

# The Attitude Of The Evangelist

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## The Attitude Of The Evangelist

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Master Speaks

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You will be faced with many things in the future, so I am going to tell you about several important things. An evangelist is a mediator between God and man in order to connect those two. In the political, economic and cultural worlds, the one who is playing the role of the mediator must know clearly and precisely what is taking place on both sides. Especially, as a mediator, you must be between the two, and in that case you must not be strongly protesting what you are going to say to them in the beginning. You must be calm, showing God that you are strongly on His side; and before the people, you must be entirely like those who are on the people's side. Both parties would not like the idea of having to lose something there. So, you must be going back and forth between God and the people; i.e., during the nighttime being with God and during the day being with the people. Both will feel that you are on their side. How to carry out your mission will rest solely on this point. You must be keen to judge what's happening on both sides and you must find out things in common between the two. The mediator sometimes must not vacillate between the two powers when the two contradict each other. That is, you must not belong to either of the two. When you are on the side of God, they must be thinking that you are doing things for them. But on the part of the people in general, they must think that you are doing things for them. You must be strictly in between, never seeming to belong to either side.

For the first few days or months, people will be skeptical about you-there must be some reason why you're doing that-you couldn't be doing that for nothing. During the interval, if you strongly protest with what you are going to say, they will say to themselves: "I was right, he is doing this for his own sake." In that situation, if you put more stress on what one party has you do, the other party would not like you. Sometimes you may have to put more stress on one side, but if it is found to be for the public purpose, the other party may at first be complaining, but they will know that you are a righteous man. They may be skeptical or may feel like denying what you are doing, but still they know that you are a righteous person. Though they may have to reject you and oppose you outwardly, inwardly they will think you are reliable. If they see that you are doing those things for your own sake, then they cannot believe you or trust you. If you, as the mediator, just pretend to help the other party and this one would sense it, this one is liable to tell the other person who you are and what you are going to do, then their trust in you will be broken, too. From this viewpoint we can safely say that an evangelist is a mediator, and a mediator is in the position of a public servant. That's your most important function as a mediator. I want you to know that. You must be interested in knowing the advantages and interests of both parties and you must be able to control both.

Men, children of the Fall, we know their hearts-we know what they are. They are far below your standard. But if you feel contempt for them, they will not like you. You must be so prepared as to have them feel like confessing whatever they have in their inner hearts. In that case alone can you say you know a person perfectly. If we grasp their secrets, then we can lift our faces high, but they will come to us on their knees. If you, with all those secrets kept to yourselves, are forgiving and helping, and use that in order to help him, then he will be pleased and you can get hold of him. But if you expose his secrets, you will be his enemy. Then he will think of you as the conqueror, as the enemy who ruined his life. After he has confessed to you all his secrets, he will keep watching you, and will doubt you if you reveal those secrets to other people. If you go on keeping the secrets to yourselves, then they will trust you in the long run and will feel like having their friends, family and relatives confide in you. They would like their whole neighborhood to do the same.

So, the first thing needed by you is not to speak aloud what you have heard from another person as his secrets. You want to publicize or propagate good things that you have heard from those persons but not bad things. In that case you can even dig out information from other people on your friend. You may find out how he is and what he's doing. When you talk to your friend, you will pretend that you didn't hear anything bad from the other person and praise him, telling him that Mr. Smith said a lot about him being this and that -good things. He will be pleased. Suppose those two are good friends, but your friend has a weak point because he once confessed something to that third person and he hates having done that now. But if you tell your friend that Mr. Smith spoke very well of him, he will be really confident that the third person loves him and is really interested in him. He will become really one with that person and that way you've gained both of them. By the way you utilize your strategy, you can make two persons enemies or friends to each other.

The second important point you have in playing the role of the mediator is not to bring about a rupture among three persons in a triangular situation. Centered on you, if you have two friends, that's a triangular formation; e.g. a couple and yourself, your son, your father and yourself. If both on the opposing side will really think that you are for them, entirely on their side, they will trust you and you can easily become one with them. Don't you think so? What did I say for the second point? Not to commit or bring about a rupture among three persons in a triangular formation. That's very important.

Toward Heaven, toward God, the same thing applies with God. There is God and there must be one in the objective position to Him. For example, here is Master in the position of a complete object to God. With you as the mediator, it will form another triangular formation. If you are going to criticize this person and call him names behind his back, then there will come a rupture of the harmony. There is God above, but He cannot associate with you every day, being invisible. I am in the position of being the leader to you, but I cannot go about from place to place with you always. Then, in the front-line, what are you going to do there? How to know the profundity of the ideology of the will of our Master will be the question. You must put yourself in the position where Master will always be with you, confiding in you. If you are told to do a certain thing in secret, and if you reveal that, expose that in public and publicize that, you are not qualified for that. You must keep silent when you are told about some secret among three persons in the formation of a triangle. Then, how to be connected with God and Master will be the question while you are in the front-line without them around.

There are only two ways for you to be able to consult with them. You can consult God through prayers and you can reach Master by consulting your commander on the mobile team. If you distrust your commander, you will get nowhere. Then, you have already failed in playing the role of the mediator between your commander and the people. You must lend attentive ears to what the central personage or the message of the Headquarters should be, otherwise, you will not be a qualified person to win the hearts of the people. In that case you need to pray a lot. Especially when you are not under the direct command of your senior, your commander, and you are being told what to do, then you must pray still harder, consulting God over what you are going to do and the way you are going to do it. You have to obtain the material to reach the people, otherwise, you cannot win those people to God's side.

The mediator in the front-line must be more zealous in witnessing to people-bringing those people into our movement-more zealous than the commander above him. And you must return what you have won to him to please him, to ease his heart. Then, if the person you are going to witness to can realize that what they are going to have is greater than what they now have, they will be drawn to you. Let them think that they are going to gain something out of you. They are going to be men of high position, they are going to be wealthy in the spiritual sense, they will belong to God, they will become children of God-and that's far better than any worldly thing; then, they cannot help but follow you. In that, too, you must have something more-something greater than those people. Otherwise, they will say to themselves: "The truth is good, but I think I must wait for the Master to come to me-I don't feel like following this person." So, you must be well armed with the truth and you must keep the dignity of Master and God. You must be far better than those people.

If you are at all going to do that, you must place yourself in the position of a public servant. That's the first thing, and

then you must not violate the triangular formation by rupturing the base. That is to say, you must play the role of the peacemaker. That's why in the Bible we read: "Blessed are the peacemakers, for they will be called sons of God." If you are a peacemaker between two persons, you must be far better than they; unless they see some dignity and capability in you, they will not look up to you for that. You must be authoritative with words. You must be able to say things with authority. Words will connect those people. Action is something like actual fighting. When you have gained victory, the next question is: on what level is the victory yours? On the small or big level? In that case your ideology will make the difference. With these three points in you, you can keep your dignity as a mediator sent by God, and by doing this the result will be great and the result will be to your merit. But the same thing applies both to God and the world as a whole. Even in the secular world, when we educate people, we first teach them how to speak. Then, we teach them how to act. Then we teach them what their action will result in, when put into practice based on the idea they have. Then your authority will lie in those three points: you must know this. You must thoroughly understand all those three things. You must contemplate them, you must say things about them and in that line, put those things into practice, and make the result a success. I want you to be far better than ordinary people in those three points, and that's why I am having you go through a training course of difficulties and hardships. Now that you know all this, I want you to go to the frontline and to fight in actuality.

What level of result you will bring to me is the question-results on the individual level, family level, national level, or worldwide level. The same thing is true with me, also. If I just talk to you about certain things and do not put those things into practice, you will not trust me. With you, too, what will be the result of my doing things is the question and to what extent I have done that-to the family level or to a broader level of things-that will count-that will set the value. With these all done by me, you will come to me for advice, you will want to be taught by me, you will want to do whatever I order you to do. When I call to you to go this way, you will leave everything behind and follow me.

Therefore, first you must know how to be a public servant to people. Then you must know how to be a peacemaker in the triangular formation. Then how to keep divine dignity or authority is the next and last thing. If you have divine authority, everyone will bow down before you. Everyone will be interested in what you are saying, what you are doing. They will be ready to follow you, with you as the center. If you are with that dignity and that authority you are in the position of a mediator, and you will be able to connect God and whatever there is below. Are you with that authority? In a way you are going to study more on the mobile team. Study how to assume authority. While working on the mobile team, you must study the Divine Principle in depth.

You must learn how to act. You must study and learn how to bring about wholesome results. "Those are most difficult things! How can I do that on the mobile team?" You may think this way. But it's very simple. If you are ready to go through trials and difficulties, all other problems will be solved. Trial is the key to solution. Suppose there are many other mobile team members wanting to relax and rest, but you go on studying hard. You will be the victor over the others. When they want to sleep, you want to stay up for longer hours, and then you can gain more than the others; you are already the victor over the others. While others want to influence a certain level of people, if you are so outgoing that you want to influence a wider range of people, then you are already the winner over them. Do you understand?

Suppose you are invited to a big dinner party. The eyes of the secular, worldly people will be on the head table. But you want to sit at the lowest seat while you are the person invited. You want to seat yourself on the lowest seat, even though you are the guest of honor, and more than that you want to help the people to prepare-so their eyes will be fixed on you. For the time being, the other guests will not recognize what you are and will think that you are just one of the servants; but later on, when the host comes and finds out you are doing errands, he will be astonished, and he will lead you to the highest place, and he will praise you and say that you are the guest of honor but have been helping to arrange tables, etc. And he will say that they are indebted to you and are ashamed that they let you do such lowly work, and the other guests will be appalled and ashamed themselves. In that case, people there will know that you are always ready to help others, and that you are such a humble person that you place yourself always in a position to serve others, and they will come to trust you. In doing that you have already brought some results in the establishment of the triangular formation. You are then not only a good, wholesome public servant, but you are a

peacemaker, and in the formation of the triangular relationships you have already commanded authority. Doesn't that sound logical?

After all, the most important word, most precious word is "let us put ourselves into trial." In Chinese characters, the formation of the word "trial" is most interesting. (Writing on board) There are three crosses and a square. When you walk, in what way are you doing it? With three positions you are singly headed for the goal. In other words, when you walk, do you set your eyes on one point or are your eyes distracted to three or more directions? You fix your eyes on one point. Standing there, both of your sides and your rear, three sides, are not protected. Then, you must have one person on either side of you, and one in the rear, protecting you, either by action or by words. Then you are in the middle of the cross —one cross on either side and one more in the rear -you can say that you have three crosses protecting you. Expressed in another way, there are three elements of force, Satanic force on either side and in the rear. The formation of the Chinese characters is very symbolic and looks like a revelation.

The formation of the character "heaven" means two men, two persons. This word "in" means perfection, righteousness, but it's also the formation of two persons. Originally, the character meaning "man" means two souls. Man's right leg has to be cut apart as the toll of indemnity. Indemnity on the level of generation and globe. That is the character signifying righteousness, good. If you undo those strokes, this part means sheep, lamb, this is two swords-to cut the lamb apart to put on the altar. The mouth signifies words, and through the words, when you are going to reach God, you must put a lamb, or any other sacrifice, and through the offering you can reach God. That's the character signifying "goodness". Another interesting character is "field"-where you grow vegetables, that means "base"; here is the cross in the middle, meaning "toil". In order to make this base stable, you need four legs. This square has four angles, but when you place yourself in the middle, that's the safest place for you to stand.

Then, are you going to play the wholesome mediator, peacemaker between the people? In what way are you going to accomplish your mission? Are you going to relax, sometimes sheltering yourself in the bosom of God; are you going to hide among the people? Can you do that if you want to accomplish your mission? Those who are ready to go through more toil than other people will be the victors. Another qualification for a mediator is the authority to speak. When you speak you must look confident in what you are going to say-never vacillating, never vague. If you vacillate, they will detect that and they will think, "Well, I can say better things than that. " In the beginning you must be better listeners to other people, but after awhile, when you are going to speak, you must be dynamic and you must surprise them and they will think you can be a real leader for them. Your words, your speaking is something like fencing with swords. You must have keen observation as to where to wield your sword. When the other person is absentminded, you are going to pierce through that point. You will apply your technique and capability in wielding the sword. Using your words must be something like that.

Before anything else you must closely study that person. You can point out the fact that he is from a certain family background; has been thinking, saying, doing things in a certain way -pointing out all those facts. Then you can point out yourself, saying you that you are going to be a mediator among all the things you have done. Then you can give your people, but I don't want you to end up with being history, and they will know that you are far beyond them. This person will be captivated by the sword of your words. You can even propagate what you are; e.g., a university graduate, qualified for this and that. If that's the case, you can say, "But I have had to quit my schooling, my university in order to work for this great cause, and you, as a qualified college graduate, must do greater things than 1. " You can stimulate a person like that. There will be times when you are defeated in the battlefield of witnessing, and when you come back in the evening, you must not sit still, you have to do something. Some of you may be disappointed and say that you cannot go on. But instead come what may come, I want you to think and take it as a challenge and say, "I thought you were a whale, a big man, but you are just a tiny shrimp. What I have been faced with will not put me in despair. " If you are defeated by that small shrimp and fall back appalled and discouraged, you cannot keep your dignity as a son of God. So, you will recoup your strength and go out and fight again. Then, you can say to that person, "Wait a bit longer and I can win you over, " and you study very hard. Next time when you visit him you can say to him, "I misunderstood your question the other day, so my answer must have been wrong." Never tell him that you were weak in answering or that you did not know how to answer -never say that. Say, "I

misunderstood your question. I thought it over and realized that I misunderstood, so my answer must have been wrong. " Again: never tell him that you were weak in answering or that you did not know how to answer. You can wield the sword of words at that time. You must at all costs make him a failure before you. Then you can ask him if he has any more questions and he will not dare to ask more questions. That's strategy. You learn more through what you are going to do, out of experience.

The marathon winner in Germany in 1972, who set up the world record at that time, may think he can still win with that speed in a future race. He is mistaken. Nothing is more erroneous than that. He must work harder in practicing running. The more you speak, the more experience you have in speaking to other people, the more skillful you will become. I told mediator. If you play the role of a perfect mediator, you are going to inherit things from both sides. Isn't that true? If anyone of you is a good peacemaker, good mediator between the commander of your team and the team members, in the near future you yourself will take the position of the commander, because you are qualified for that. You can inherit that. There is no doubt of that. Doesn't that sound logical? Is there anything wrong in this? When Jesus said he was the mediator, it was the great utterance of his. If he plays the role of the mediator on the side of God and if he is doing things for the sake of the people, then he is going to be a really good mediator. He can be the central figure between the two. In that case, he must be working for the sake of the people at the sacrifice of himself. Then he will win the trust of the people. You must know these three in order to qualify you to be that.

Here is an English gentleman with a handsome face (pointing to someone in the audience). But if you fail in carrying out your mission-being a good public servant and peacemaker, and fail in keeping the divine dignity and authority, then the people will never follow you; and not only that, they would want to poke your eyes out, cut your nose off, cut your ears apart and carve your mouth out. You must be really serious when you are in a position to be the leader. The position of a leader in this movement is to carry out the divine course. If you do wrong you are committing sins. Your failure influences other people, too, so you are committing something very serious. On Master's part, too, he has been struggling hard not to leave dishonor or distrust by the people. I want the people, when they leave our movement, not to call me names. In that case they would not say that they are falling because of me but because of certain other people. If there is anyone in your family, when falling away, who would say that he cannot go to that church, go to that place, because of the leader there, then you are a failure already. But when they say they cannot go to that place because they hate one of the members, then that's okay.

Being a public servant is something like being a person without anything you can claim as yours. Your everything, your whole being, is for the sake of this man and that man. People on both sides may have to think that what you have is theirs and they can get something out of you. Unless that takes place you cannot call yourself a good public servant. If you call yourself a public servant, that means that you have no share to claim as yours, and yours will come last. Don't ever think in advance, "I am going to be on the mobile team working for a great cause and after that I can win the trust of Master and then I can be blessed and can be included in the blessed family. " You must not be calculating all those things beforehand. In that case, you are not a good public servant. You would be a thief-robbing him of what's good. Before anything being yours, it would belong to God-to the people of the world. Your portion must come last.

In man-to-man relationships, in the triangular formation, you are on the verge of danger. Whether you will be trusted by the people or not will lie solely on that point. In a way, man is more fearful than Satan-more dreadful. In a sense he is more dreadful than God. God is doing only good things while Satan is doing only evil things. But man, in between them, will vacillate-sometimes belonging to God's side and sometimes belonging to the other side. But you, as the leader or mediator must go straight forward, never vacillating. When you bring in the people, then it means that you have engrafted that person to yourself. So, what you have given in doing that will make him what he is. If you have given poor nourishment to him, he will not grow wholesomely and your spiritual children, however many you have raised, if you have not been good to them, their fruit will not be wholesome. So, in meeting even a single person you must not do that without concentrating on that person -focusing your attention.

Suppose you have met some 20 people in a day. Roughly divided, they are two kinds of people -always. The result will tell you, will reveal how qualified you are. You have met more than 20 people a day, but with your not having much experience, those 20 will oppose you, what you have said, After three days' or three weeks' experience things will be different. Not three months but three years-after three years, some conspicuous change will be brought about. We know what it is with our three-day course, seven-day course, three-month course or three-year course. After that, our road will be paved.

In a few days you will be out in the front-line. You must be very enthused in knowing what kind of person will be the first one you meet. A girl? A boy? An old woman? A laborer? A scholar? Have you imagined and have you decided on that? Whom to speak to? You must plan to do things: for instance, at 7:00 I will leave my bus for somewhere and I will reach there after 10 minutes-in front of a house, etc. There I will be waiting for the first person to come across-with great anticipation I will do that. Suppose there is a man appearing on the corner, would you just stand there blank with twinkling eyes? You must get ready. As soon as you glance at the person, you must be able to catch his age, his position-you must be able to get ready to know how to tackle him. Very possibly, the first one you meet could be a jolly young man whistling, singing as he walks, then what would you do? Would you look at him with a serious face and ask him why is he is singing like that? You can even dance to the music, his song, and he will look at you and he cannot but stop there. Then you can become his friend right away. You don't have to witness to him, he'll just come to the Center. That's nothing to laugh about. That could happen.

The first person you meet could be an aged woman leaning on a cane or a crippled man walking like this-you could meet any kind of person. Have you ever stopped to think like that? If there comes an aged woman as you have imagined, then you can tell her that you like old women like her and she looks like your own grandma and you would like to visit her home, and would she let you do that? If it is a man, you can ask him questions and ask him if you can visit him at his home. If you train yourself in that line, after awhile you can read their faces, their fortune: what his family background is, what his educational background is, and what he's thinking right at that moment. You may play the role of the person in the objective position to that man in the subjective position and that man may be caught and you can get hold of him. In the way of disposition, too, if he is very receptive, meek and mild, you will be attractive and he will be attracted to you. If you find the other person a male who speaks in a feeble tone like a woman, then you immediately see that he longs to feel masculine, so you look as masculine as possible and this person will immediately think that you are the person whom he needs. If you apply those tactics to what you are doing, you will make your work a success in the immediate future.

Before going out, you must be resolved to do certain things. At least you must be resolved not to make your first experience a failure. On the other hand, you must expect something very difficult, miserable and all that in your witnessing. Then you must fix your attitude to face that situation. If you have wholesome crops, you will return them to please God. You are leaving in a few days and the first thing you must do on the mobile team is to study people. If you have been analyzing the personalities of your friends, your family, your neighbors until now, with that experience you can make further researches on what and how people are around you. Your guesswork will prove true for the first few days-at first, maybe twenty percent, then thirty percent, then forty percent, fifty percent, and finally reaching one hundred percent.

People you meet will be the material to work on and to be used to face more people. In the past you have not been doing that quite so seriously as you are now, but in this case you are going to analyze the personality of every person, and then you are going to apply that to meeting more people. You can read the faces of the people. If you are talking to that person and then all of a sudden you find that this person is thinking of something else, in that case, his eyes will tell you. When that person is talking to you, you can stare at his eyes and you can detect what kind of person he is and what he is thinking right then. If you are at that moment spiritually well-armed and would pierce your glance through that person, he would be disunited and he would fall back. So, you must know how to catch all those things.

In the year 1970, when Master did his matchmaking, he could match some 270 Japanese couples within ten hours'

time. He would have them stand so that he could look at their faces; then he would pick out two and have them go into the other room to talk with each other-and when they came out they would say yes. But he was not doing that at random. There was some theory working through him and he could catch things at a glance. He would influence those people and the later generations of those people, too; he knew that too well. In this couple I find things contrary to each other (pointing to a couple in the audience), but still they will complement each a little later, they will be in harmony with each other. There is some lack of something in his mind-if he says okay in his mind-it will hit from the way the people walk he can tell all the qualities in them. People have a different way of walking, different way of expression. Right after a glance, he would point out a certain person's disposition and he was surprised to know that he was correct in that. I stand here talking to you, but in my mind many things come back and forth. I will guess and say that that person will not like this in a minute and that happens. I see a person dozing off in a corner and I say to myself I will wake him up in five minutes and I do that. I don't have to hit him on the head, but if I mention him, then you will all laugh and he will suddenly wake up. Maybe I scream at the top of my voice, or I will walk near to him and he will sense that and wake up.

There is profound mystery in your eyes. When I tell you some interesting, good, happy stories, your eyes assume light, and your eyeballs roll in a very heart-lifting way. They may even be tearful, but with tears of joy. When I tell you sad things, your eyes lose their light and become tearful, but the tearfulness will be different. When you are not interested in the things taking place, you begin to doze off. When you are serious, your eyes will twinkle. Your eyes, symbolizing God, can be receptive of both goodness and badness, happiness and unhappiness. If you stand here talking to the congregation, you will immediately catch who is the most attentive, responding most, and who is disinterested. If you are serious, every part of your head will be focused on that, narrowing down its scope.

So, as the mediator and an evangelist, you must know how to look into their eyes. Your eyes must look in such a way that will please other people and catch their attention. In their head there are only two things moving: your eyes and your mouth. If your eyes look happy, your mouth will immediately be frozen like this-in the subject-object position. Your expression is very important when you witness to people. It is because your expression comes before your words. When you handle people, you feel that you can read the people. But it's not easy as it may seem to you. Your facial expression is important; then your attitude is important. Your motions, your words and finally your action will influence the people. First your expression, then your attitude, then your words, and finally your action. You know that your words and your action would come after those things-expression and attitude. Why don't you look at yourself in the mirror. If you find that you look too serious, you must practice making your expression a little sweeter. Don't let the people imagine what kind of person you are. Let them think that you are this kind of person and let them find that you are different and with more qualities.

Reiner (in the audience), I want you to comb your hair tidily with some hair tonic, because your hair is too curly. When you wear hair tonic your members will think that something great is going to happen-you are going to visit some dignitaries or something. With your long face and your curly hair you should not have a pointed collar. You must have the people look at your necktie first and then your face. Your appearance is already sad, but if they find that your taste in choosing neckties is great, then they would look up at your face and they'll think you are handsome. When you have a narrow and long face like his and your necktie is narrow like this, then it looks rigid. A man with long legs like his would walk like this... (demonstrating). You have to practice walking in a smart way. You have a pointed nose, a little twisted on the right side. Why don't you build the habit of having your face a little like this. . . (demonstrating).

To be natural is the best thing, but you must know how to adapt yourself to the environment. Suppose there is a strong wind and the willow branches swing to the motion of the breeze. If there is a storm, you must know how to attack the storm. In order to be a leader, you must be the synthetic home of every artistic field-you must have every element of every walk of life. You must know how to learn good points from many people with many different qualities. Now you have learned how important are your expressions and attitudes. For women, I advise you not to walk like that... (demonstrating). He hates to see our women's hips swinging like this. When you walk in a skirt, and if you walk that way, your hips will swing from side to side. I can tell that girl is going to be a widow if she walks like

that.

The way you laugh can determine your fate. If in smiling you hold up your head like this-that symbolizes that you are going to have good fortune and will be happy, but if you smile and laugh down like that, that's not good. In Oriental philosophy, many such things are taught, and there is some profundity in it. Things observed opposite from the point of view of your being in the center of heaven and earth, are above and below you.

I must again tell you to be a good public servant and good peacemaker and good triangular relationship maker, and to keep and shine out the dignity of God through you; and, added to that, more points: One, how to express-how to make your expression in a wholesome way-how to keep your attitude sane and sound-how to act out things and say things. I want you to be persons with weight and depth, so that other people will not have found you out in a few days, but you should be a person in whom people will find more and more things over a long span of time. As a leader, you must have that quality. Did I make myself understood? Don't reveal all you have in an instant. In the Communist world, their strategy is kept to themselves, but in the democratic world, they are ready to reveal what they have as their tactics. The evil force of Communism will win over the democratic world in that, because they keep their secrets to themselves. In the peaceful world it may be all right, but in this world today, in the Communist world, when they keep their tactics separate they can win over this world, but as long as they keep their tactics as they are, revealed and open to everyone, they cannot help but be defeated. Even those who are close to me have never detected all I am, what I am and how I am doing things. Sometimes I am like a child, giggling and playing with the boys and girls, and sometimes I am so dignified as to be friends to very old people.

We find many, many different qualities in our Master. He has so many qualities covering the extreme ends. When he goes hunting, he is a good hunter and our members are surprised to know that he is such a good hunter. He is a good fisherman and meditates deeply so as not to hear anything said or any sound when he goes fishing. So, we cannot readily define what kind of man he is. Some may think that our Master is such a serious man, slow to anger, quick to act, but he is sometimes as furious as fire, dashing out to do things all by himself. He is so aggressive. You must study him, study any other person and learn the good qualities from all those people.

You are going out to the front-line anyway in a few days. There are two more things I want to tell you. When you witness to a person, don't ever dream of gaining anything from him. You must be ready to give out things-you are going to lose everything. You are going to give at the sacrifice of yourself. You must be prepared to repay God because you are indebted to Him-don't ever think of drawing something out of God, because you are indebted to Him. So, in what way are you going to repay Him? You are also indebted to me. Do you realize that? You are a debtor and debtors cannot lift up their faces without having paid the debt. In what way are you going to repay your debt? If you are told to repay God, repay heaven, that's beyond your power-that's not within your power. Both God and Master, himself, very fortunately would not have you repay them, but by working for the sake of other people you will have repaid them.

If you really realize you are so greatly indebted to God and to Master, then you'll want to pay all those things to the people of the world. When this person realizes that he is not the creditor, and you are not in a position to have to repay him, he will fall on his knees before you. He knows too well that he is not qualified to receive that as the payment of what should be returned to God. You are going to do that through whatever person you are witnessing to. You can reversely think of that person as your liberator, because without him you would have no way to repay your debt to God and to Master. "I am indebted to God on the individual level, family level, national level and universal level. But I am going to repay that debt to God by serving that person." The person is so dear to you-the family and all are so dear to you because without the family, nation, clan and whole universe you have no way to repay God. When you think of things in this way, your witnessing to other people is the way you repay your debt to God.

When you want to repay the debt, would you do that unwillingly? You must give at least your heart to that person-to repay that person. If you want to repay that debt through that person and he is not receptive to you, then you must find yourself not having been warm or zealous enough to do that. If you are all zealous and all willing to repay that

debt through that person and he is not receptive and he attacks you back, God will take vengeance on that person. He will not leave that person alone. God's direct judgment will fall on that person. That's what evangelism is-the witnessing job is. That is the way to liberate the whole population of the world under the bondage of sin and Satan. How wonderful it is to have that kind of job.

If you are loyal in repaying the debt through that person whom you are witnessing to, there is nothing more important than that. Do you realize that you have to have that person gain something out of you in witnessing to him? Only that way can you repay the debt you have toward God. Do you realize that? Then, you will not be put to shame before God and before people. Do you understand? You must remember at all costs the conclusion. You are indebted in so many ways that you have sometimes to repay the debt with your eyes, your nose, your mouth and every sense of yours.

You have now joined in the great cause of this movement-to witness to people in such a way that you will be giving out yourself, your whole being, your everything. You must feel the blessedness of belonging to this group, especially when you are single boys and girls. You have a vast future of promise before you. People will be attracted to you and will think highly of you, and I hope that you fight through the battle and make it a victory. In a word, you are going to witness to the people at length for your own sake. At long last you will have worked for your own self, not for God, not for the people, but for your own self. In your doing that the whole spirit world will be mobilized to help you, in aid and cooperation with you. You must be grateful for that. Do you have that attitude? Are you ready to fight in the battlefield? (YES!) Then I will be proud of you.

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