into the total context in terms of Time, Geography, and Historical and Cultural settings.
- b. It may truly be said that archaeology confirms the Bible history, for it does show the accuracy of the Biblical Tradition.

(Research work done by James Zink.  
Source: "Restoration Quarterly",  
Vol. 6, No. 2, 1965)

Brief News Reels:

Portland, Oregon

Beginning January 7, 1966, the Portland Chaple will provide a series of detailed and systematic presentations of the Divine Principles. The lectures will be delivered by David L. Bridges. There will be one lecture every Friday at 8:00 P.M. The schedule is as follows:

Part I

- January 7 Introduction and the Principle of Creation
- January 14 The First Advent of the Christ
- January 21 Predestination  
The Fall of Man
- January 28 The Principle of Resurrection
- February 4 The Last Days and the Second Coming
- February 11 Christology and Summary of Part I

Part II

- February 18 Introduction to the Principle of the Restoration Providence and the Restoration Providence From Adam's Family through Abraham's Family.
- February 25 The Restoration Providence after Abraham's Family up to the Present Day.
- March 4 The Time and the Place of the Second Coming

These lectures are based on the material contained in the book Individual Preparation for His Second Coming: Interpretation of the Principle by David S.C. Kim. This book is recommended as a supplement to the lectures.

January 21-23 is the first scheduled "Monthly Training Conference" to be held for the training of the Northwest Area leaders. This meeting will be held for three days each month, being held alternately in Portland, Oregon and Seattle, Washington.

Mr. David Kim, Mr. Lowell Martin and several others from California will attend this conference as visitors.

Our Master and Our Mother's Birthday (Correction)

According to a recent Korean calendar, the 27th of January is our Master and our Mother's birthday. Our Master was born at 1:00 A.M. and our Mother at 4:00 A.M. on the same day.  
(This is a correction of the December 1, 1965 bulletin, which stated that their birthday is January 26th.)