

United Temple Bulletin

P.O. Box 12202



Portland, Oregon 97212

Vol. 4 Number XXXIII

December 1, 1967

Our Master's Answers to the Questions

"Why was the Messiah, Jesus, to come from Judah, the fourth son of Jacob not from the third son, Simeon, nor from the third son of Rachel?"

"The number 4 signifies earthly perfection, and the purpose of all hopes of God and man since the fall of man. The number 4 is most important.

"Joseph was important in that it was through him the tribal restoration could be started. Perez was the son of Tamar. Tamar pretended to be a prostitute in order to receive the seed of Judah.

"To make the condition for restoration, God wants to take someone from the bottom, from the most sinful fallen life. King Solomon was also the offspring of Bathsheba, who had an illegal love relationship with King David.

"Ruth, also, had a sinful and illegal love relationship with Boaz and produced Obed, who was in the lineage of the Messiah. Rahab was the Canaanite woman who helped the spies of the Israelites by prostitution and helped them betray her own tribe. Because of her, the Israelites could step into Canaan and start a new dispensation. She is also in the lineage of Jesus.

"So there are four adulterous women in Jesus lineage. In order to establish God's Restoration Providence, God must work from the bottom of the fall. In order to open the way of salvation, it is more effective to start from extreme evil.

"When Eve had an illegal love relationship with Lucifer, she deserted Adam. Reversely, Tamar was deserted by Judah's sons. From that reverse state she restored herself, receiving the seed of Judah. Joseph, Rachel's son, accomplished the mission of savior to the family of Jacob, and helped to start the new dispensation of Jacob. He was the pioneer who opened the door of the New Dispensation.

"Can you explain the so-called Jesus' Virgin birth?"

"There have been a number of instances in the Bible when the Spirit of God has acted in a birth. For instance, in the story of Abraham and Sarah. She was too old and Abraham was also old. But the Bible says God quickened the womb of Sarah so that she could bear a son.

"In the same way, the Holy Spirit worked with Mary. It was not done in the sense of producing a child from the union of God with man, but in the sense of participating in the event. Jesus was born of a father and a mother, just as anyone else is, but in his case the Spirit of God was working also."

(Source: "Master Speaks", MS-7, by The Unified Family, Washington, D.C)

"Do We Still LoveLife?"

By Eric Fromm, Author of "The Art of Loving"

(Continued from the November 15th Issue of Bulletin)

Often you can even recognize the lover of life by his facial expression. There is radiance in his eyes and also in his skin; something growing in and around him. When people fall in love they love life, and that is the reason they attract each other. But if this love of life is too weak to last, they fall out of love again and do not understand why their faces are the same and yet not the same any longer.

Is the love of life something in which people differ only in degree? How good if this were so; but unfortunately, there are people who do not love life, who love death, destruction, illness, decay, disintegration. They are not attracted by growth and aliveness, except that they dislike and want to strangle them. They hate life because they cannot enjoy it or control it. They suffer from the only true perversion that exists - i.e., to be attracted to death rather than to life.

In my book the "Heart of Man", I have called these people Necrophiles, "Lovers of Death" and indicated that the necrophilous orientation, in its extreme forms is from a psychiatric point of view, indicative of severe mental illness. If you observe and watch, you will discover that you have known lovers of death as well as lovers of life; but perhaps you did not dare to think in these terms, because.....

Actually, there are grave symptoms in our culture today that suggest we are already infected by an insidious

attraction to that which is not alive. We see manifestations of this attraction all around us: destructive violence and sadism on the international level, crime and cruelty on the national level; the degree of tension and anxiety, which can almost be measured quantitatively by the amount of tranquilizing pills sold in our county; drug addiction, which is an effort to substitute thrills and excitement for a genuine love of life.

To some extent, of course, these symptoms, are individual problems; but to a larger extent they are the result of our way of living in the industrial age. First of all, we are more concerned with results than with the process that leads to them. These results, in the sphere of industrial production, are brought about by machines and gadgets, and it has reached a point where we consider ourselves as machines, too, expect quick results and look for gadgets that produce the desired effect.

But we are not machines! Life is not a means to an end; it is an end in itself; the process of living, that is, of changing, growing, developing, being more aware and more awake, is more important than any mechanical achievement or result - if, and this is a very important qualification, we love life. If you were asked why you love another person and answered, "Because he is successful, famous, rich," you would probably feel a little uneasy, because you know all this has nothing to do with love. But if you would say, "Because he is very alive," that you love his smile, his voice, his hands, his eyes because they radiate life - then indeed, you would have given a reason. It is not different with yourself. You are interesting because you are interested. You are loved because you can love and because in yourself and in the other person you love life.

This attitude, however, is difficult to experience in a culture that emphasizes results instead of processes, things instead of life, that makes means into ends and that teaches us to use the brain when the heart should be involved. Love for another person and love for life are not something that can be achieved in a hurry. Sex, yes, but not love. Love requires a pleasure in stillness, an ability to enjoy Being instead of Doing, Having or Using.

Another factor that makes it difficult to love life is our increasing, never satisfied appetite for things. True enough, things can, and should, serve man; but if they become ends rather than remain means, they tend to sap man's interest in and love for life and to make him an appendix of the machine, a thing. Things can produce many results, but they can not love, either a person or life. We have been so indoctrinated as

consumers that we have come to believe that almost no pleasure is complete unless it includes something you can buy. We have lost the knowledge that a few generations ago was quite widespread - i.e., that the most exquisite pleasures of life do not require gadgets. But they do require the capacity for stillness, for "Letting Go," for concentration.

Travel to the moon, which excites the fantasy of millions of people, is more fascinating to most than giving oneself fully to looking at a person, a flower, a river or into oneself. Certainly, in the travel-to-the-moon orientation there are intelligence, perseverance, courage, daring, but there is no love. Travel to the moon is only a symbol of living with mechanical gadgets, admiring them and using them. This world of man-made things and their use is our pride and our danger. The more the "Thing" aspect of the world becomes prominent, the more we are interested in the manipulation of these things, the less we experience the quality of life and the less can we love life.

Still another obstacle to loving life is the ever-increasing bureaucratization of our activities. You can choose nicer names for it: "Teamwork," "Group Spirit" or whatever you like. The essential fact, however, is that, for the sake of maximal economic efficiency, we tend to cut each individual down to the proper size that makes it possible for him to become one of the group - efficient, disciplined, but not himself, not fully alive and hence paralyzed in his capacity to love life. But what can we do to change this....?

There are no prescriptions for loving life, but much can be learned. If you can shed illusions, seeing others and yourself as they are and you are, if you can learn how to be still rather than always "Going Places", if you can grasp the distinction between life and things, between happiness and thrill, between means and ends, and - most of all - between Love and Force, you will have made the first steps toward Loving Life. After you have made these first steps, ask again. You will find meaningful answers in a number of books - and most of all within yourself.

One question should not be ignored: You might be afraid that the more one loves life the more one suffers from the hourly assault on Truth, Beauty, Integrity, and Life. Indeed this is so and especially today. But to save oneself from pain by becoming indifferent to life produces only greater pain. Any severely depressed person can tell you that to feel sad would be a relief from the torture of feeling Nothing. Happiness is not the most important thing in life - aliveness is. Suffering is not the worst thing in life - indifference is.

One more remark: If we suffer, we might try to stop the causes of suffering. If we feel nothing, we are paralyzed. Thus far in human history, suffering has been the midwife of change. Should, for the first time, indifference destroy man's capacity to change his fate?

(Source: McCall's, August, 1967)

The Temple Scroll

Since the first discovery of the Dead Sea Scrolls in 1947, the faded parchments of Qumran have provided extraordinary insights into the nature of Judaism at the time when Christianity was born. Now, Israeli Archaeologist, Yigael Yadin, has announced the discovery of a new scroll.

Not only is it the longest so far discovered, but it may well prove to be the most important. Unlike the other parchments, which are either copies of Biblical texts or accounts of the history and practices of the Qumran community, the new scroll is a prophetic message, claiming to speak for God Himself, that was clearly intended by its author to be incorporated into the Bible.

* According to Israeli sources, the scroll was in the possession of a Bethlehem antique dealer for seven years and was seized by the Israeli government after the occupation of the Jordanian city last June. Less than one-tenth of a millimeter thick, the parchment is in extremely fragile condition; insects had begun to gnaw at its fringes, and the outer portion, said Yadin, looked like "Melted Chocolate." Unrolled, the scroll measures 28 ft. 3 in. in length, more than four feet longer than Qumran's complete scroll of Isaiah.

Yadin dates the scroll from 50 B.C. to the beginning of the first century A.D., but adds that it might be a copy of a work written earlier during the Second Temple period. He says, "From external evidence, it is apparent that the author definitely wanted his scroll to be taken as the Law of God."

Unlike all other apocryphal writings of the time, the new scroll is written as though the Creator Himself is speaking. In other Qumran texts, the word God is written in a distinctive script, a reminder that the sacred name is too holy to pronounce; in new scroll, the letters for Yahwei are written in the style of the rest of the text.

The new scroll is a series of commands to the people of Israel. Since nearly half of them deal with detailed instructions on the building and ritual maintenance of the Temple, Yadin has tentatively named the document the "Temple Scroll,"

Yadin believes that the Temple Scroll was considered part of the Bible by Qumran. The parchment reinforces the scholarly conviction that the Qumran community consisted of ascetic, apocalyptically minded Jews who withdrew from the turmoil of Jerusalem to await the End of the World, and whose zeal to purify their faith in some sense foreshadowed that of Jesus and the early Christians.

(Source: Time, November 3, 1967 Issue)

BRIEF NEWS REELS

Oakland, California

Mr. David Kim flew to California for a few days during Thanksgiving vacation. He arrived there on Saturday, November 25th. On the way to Oakland Chapel he dropped in at the Japanese Church and for a short time he and Mr. Chei and the family chatted. In the late afternoon he and John visited Terre Hall's apartment and had a very enjoyable time of fellowship. He spent the rest of the evening with his family and John and Gerald in the Chapel.

On Sunday, November 26th Mr. Kim attended the Japanese Church Sunday service and had another time of fellowship with Mr. Chei's family after the service. Later, he visited Sacred Ground in San Francisco. Sunday evening Sue Moreno and Terre Hall had a Korean dinner at the Oakland Chapel. Singing and delightful conversation were enjoyed during that period of fellowship.

Mr. Kim left for Utah on Tuesday, November 28th with his wife who will spend nearly two weeks in Utah.

Seoul, Korea

Recent information indicates that the representative of Korean residents in Japan invited a few lecturers from our Mother Church, Seoul, Korea for the anti-communist lectures in Japan. Soon they will leave for Japan for this purpose.