

- 32) Charles Moor, (Ed.) *The Chinese Mind*, University of Hawaii Press
- 33) Theophile J. Meek, *Hebrew Origins*, Harper Row Publishers
- 34) *哲學事典*, 平凡社
- 35) *聖經*, King James 譯
- 36) 李民樹譯, *明心寶鑑 新釋*, 乙西文化社

SUN MYUNG MOON AND THE UNIFICATION CHURCH

ALVIN SNELLER*

◇ CONTENTS ◇

- Introduction
- Background
- Doctrine
 - Introduction
 - Authority
 - God
 - Creation
 - Man and the Fall
 - Christ and Trinity
 - Resurrection
 - Soteriology
 - The Second Advent
- Training the Laity

INTRODUCTION

“Seven hundred couples married in a mass wedding in Seoul.” “Little Angels sing at anti-communist rallies.” “Concerned parents seek the help of Ted Patrick to rescue their children from the Moonies.” These could be topics of the news media in Korea or the United States. Who are the Moonies? Who is Sun Myung Moon? What do they believe? What should the evangelical Christian know about them in order to witness to them, as well as save his children and the children of his church from their clutches?

* 교수

Sun Myung Moon, founder of the Holy Spirit Association for the Unification of World Christianity (known as the Unification Church) has become a very controversial figure in the religious world. He is a religious dictator who has sought political and economic power to advance his movement. He has been charged with kidnapping and the psychological enslavement of youth. He is opposed by evangelical Christians due to his heretical teachings in the name of Christianity. The church he has started is one of the two best-known Korean cults indigenous to Korea. It has been popular in the United States since 1972, and the church itself claims it had three million followers in 120 countries by 1976. Some outside observers say this figure is much too high¹⁾

Most of the adherents are in their early twenties and live together in religious communities. They are sacrificial, dedicated, servants usually involved in raising funds to support the Unification Church and its' activities, and inviting others to join the group. They usually keep their church identity in the background when approaching the public. They believe deliberate deception is justifiable when dealing with "Satan's children" since Satan deceived and continues to deceive God's children.²⁾

The usual method of conversion used today seems to be a type of thought control in a strictly controlled environment. The potential converts are usually found on college campuses, but also in other public places. They are invited to a dinner, then a workshop, then asked to join the group at which time they give all of their possessions to the Church. During the workshop, they are isolated from the real world and told that Satan will try to pull them away from God because they have been called and chosen to build the Kingdom of God. They are warned not to give in to Satan by returning to their families. The indoctrination at the Unification centers includes teaching him to conform to the group's idea of reality and it's identity. Years ago physical coercion was frequently used, and some torture is still used today, but in the past few decades, psychological coercion has been the usual method used. The converts learn to live as a family with Moon as their "father", "master", "true parent", and "messiah." Moon and his helpers arrange all weddings. The Unification Church seems to have been rejected by all Korean and American religious councils and denominations that claim to be Christian.

BACKGROUND

Mr. Moon was born in a farming village in North Korea in 1920. The family was a

1) James Bjornstal, *The Moon Is Not the Son*, (Minneapolis: Dimension Books, 1976) p: 19.

2) *Ibid.*, p.20.

traditional Confucian family until 1930 when it was converted to Presbyterian Christianity. At that time Mr. Moon, age ten, decided to become a great scholar. Also at a young age, he began to ponder the meaning of life, human suffering, and the fallen state of man, which led to a decision to dedicate his life to serving the needs of mankind. After completing his elementary education, he went to Seoul to attend middle school and to Japan to attend high school and college. He studied electrical engineering in college and at the same time studied the Bible on his own.

Moon was always interested in Spiritism, and claims he had a special vision during prayer on Easter morning 1936, at the age of 16. This vision was of Jesus revealing to Moon that he was chosen to work with Jesus in completing the mission He started 2,000 years ago—that of restoring God's Kingdom. He was to be the second Messiah, the completer of man's salvation.

Moon claims to have had other visits from the spirit world and he practices a form of soul travel in which he claims he projects his soul into the spirit realm to see Jesus and other saints. He claims to receive new revelations regularly which help shape his life and theology.

The contents of the *Divine Principle* were developed in the nine years following the first special vision on Easter morning in 1936. Moon then began teaching his basic principles through the Christian church in North Korea and established a following. Soon he became involved in an underground extreme Pentecostal movement which believed a new Messiah would be born in Korea very soon.

Moon claims he had another life-changing experience in 1945. He found himself involved alone in battle against a multitude of Satanic forces in the spirit and physical world. He was victorious over all of heaven and earth causing the entire spirit world to worship him and hail him as victor of the universe and Lord of creation.

At this time he changed his name from Young Myung Moon, meaning shining dragon moon, to Sun Myung Moon, meaning shining Sun and Moon.

1946 found Moon in South Korea for six months in the Israel Monastery established by Paik Moon Kim. Here he learned much of the basis for his theology as set forth in the *Divine Principle*.

After returning to North Korea, Moon organized an individual church in Pyeongyang called the Kang Hei Church, but was soon jailed by the Communists who were persecuting Christians at that time. The Korean Presbyterian Church excommunicated him in 1948 due to his revelations and doctrines.

Moon was arrested by the Communists again in 1948 and released in 1950 when the Communists were forced to withdraw. Moon went to Pusan where he worked as a harbor laborer until 1954 when he went to Seoul and officially founded the Unification Church. His wife left him at this time because she did not approve of his religion or its practices.

There seems to be some question about the number of marriages Moon has had, but apparently it was either three or four. He had one child by his first wife, one by his third (if there were four wives), and eight children by his present wife, Hak Ja Han. Hak Ja was just eighteen years old when she married, and the marriage was called the "marriage of the Lamb." Moon is considered the father of the universe and Hak Ja the mother of the universe. Their children are considered sinless.

Moon was jailed for about three months again in 1955 for draft evasion, and later adultery and promiscuity were added to the charges because of claims about his ritual sex with women in his church which his followers denied. His exfollowers explained that it was necessary to receive Moon's blood to receive salvation, and this was usually done by three periods of sexual intercourse. The moral charges were eventually dropped, however, due to lack of proof.

Moon's theology was written up in a book called *The Divine Principle* in 1957 by Yee Hye Wen. Moon states that it is only part of the truth³⁾ allowing for further new revelations. Moon began developing his business enterprises in 1958 and soon became wealthy. His interests include ginseng tea, titanium products, pharmaceuticals, and air rifles. His prestige in the community increased with his wealth.

His activities during recent years can be summarized as follows:

1958 - organized the Unification church into districts.

1959 - Started the National Training Institute for his evangelists.

1960 - Launched a vigorous anti-communism campaign, which gained the support of South Korean president, Chung Hee Park.

- Published a monthly paper.

1961 - Published the first American Publication of the doctrine of the Unification Church.

1965 - Took first world tour covering 40 countries in 10 months.

1969 - Took second world tour covering 21 countries in 3 months.

1971 - Took third world tour covering 15 countries in 5 months.

3) Yee Hye Wen, *Divine Principle* (Washington, D. C. :HSA-UWC, 1973), p.16.

Went to America in December.

1972 - Took fourth world tour covering part of America in the early part of the year.

1973 - Moved to America and purchased a twenty-two acre estate in Tarrytown, New York which included a mansion for his family and a training center for his followers. Toured America four months holding rallies and lecturing in 21 cities.

1974 - Toured America again reaching 32 cities. Spoke out strongly for America and led pro-Nixon rallies before Nixon resigned.

1975 - Launched international mission work, sending 3 missionaries to each of 95 countries.

DOCTRINE

Introduction

Unification theology is a syncretism of various religions plus Moon's personal additions. Moon, himself, is the ultimate authority. The syncretizing of religions is typically Korean.⁴⁾ The Bible is used as a basis for part of the Unification Church theology since moon's parents were converted to presbyterianism when he was ten, along with liberalism (picked up during college days in Japan?), Confucianism which he received from his parents in earlier childhood, Taoism, a basic oriental philosophy, extreme Pentecostalism which Moon picked up during his connection with the group in Pyeongyang in 1945 (after World War II), and the theology of a small cult in South Korea which he acquired in 1946 during his six month stay in the Isreal Monastery.

The Unification Church even suggests looking to Confucianism for guidelines for a set of ethics for the family. It recommends a new "modern Confucianism" as the answer to the decaying moral and value system of our society, to enable the family Four Position Base to continue to be established.⁵⁾

Moon uses certain symbolic numbers in his second section of the *Divine Principle*. These include three (the three stages of growth), four (the four position foundation), seven (the sum total of heavenly number and earthly number), ten (unity), twenty-one, and forty.

Authority

Moon takes a type of pluralistic view of religion. He believes:

Religion came into existence as the means to accomplish the purpose of goodness in follow-

4) *Facts About Korea*, (Republic of Korea:Korean Overseas Information Service, 1979), p.142.

5) *Unification Thought*, (New York:Unification Thought Institute, 1973), p.23.

ing the way of God according to the intention of the original mind. The need for different kinds of understanding compelled the appearance of various religions. Scriptures of different kinds or varieties according to the mission of the religion, the people who received it, and the age in which it came. Scripture can be likened to a lamp which illuminates the truth. It's mission is to shed the light of truth. When a brighter light appears, the mission of the old one fades.⁶⁾

He believes that since today's religions have failed, new truth must now come to shed new light.

The theology of the Unification Church is often expressed in Biblical terminology, but the inherent meanings of those terms are much different than evangelical Christian usage. The *Divine Principle* states that:

Biblical words are a means of expressing the truth and not the truth itself..... Today the truth must appear with a higher standard and with a scientific method of expression in order to enable intelligent modern man to understand it. We call this the new truth."⁷⁾

It teaches that truth varies with each new era, since the people of each age are at a different level of spiritual and intellectual development.⁸⁾ Also new truth is needed to answer questions concerning difficult Biblical mysteries which are written in parables and symbols.⁹⁾ John 3:12, 16:13, 25, Rev. 5:1, 3-5, 10:11, and Acts 2:17, 18 are referred to as proof that new truth must come in the last days.¹⁰⁾

"This new, ultimate, final truth, however, cannot come either from any man's synthetic research in the Scriptures and the literature from any human being...¹¹⁾ This truth must appear as a revelation from God Himself. This new truth has already appeared: With the fullness of time, God sent His messenger to resolve the fundamental questions of the universe. His name is Sun Myung Moon.¹²⁾

As mentioned earlier, Moon claims that the *Divine Principle* is only part of the new truth and "that as time goes on deeper parts of truth will be continually revealed."¹³⁾

For the Christian view of authority, see II Tim. 3:15, 16, Rev. 22:18, 19, Acts 17:11, John 17:17 Gal. 1:8.

God

Unification theology teaches that God is a spirit, the Creator or first cause,¹⁴⁾ and the

6) Yee Hye Wen, *op. cit.*, pp. 9, 10.

7) *Ibid.*, p. 131.

8) *Ibid.*, pp. 9, 129ff.

9) *Ibid.*, p. 15.

10) *Ibid.*, p. 132.

11) *Ibid.*, p. 16.

12) *Ibid.*, p. 5.

13) *Ibid.*, pp. 15, 16.

14) *Ibid.*, p. 23.

source of energy in the universe,¹⁵⁾ but God is dependent on man to complete His plan and will.¹⁶⁾

For the Christian view of God, see Gen. 1:1, 17:1, Ex. 34:6, Deut. 32:4, Ps. 19:14, 90:2, 100:5, Is. 57:15, Mal. 3:6, John 4:24, Rom. 16:27, Eph. 1:11, James 1:17, Rev. 4:8, 19:6.

Creation

The Divine principle points out that the fundamental theory of Oriental philosophy as set forth in the Book of Changes (I Ching) is that of yang and yin or positivity and negativity, and the foundation of the universe is Taeguk or ultimacy.¹⁷⁾ Moon bases his principle of creation on this Taoist theory. The following is a summary of his view of creation.

All creation is the result of a reciprocal relationship (a give and take action) of factors called dual essentialities or characteristics such as God-world, male-female, internal-external, positive-negative, subject-object, cause-effect, etc.¹⁸⁾ When God and His creation enter into this give and take action they form a reciprocal base which produces a foundation of existence. This foundation is known as the "four position foundation" through which God channels His energy to all of His creation. These four positions are: origin (God), division (husband and wife, union sexual relations), and action (birth of children). This four position foundation is the purpose and goal of God's creation.¹⁹⁾ It is the basis for and fulfillment of the three stages of creation which are origin, division, and union action.

To create man, God projected from Himself beings in a sublevel spirit existence which become form spirits when born into bodies (a type of incarnation)²⁰⁾ instead of creation.

Every being has dual characteristics of internal character and external form, including God. God is the internal masculine subject, and creation is His feminine external form.

The following verses give the Christian view of creation: Gen. 1 and 2, Ps. 33:6-9, Rom. 11:36, Col. 1:16, Heb. 1:3, and I Cor. 10:31.

Man and the Fall

Moon believes every created being has a dual purpose according to the dual aharac-

15) *Ibid.*, p. 28.

16) *Ibid.*, pp. 195~8.

17) *Ibid.*, pp. 26~27

18) *Ibid.*, p. 20.

19) *Ibid.*, pp. 24, 32, 33.

20) James Bjornstad, *The Moon Is Not the Son*, (Minneapolis: Dimension Books, 1976), pp. 55, 56.

teristics and give and take action. He states that the internal character is for the whole of society and the external form is for the individual, so any purpose for society includes the purpose of the individual and visa versa.²¹⁾

The purpose of man is to return joy to God and establish the Kingdom of God on earth,²²⁾ by knowing God's will, living according to it by his own effort, and to have dominion over all of creation.²³⁾ Man was created so he could perfectly accomplish this but he fell.²⁴⁾ The purpose of man as outlined by Young Oon Kim, the first Unification Church missionary to the U. S. A., is essentially the same but stated differently. She states the purpose of man is union with God, union with man (man and woman), and union with creation (dominion).²⁵⁾

Unification theology teaches that "men, without exception, are inclined to repel evil and to pursue goodness. But men unconsciously driven by an evil force repel the goodness desired by their original minds and perform evil acts, which they do not really want to do. In Christianity this evil force is known as Satan."²⁶⁾

The fall was due to disobedience to God in eating the forbidden fruit, but "fruit" here is used as a symbol. The trees are symbols of Adam and Eve (Adam is the Tree of Life, and Eve is the tree of knowledge of good and evil). Both man and the angel fell because of fornication.²⁷⁾ Regarding the root of sin:

According to what has been elucidated by the Bible, we have come to understand that the root of sin is not that the first human ancestors ate a fruit, but that they had an illicit blood relationship with an angel symbolized by a serpent. Consequently, they could not multiply the good lineage of God, but rather multiplied the evil lineage of Satan." Since God created man in spirit and flesh, the fall also took place in spirit and flesh. The fall through the blood relationship between the angel and Eve was the spiritual fall, while that through the blood relationship between Eve and Adam was the physical fall."²⁸⁾

Lucifer became jealous of God's love for Adam and Eve as His children whereas He loved Lucifer as His servant. Lucifer envied Adam, desired Eve, seduced her, and they entered into a sexual relationship. She was said to receive Lucifer's blood in this way.

This caused the spiritual fall.²⁹⁾

21) Yee Hye Wen, *op. cit.*, p.42.

22) *Ibid.*, pp. 54, 140.

23) *Ibid.*, p.38.

24) *Ibid.*, p.100

25) Young Oon Kim, *Unification Theology and Christian Thought* (New York:Golden Gate Pub. Co., 1976), p.19.

26) Yee Hye Wen, *op. cit.*, p. 65.

27) *Ibid.*, p.73.

28) *Ibid.*, p.77.

29) *Ibid.*, p.78.

Establishing the reciprocal base with Satan, entering into a give and take relationship with him instead of with God was sin and the one who does this becomes a child of Satan that produces more children of Satan.

After Eve had this illicit relationship with Satan during her growth period, she prematurely entered into a sexual relationship with Adam during his growth period before he was spiritually perfected, and he too fell and received Satan's blood from Eve. This was the physical fall. Both of their lives were then centered on Satan instead of on God. They should have waited until they were perfect and mature, then become husband and wife centered on God and produced sinless offspring.

The Christian view of man and the fall can be summarized by the following verses: Gen. 1:27, 28, 3:13, Rom, 3:10-12, 5:12.

Christ and the Trinity

Moon believes that since the trinity is Jesus and the Holy Spirit uniting together centered upon God as Adam and Eve were intended to be. Jesus was the second Adam and the Holy Spirit was the second Eve.³⁰⁾ God, man, and his offspring also form an important trinity. Jesus is not God and was not virgin born. He is man in his perfected state fulfilling his own portion of responsibility-fulfilling the purpose of creation and thus qualified to have dominion over creation as God intended and commanded.³¹⁾ Young Oon Kim states that "the essential distinction between Jesus and any other Jew of the first century Palestine is derived from his Messianic mission. Because he was the "annointed" of God he towered above his contemporaries in authority and significance."³²⁾ Moon believes the word "Logos" in John I has the Hellenistic meaning of "idea" or "principle" rather than the traditional Hebrew meaning of "word" referring to Christ. This is one way he explains away the Deity of Christ. Moon believes that since God is only spirit, and man is body and spirit, only man can be a mediator between the spirit spiritual and physical worlds.³³⁾

For the Christian view of Christ and the Trinity, see: Jn. 1:1, 3, 14, 10:30, 17:5, Col. 1:19, 20, 2:9, 10, Matt. 28:19, 3:16, 17, II Cor. 13:14, Phil, 2:6, Luke 1:30-35, I Cor. 15:4-6, Matt. 1:18-23.

Resurrection

When interpreting Scripture, both Moon and Kim usually take the liberal or neo-

30) *Ibid.*, p. 217.

31) *Ibid.*, pp.210, 211.

32) Kim, *op. cit.*, p.126.

33) *Ibid.*, p. 1.

orthodox point of view and quote or refer to men or that persuasion. Regarding the resurrection it was a spiritual rather than a bodily resurrection, according to Moon. Therefore "resurrection" means the phenomena occurring in the process of man's restoration, from the state of having fallen under Satanic dominion, back to the direct dominion of God. Accordingly, we repent of our sins, making ourselves better and better, day by day, we are coming closer to resurrection."³⁴⁾

The Christian view of the Resurrection is found in I Cor. 15.

Soteriology

Moon believes that man fell into sin and thus became unprincipled during the immature stage of growth before reaching the perfect state. Therefore man was placed in the mid-position between God and Satan where he could deal with both. Descendants are in the same midway position.³⁵⁾

Unification theology teaches a type of works salvation. Man can be perfected only by accomplishing his portion of responsibility in accordance with God's will. Old Testament man could be saved by keeping the Ten Commandments.³⁶⁾

Moon believes that although man has an evil nature, he still has his original good nature and is persistently repelling evil and following goodness. Therefore he is heading for good and is actively participating in God's providence of restoration to the perfect state.³⁷⁾ God in this way prepared the world for the coming of Jesus, the Second Advent, and is now in this way ushering in the Kingdom of Heaven. "Human history is the history of the providence of restoration."³⁸⁾

Moon believes the Messiah must come to complete man's salvation and establish God's Kingdom on earth.³⁹⁾ Jesus did not come to die on the cross. Moon believes that Jesus failed in His mission because the Jews due to ignorance and disbelief did not trust in Him as Messiah, and they delivered Him to be killed. Then Satan entered His body. Therefore even when Christians believe in Him, they are still ruled by Satan.^{40, 41)} Jesus' words on the Cross, "It is finished" meant he had completed the foundation for spiritu-

34) Yee Hye Wen, *op. cit.*, p.170.

35) *Ibid.*, pp.222, 223.

36) *Ibid.*, p.150.

37) *Ibid.*, pp. 425, 426.

38) *Ibid.*, p.105.

39) *Ibid.*, pp.139, 140.

40) *Ibid.*, pp.8, 52, 143~147.

41) David J. Hesselgrave, ed., *Dynamic Religious Movements* (Grand Rapids: Baker Book House, 1978) p. 112.

al salvation but not for physical salvation.⁴²⁾

Since Jesus was crucified, he failed to unite with a woman in marriage and real "children who would provide the nucleus for a true family of God."⁴³⁾

Being born again means fallen man whose life is centered on Satan becomes centered on God through the true parents of mankind, Jesus and the Holy Spirit.⁴⁴⁾ Man, reborn of our true parents, is cleansed of original sin, restored to the perfect state, and begins fulfilling the purpose of creation like the Messiah. This is a process that takes times.

Moon believes that Jesus is the Father of mankind working in heaven and the Holy Spirit is the Mother of mankind working on earth. Jesus and the Holy Spirit become one body centered on God (Trinity) as Adam and Eve were meant to do; therefore they can produce children of goodness centered on God. Salvation involves four stages, the foundation stage, the formation stage, the growth stage, and the perfection stage.

Unification theology teaches that salvation involves the following steps. First, one must receive Moon's blood for salvation which was usually done in previous years by three periods of intercourse. Original sin came through Eve's intercourse with Lucifer by which she received his evil characteristics. The logical reversal of this is the woman having intercourse with the perfect man through which she receives his perfect characteristics and results in the liquidation of original sin. Then as Adam received Satan's evil characteristics from Eve by intercourse, so man would receive perfect characteristics through intercourse with the woman.⁴⁵⁾

Moon stresses a physical and political Kingdom as well as a personal restoration. All religion, science, and culture (spiritual and material) must unite under one truth to bring about the perfect world of God's pleasure.⁴⁶⁾ Kim indicates the Christian mission is to establish a world-wide family of God on earth.⁴⁷⁾

Some verses giving the Christian view of soteriology are: Heb. 10:14, 7:25, 27, Matt. 21:32, 23:9, 10, Mark 13:21, 22, Ezek. 8:12, 18, Col. 2:8, Psalms 82:5, 22, Is. 53, Col. 1:19, 20, Jn. 14:6, Acts 4:12, I Tim. 2:5, 6, I Jn. 1:7, Heb. 2:14, I Jn. 4:14, Jn. 3, Heb. 12:2, I Tim. 1:5, Eph. 2:1, 2.

42) Yee Hye Wen, *op. cit.*, p. 152.

43) Kim, *op. cit.*, p.103.

44) Yee Hye Wen, *op. cit.*, p.40.

45) *Ibid.*, pp.33, 34.

46) *Ibid.*, p.530.

47) *Ibid.*, pp.145, 146.

The Second Advent

Since Jesus was crucified, He did not accomplish salvation by establishing a physical Kingdom of God on earth, and this remains to be done by a second messiah. This messiah will not be Jesus, but a man from an eastern country, specifically Korea.⁴⁸⁾ He, the Second Adam, will provide physical salvation⁴⁹⁾ through a perfected Eve. This man, according to Unification calculation was born in 1917 or 1920. (Notice when Moon was born.) These True parents would establish the Kingdom of God on earth primarily through the four-position foundation.

God is raising the spiritual and intellectual level of men who became ignorant at the fall.⁵⁰⁾ Moon believes that the fallen world centered on Satan is communism. Democracy, God's political weapon, will defeat Communism (which is the defeat of Satan) and will restore the earth back to God.⁵¹⁾

Moon believes that man is getting better and better and thus the world is getting progressively better. The new Messiah, the third Adam from Korea (obviously Moon himself), will complete man's physical salvation and all people will be brought together as the Kingdom of God on earth through the Unification Church.

See Matt. 24, II Thess. 4:13-5:13, Acts 1:6-11, Heb. 9:28, for a Christian view of the Second Advent.

HOW TO CONFRONT THE MOONIES AND HELP PREVENT THE PROSELYTIZATION OF CHRISTIAN YOUNG PEOPLE

1. Know and use Scripture in context, especially concerning the person and work of Christ, including His deity and sufficiency in salvation. (The Scriptures are able to make one wise unto salvation, II Tim. 3:15.)

2. Emphasize the Scriptures alone and its' application to life including ethics. (God's Word doesn't return void, Isa. 55:11.)

3. Warn young people about the teachings and tactics of the Moonies.

4. Provide an environment of love for our young people in the family and the church.

5. Patience and love are key factors when dealing with those involved in the Unification Church.

6. Clarify terminology.

48) *Ibid.*, p.520.

49) *Ibid.*, p.512.

50) *Ibid.*, p.130.

51) *Ibid.*, pp.441, 442.

7. Do not attend Unification Church workshops.
8. When confronting the Unification Church members, go in groups of two or three.
9. Do not support the group in any way. Do not buy their products.

TRAINING THE LAITY

Christians need to be taught the Bible, especially the basic doctrines. Along with these doctrines the Christian life needs to be emphasized. Since large numbers of cults are flooding the university campuses, and other places seeking to capture the youth of the world, Christians need to know who and what they are. Along with a basic doctrine course, this paper could be used to help expose the Unification Church in order to help prevent young people from being ensnared by it and help prepare them for active witness to followers.

For the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ. As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ, from whom the whole body being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love. Eph. 2:12-16

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth. II Tim. 2:15.

But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence. I Peter 3:15.

(References are from the New American Standard Bible.)

BIBLIOGRAPHY

- Bjornstad, James. *The moon Is Not The Son*. Minneapolis:Dimension Books, 1976.
- Boa, Kenneth. *Cults, World Religions, and You*. Wheaton, Illinois:Victor Books, 1979.
- Elkins, Chris. *Moon Organizations 1977*:Department of Interfaith Witness, Home Mission Board SBC.
- _____, *Our Christian Response to "Moonise"*:Department of Interfaith Witness, Home Mission Board SBC.
- Ellwood, Robert S. *Religious and Spiritual Groups in Modern America*. Englewood Cliffs, New Jersey:Prentice-Hall Inc., 1973.
- Facts About Korea*, Korean Overseas Information Service, Ministry of Culture and Information, Republic of Korea, 1979.
- Hesselgrave, David J. *Dynamic Religious Movements*. Grand Rapids, Michigan:Baker Book House, 1978.
- Kim,Young Oon. *Unification Theology and Christian Thought*. New York, N. Y. :Golden Gate publishing Co., 1976.
- Levitt, Zola. *The Spirit of Sun Myung Moon*. Irvine, California:Harvest House Publishers, 1976.
- Lochhaas, Philip H. *How to Respond to...The New Christian Religions*. St. Louis:Concordia Publishing House, 1979.
- Means, Pat. *The Mystical Maze*. Campus Crusade for Christ, 1976.
- Petersen, William J. *Those Curious New Cults*. Keats Publishing Inc., 1975.
- Sontag, Fredrick. *Sun Myung Moon and The Unification Church*. Nashville:Abington, 1977.
- The Unification Church As Others See Us*. The Holy Spirit Association For The Unification of World Christianity, 1974.
- Unification Thought*. Unification Thought Institute:New York, N. Y., 1973.
- Yamamoto, J. Isamu. *The Puppet Master*. Downers Grove, Illinois:Inter Varsity Press, 1977.

WITNESS AND RESPONSIBILITY
TO THE POOR

ALVIN SNELLER*

Introduction

Much is being said about the poor and hungry and their needs. Indeed, "Fight Poverty" has become a banner for various political and social movements. Some have said, "The government owes me a living," meaning that whether they work or not, they deserve a living wage.

We hear clamors from various religious groups urging us to help the poor. The old liberals with their social gospel preached a works salvation. Their concept of salvation was doing good works including helping the poor, widow, and orphan. They were most concerned with the materially poor. Liberation theology, a "Christian" variety of Marxism, sees salvation largely in terms of political and economic liberation. (See *Ministry With the Poor*, Theological Education Fund, WCC, Geneva.) It has a great appeal to the revolutionary movements in Africa, Asia, and Latin America.¹⁾ The "unconcerned evangelicals," those only concerned with the needs of the soul, have little concern for the material needs of the poor.

The Christian view is to work and serve so you can support yourself and others. The work ethic begins in Genesis and continues through the whole Bible. After Adam's fall, God drove him from the Garden of Eden and commanded him to cultivate the ground from which he was taken (Gen. 3 : 23). In the Decalogue, God commanded a day of rest after *six days of work*. Solomon urged the sluggard to look at the ant as an example of a hard working insect, and be wise. Paul said, "Let him who steals, steal no longer; but rather let him labour, performing with his own hands what is good, in order that he may have something to share with him who has need (Eph. 4 : 28). To the Thessa-

*教授

1) This Neo-Marxism developed by Ernst Bloch has contributed to the "Christian Theology of Hope," and especially to the thinking of Jurgen Moltmann in the 1960's. Neo-Marxism has inspired much of the theorizing about liberation in the Third World.