

## How Do You Interpret the Bible?

The existence of many divisions in the Christian world today is partly the result of disagreement over the proper attitude toward the Bible.

I. The traditional Protestant attitude is well summarized in article six of the "Articles of Religion" of the Protestant Episcopal Church:

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

Article seven maintains that

"The Old Testament is not contrary to the New," thus emphasizing the belief that the entire group of canonical books represents the source of the doctrine and practice of the church.

(The Book of Common Prayer, 1892 edition)

II. This traditional position, and the assumptions on which it is based, are widely challenged today- not only by non-Christians but by Christian theologians. The viewpoints of the Liberal school of Christianity are described by Bernard Ramm, a conservative scholar, in his book, Protestant Biblical Interpretation. His observations may be summarized as follows:

1. Modern mentality is to govern our approach to scripture. This means that currently accepted theories, fashions of thought, and ethical standards are to be the criteria by which the Bible is to be judged.

2. Liberals re-define inspiration. This means that the traditional acceptance of the Bible as a message from God is rejected, and in its place is substituted human insight and discovery. The teaching of the Bible can not be accepted by the Christian as revelation from God.

3. The supernatural is redefined. This means that the miracles of the Bible are not accepted as actual occurrences.

4. The concept of evolution is applied to the religion of Israel and thereby to its documents. This means that the documents of the Old Testament are rearranged to fit the evolutionary theory of man's development. The New Testament is subjected to similar treatment.

5. The notion of accommodation has been applied to the Bible. This means, for example, that the doctrine of the atonement is accommodated to current thought forms; therefore, it is not relevant, in its Biblical form, to modern man.

6. The Bible was interpreted historically- with a vengeance. This means that the Bible records are equated with other historical records, and have no uniqueness.

7. Philosophy has had an influence on religious liberalism. This means that the Bible has been interpreted in terms of speculative systems of philosophy, such as the theories of Kant and Hegel.

\*\*It is not difficult to see how completely this liberal school of theology has departed from the orthodox Christian viewpoint as expressed in the Episcopal "Articles of Religion" and other comparable sources. These liberal views have provided the basis for much of the Biblical criticism of the past century, and have shaped the thinking of many of the clergy and laity.

III. In more recent years there has developed a religious movement known as "Neoorthodoxy." It is represented by such prominent theologians as Karl Barth, Emil Brunner, Reinhold Niebuhr, and Rudolph Dultmann. This group found themselves unable to accept the extreme views of liberalism and, at the same time, unwilling to accept the traditional concepts of orthodox Christianity.

They deny the inspiration of the Bible as held by conservative Christians. They equate the Word of God not with the Bible, but the "personal presence" of God in the experience of the believer. They consider the Bible as myths and interpret them accordingly. Creation, atonement, the resurrection, and the Second Coming of Christ all fall into this category. Much is said by this school of thought about reading the Bible Existentially. This means that little regard is paid to the historical or prophetic aspects of the Bible, but only to those aspects that make an immediate impact on the individual's experience. The conservative Bible interpreter also stresses these immediate aspects of the Biblical message, but he does not divorce from the prophetic and historical phases of the Bible.

IV. Now, where do we as saints of the United Faith have a seat when we interpret the Bible according to the Principles? According to Mr. Kim's experiment of teaching a Bible class in Portland, Oregon for three years, all Scriptures in the Old and New Testaments can be expounded and easily explained without any difficulty and conflict with other schools of thought. Further more, inspiring results have come from this method; also many difficult scriptural verses are easily solved which have been stumbling blocks for many famous Bible scholars throughout the world.

When we compare our 10 Articles of our United Faith, which was declared in 1963 with other liberal and orthodox

or neo-orthodox doctrinal statements, you will see easily that we can not put our faith in one of the three theological camps. Some look like orthodox, some liberal, and some neo-orthodox lines. David Kim says that new terms must be coined to make comments or criticism of the scholars on our new method of Bible interpretation. He predicts "Synthetic Interpretation" or "Moonian School of the bible Interpretation" might be a nearly close term.

Whatever the name might be, we have a new insight and method of looking at the Bible and analyzing the Scriptures according to the Principles. Further, David Kim believes that all the existing Bible Commentaries must be revised in the near future, according to this line of new interpretation of the Bible.

All the families should be familiar with the existing three schools of Bible interpretation, because all contacts might be easily classified either in one or the other of these three categories; then proceed to your Bible interpretation according to the Principles, presenting the 10 Articles for discussion for your beginning.

When you compare our 10 Articles of Faith, 1963, of the Unified Faith, no one can say we belong to any one of these three theological camps. A close and comparative study is recommended.

#### News from Salt Lake City, Utah

Minister Eileen Welch plans to end her evangelical work in Salt Lake City within a month. She is concentrating her efforts on reaching more contacts and teaching those who have been contacted in order to turn over to local families who will then be responsible for the city as well as the whole state of Utah. Several study groups have been set up for quite some time. She has been directing them toward a local family autonomous government of our chapel.

She has been working without any financial support from Oregon for several months, and she has had to perform two roles to support the chapel financially and to maintain the work in that area. Besides her preaching and witnessing, she has worked as an Avon saleswoman. Recently she won first prize in a national contest in which 10,000 women from all over the United States participated.

She had been selling Avon products in our new territory for just three months and the president and vice-president of the company congratulated her for her outstanding ability.

She was presented the first prize at an Avon banquet at which she also sang several songs. She entertained the group with her beautiful voice.

The prize she received was a beautiful silver gift which she plans to present to our Master.

She is a good example of a pioneer missionary in our Faith, in both Korea and America. All the money she earns she is using for this work and all honor she receives from the world will glorify our Master and Heavenly Father. Really, she is a good model woman in our United Faith.

In a month she will move to another state to begin work following up on contacts and working in a new territory. She will advance to new fields to spread this New Gospel with her two Sunday school boys, Stephen and Tony. We are so very proud of her and her missionary team.

There is a possibility that Mr. and Mrs. Gaisford and Mr. Dean V. Ambery will take over our work in Salt Lake City when she leaves. Pray for them and their determination.

Greetings from our brother in Ft. Sill, Oklahoma

Mr. Philip Burley recently sent a letter to David Kim, sending his best regards to the Northwest families. Here is a copy of his letter:

Just recently as you have noticed there has been such a great expansion of the Father's Family and such a Uniting Force obviously bring us all together for the great work in America. I am honored and thrilled to write to you for the first time. I was in Korea about one year ago but never dreamed that one year later I would be working with true Korean brothers and sisters in this great restoration work for our Master and Father in Heaven.

Two of my brothers, Joseph Zupancic and Peter Politzki, and I are located in Oklahoma in a center. We are familiar with both groups; one on the West coast with Miss Kim, and one with Co. Pak in Washington, D.C. I have had the wonderful privilege of meeting Miss Kim and many members from the west with whom we do most of our work. Altogether, our spirits are lifted to great heights in doing the work of God.

We don't know too much about your group but are anxious to hear and draw close in the times that are to come. We feel that many people will be coming soon and this tie is really important.

Briefly, we use several methods here for the presentation of our Master's Teachings. As an approach, we may just walk up to someone on the street and begin talking or else make a common base and establish a harmony with someone we've met or work with. To present the Divine Principles, we sometimes give a brief synopsis and invite them home with us then. Surprisingly, most people have been cooperative and interested. Other times, we may hit them with the fullest impact by asking; "Have you heard, Christ is on earth?" However, with the latter the reaction is either positive or negative rather than passive.

When lecturing, we use two approaches, one which we learned from the West Coast and one which we learned from Col. Pak's group. From the West it is given more objectively and fast - although I think it has changed recently. With Col. Pak's presentation we go slow and use much Bible scripture for support. For the more conservatives this has proven to be the best method. Although I sometimes feel that "method" is unimportant just as long as we present the Principles to the best of our ability - they seem to feel our heart but not always hear our words.

So many times my mind and heart swells to the Tune of Our Father's New Song. Words cannot express the great days of fulfillment and how much we look forward to being one with our Father, our Master and brothers and sisters all over the world. Can it all be true? Thank you from my heart for bringing this great Truth of God's to America; soon the world all will know!!!

Love and prayers in His Name  
To you and the family in Oregon

### News from Portland, Oregon

David Bridges witnessed to several friends in his recent trip to Seattle and Spokane.

One woman in particular he was impressed with. She is a family friend living in Spokane. She is very open-minded and has always been interested in mysticism and religion, although she is not committed to any particular religion or denomination.

Our "Tiger Paul" felt she would make a perfect chapel mother in the Spokane area.

Our desire is to quickly re-establish a chapel in Spokane, so we pray our Father will lead David as he witnesses to her.

### News from Corvallis, Oregon

We have a new family in Corvallis. Mr. Kenneth Pope and his mother, Mrs. Mildred Pope. They have a connection in this work with the San Francisco group.

Recently, their names were referred to us. As a result, Kenneth met Mr. David Kim in Eugene, and also he and his mother attended our regular meeting at the Portland Chapel last week.

Our plan is to set up a chapel in Corvallis this year. Corvallis is a college town and many young men and women are studying from all over the United States. It is a very important location for our evangelization work.

David Bridges shall be responsible for this college town evangelism. We hope Kenneth and his mother may cooperate in our endeavors.

We all enjoyed their visit to our Portland chapel very much. We hope they will come often to visit us and study with us in our chapel.

### News from Great Falls, Montana

Right after our Third Forty Day Campaign began, two evangelists, David Bridges and Vernon Pearson moved on to Idaho and Montana. They were together through Boise, Idaho. They had a wonderful fellowship and in high spirits as they prayed together planning and discussing their plan to use in order to get new converts in both states. After they stayed in Boise, David Bridges proceeded on to Great Falls, and Vernon Pearson stayed in Boise.

David is assigned to work for two weeks in Great Falls as his first attempt to work for our Master. He is experiencing many things he had not planned on, such as spiritual disturbances, financial difficulties, rejection from his contact, and other experiences as well. But, he reports that any of his problems are less than our pioneer workers, such as Paul had in Jesus' day.

He is in high spirits and strong determination. He has a part time job to maintain his daily physical needs, such as food, shelter, etc.

Let us pray that he will accomplish his mission. Only our prayers will make it smooth-going and easy to witness. Anyone who is on the front-line is isolated spiritually and is apt to be weakened and easily cut off from the spiritual tie and connections among ourselves. The give and take principle is very necessary so let us remember David in our prayers.

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