

Faith & Life Volume 1

Yo Han Lee

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Internal Guidance

I'm going to speak about how to apply Divine Principle in our daily lives. As you learned in Divine Principle, our life is composed of continuously setting indemnity conditions, by walking the course of indemnity. We are standing on the point between the two opposite sides - one is to solve the problem of history and our own selves by paying indemnity. The other is to pay more indemnity because of failure in paying the previous indemnity condition. It is decided by the condition if we win or lose. We, who are standing in the middle position between God and Satan, are on the point which determines whether we can escape from Satan by applying Divine Principle or get caught by him. As for us, who live with God and Satan at the same time, it is exactly in the life on earth that we must remove the relationship with Satan and unite with God.

1. Connect Yourself with God's Standpoint

To the fallen people, God made a foundation according to each era, working through Abel directly on Adam's family, giving ten commandments in Moses' age and sending the Messiah 2,000 years ago. This foundation was not sought by men but made by God in order for men to be saved through it. And the foundation of God is established substantially, not spiritually. For example, God sent a substantial entity such as a prophet or Jesus in the age of commandment and prophecy. You are motivated to come to Unification Church by the person who believed in Divine Principle. God taught you such a foundation or such a point of God through this kind of substantial entity.

2. Who Washed Your Fallen Nature?

The life of faith exists in order to remove your fallen nature. It is not God or Jesus but the person of more sinfulness than you who removed your fallen nature. Existing churches believe that Jesus saves them. That is not true. The person who has more fallen nature than you only can wash your fallen nature. Then in this life the person whom you hate most and dislike most takes care of your fallen nature. The way to remove it is to connect yourself with God's position on one hand and persecuted yourself by those people on the other. Unless you have God on one hand, you cannot bear it.

In the general world, people can't be joyful and glad when they have trouble with others. But the man of faith can be joyful and kind to them and grateful in such situations, because he can see God's position by connecting with Him. A man of faith is joyful even when he suffers damages from the horizontal or worldly viewpoint. It is because he can see that it is more valuable to gain the eternal future than to lose in the present time. The Bible says that you should be glad to carry the cross. If you feel unhappy and bad when you get persecuted, it means you have the same fallen nature inside of yourself as the persecutor has.

Otherwise you can't help taking pity on the persecutors. When you are not completely within the principle, Satan invades you. On the contrary, even Satan praises you if you are totally principled. Therefore, when you encounter something unhappy, don't forget that it is happening because it is necessary for you. Then, I want to emphasize a man of faith has no enemies. Whenever you confront any hindrances and troubles, you can be glad considering that they are happening because you need them. Through that you can liquidate something important. You can never redeem anything if you leave God's position.

3. Don't Be an Onlooker

A person who witnesses from his own personal desire and worms when situation suits his own taste becomes depressed when he gets bad results. That such a person gets depressed to find the result turning worse reveals his motivation, that he started from his own standpoint. The problem of faith or belief should be God's will or viewpoint. But there are many members who don't connect themselves strongly with His standpoint. Master calls such people "on lookers." As people are looking around the park, some people are "looking on" into the church. Among them many people lose their faith in the church.

For example, there were many onlookers when Moses took 600,000 to Canaan. When Jesus performed miracles, there were many onlookers; even His disciples were so. Peter should have followed Jesus, carrying the cross. But the reality was different, that he denied Him three times.

In the same way, those who get depressed to find the result coming, out differently from what they expected, even though they devoted themselves completely to the church, have the wrong motivation. You don't have to be glad or sad when you gain good or bad results.

However God uses you, you are apt to mistakenly think that you, yourself, do God's work, and therefore you feel happy or sad according to your own accomplishment or failure. However, in doing this you ignore the truth that we work for God. We are His instruments and not just our own selves. When you do not connect yourself with God's standpoint closely, your motivation goes wrong. This is the most important point for men of faith; that is, the relationship between God's standpoint and yourself is the key for you.

Then God holds us by the hand and gives us many proofs that we cannot help believing. Everyone experiences being given some mysterious power beyond explanation when he starts his faith with God. Nobody believes without proof. Faith is keeping the standpoint which was connected with God, as in the beginning of your church life.

4. My Position

If you ask a person fallen away from the original position, "Are you a son of Satan?", he gets unquestionably mad. If you ask, "Then, are you a son of God?" he may say, "I'm not so sure..." Then you ask whose son he is; but nobody can answer clearly what his own position is. This is the conscience of the fallen man. The position is vague to him. But the man of faith who knows God's standpoint should be aware of whom he belongs to. As his subjective substance is determined, his own position is automatically determined, too. How does he purify and keep his own position? This is the matter of character.

Jesus always kept it in His mind that He was the only Son of God. He never changed the position in His mind, even once, throughout His life, that He was the Son of God -- even until He was finally crucified, no matter how miserable He was, or even if He had something regrettable, or slept at the foot of a tree in the wilderness or looked like a beggar.

That is called chastity of faith, which we are apt to fail in accomplishing. If you run off the position, you destroy your character and get your horizontal human relationships confused as well. It sounds arrogant to keep or cling to your own position; but don't mistake it.

For example, when you are alone in the crowds like in a movie theater or so, it is the question of by which position you came to such a place. God appreciates the person who has the conviction of being God's child and keeps the position continuously, even in such an awful Satanic world. Then God must be given good people.

In Jesus, the confidence of being His only Son became stronger, as He was disposed. Many of us, however, begin to doubt our positions when we encounter miserable situations. We doubt if God really exists with us together, when we come to the dead end. We doubt our positions by ourselves. Even Satan would bow down to the person who keeps his position and is responsible for the portion of being God's son without His intervening when he feels no connection with God. Jesus showed the standard of it.

As long as we have faith in God, we are supposed to always be glad in any situation. The circumstance has waves; like sometimes when we are deserted by God and we get hold sometimes of Him, then we grow like waves. It becomes our relationship with God as to how we can set indemnity conditions and what result we can bring.

5. Domination

The problem of domination in our life of faith exists in this point. The person who knows his position is never dominated by Satan. It is the fallen nature to reverse dominion. From seeing

the lives of fallen men, we can find they were dominated by the material, evil sovereignty or the rich people in front of them. We can see they were dominated by those who could not dominate originally.

By whom are we dominated? This domination must be done with love. Then children want to be dominated by their parents and women are glad to be dominated by their husbands. The word, "dominion" in this meaning is different from the normal "dominion" we have used so far. When we say "I want to be dominated by Jesus from the bottom of my heart," it does not mean Jesus is my dominator or dictator. He is the subject of life, the subject of heart eventually, and he is adored and longed for. This is the domination of love. You must develop this kind of dominion. Therefore, the Bible says, "Don't be tossed, ignored by people. Give love and virtue to people even in hell, and you are adored and praised by them." This is the way to develop your dominion. Then by sacrificing yourself for others, you get the power of dominion eventually as the result.

What kind of dominator or sovereign is the Lord of the Second Advent? He is, in short, the dominator who unites all mankind into one, like a family, by love. Without the fall, we were originally united with such a dominator of love. Since mankind fell, we were dominated by those who were not original dominators. Then we have much resentment and repulsion against this in our veins. But it's hard to have the dominion power in your life of faith.

However you come to this church thinking it is the way of life, unless you have a heart to long for someone in the church, you're considered to have no power of dominion. Many members don't connect with the heartistic relationship. Then they become as I mentioned before. The life of faith must be the life which flows out from the bottom of your mind. In other words, it is the problem of emotion; that is, how your emotion moves. You have no connection with God unless you have someone in the church that you are more strongly connected with than your own parents or brothers.

Jesus said, "Love me more than your own parents." How do you apply the words in your present life? Find the person in the center who is most responsible and suffers most for the public and the center, and especially find the person among the members who has the notion and heart to be most responsible for you. And if you can love and long for him more than your own parents and brothers, and can connect with him not by your notion but by your heart and soul, it means you have found out the dominion.

In other words, you have found the standard of dominion. The dominion means love, doesn't it? The dominion which we used before was the power for a commander to order his soldiers, or the action for soldiers to follow the commander in one accord. It is not of love that the sovereign of the nation dominates the people by the laws and power.

There are the dominions by force and the one by love. The latter one is the original dominion. When you come to this church and overcome the lonely feeling experienced before by words, you may be an onlooker but you feel no deep joy. However you may gain something there, you are not touched spiritually.

You just come to the center and get blessings, then you can remove the darkness in this way. It is better than nothing that you come to church and become an onlooker. But as an onlooker you can't keep the same feeling which you experience in the center after you go back home and stay with your family.

Then the responsible person must lead such a person to connect with the dominion, which means brothers and sisters reporting to each other and getting acquainted spiritually and internally with each other. If you come to the center without telling about your own family or internal struggles, you can't be separated from Satan even after coming to the center for many years. So the leader must know the situation and let the person catch the dominion. He must restart witnessing to the person.

6. Shifting the Crime Action

The fallen man has thought that a good thing was done by him, and that a bad thing was done by somebody else. When he finds something that may be praised by people he thinks it becomes like that because he was there. In case he sees that something wrong happened, he wants to say, "I did not know anything about it." In this way he is inclined to justify himself. This is the fallen nature, not the original nature.

In such a case, Jesus said, "I own the sins of the world." It is completely the opposite of our attitude. We may complain and judge this world saying, "This world should be destroyed," or "The world is too dirty even if I'm pretty pure." But Jesus took the responsibility totally. It is the standpoint of a man of faith that he should take responsibility for bad results even though he is not sinful, and that he should return the glory to the people.

It's hard to practice it. We can understand the logic intellectually, but we often hide ourselves unconsciously, when we face the reality of practicing. If you are aware of it and pray about it with tears, God helps you. When you make a mistake by being defeated by the fallen nature, and pray in reporting the fact, "Heavenly Father, it came out wrong when I did like this," He assists you and works through you. Therefore, unless you pray concretely, you can get no answers. When you witness, you should pray for the nation as you pray for the person witnessed to. And you should pray for mankind as you pray for the person who persecutes you and despises you. Then unless you pray with the substantial conditions, your prayer can't be accepted.

7. God's Heart

Because of the fall, man's standard of happiness is relative. To perfected man, however, happiness exists only when he knows the joyful heart of God. You may ask, "Has God ever been as happy as I feel sometimes?" The answer is "God has never been happy." If you pray about it, you will get the answer. When you feel happy being stimulated in your life, you must not be happy by your own standpoint. If you experience happiness by your own standard, you share only a little part of God's work. You should ask God first, "Who is responsible for the whole work?" There you will find that God is still sorrowful. Then you can see His attitude toward mankind. Knowing God's heart lets you know it is wrong to move your emotions by your own circumstances and standpoint.

On the other hand, when you face the greatest difficulty, and are in the deepest troubles, you should not take those sufferings as your own. When you are distressed, you must not think your own circumstances gives you a hard time. If you think that you alone must go through such difficulties while other people only have a good time, it is a very unhappy and miserable train of thought. You must appreciate, that even though you are weak, faithless and small, God entrusts you with the portion of sin which all mankind carries. Even when you are in deep troubles, you should think that all mankind carries the same troubles, and you share only a small portion, and that the Messiah is responsible for the entire population of the world.

Fallen man shifts the blame for sin because he thinks he has nothing to do with sin. He who complains and judges others thinks he has no connection with sin. This is not true. He alone is to blame. The one committing sin wants to think he has nothing to do with sin, and is eager to escape from the situation. But a sinner is a sinner.

You should set a condition to apply Divine Principle in your daily life against each of the four fallen natures. Even if you hear an explanation about the fallen natures, unless you apply the Principle, you only remain in status quo.

8. The Sixth Sense

The sixth sense precedes the intellect, and distinguishes good from evil, right from wrong. When a person makes a mistake, he has a strange feeling. This confusion is due to intellectual ignorance. "I sensed something wrong. I thought it would happen. But still I made the mistake,"

No one says, "I did not know at all." Everyone says, "I had a premonition about it; I felt something strange."

When Japan lost the war on August 15, 1945, I was in Japan with some company presidents. On that day they said, "I thought it would come out like this." "I thought the newspapers were telling lies." "I could see easily that the newspapers told lies when they kept saying that hundreds of American B-29's were shot down by the Japanese air force." Even before April 15, 1945, Mr. Tanaka, the manager, felt that the war would be soon over. This was the sixth sense. The same applies today.

Today, Christian ministers know that it is not good to maintain the same situation and to interpret the Bible in the way they do. They also know their teachings can't give new spiritual life and lead young people. Their sixth sense tells them this. They know that, as well as knowing the time of the Age.

9. No Action with Much Realization

The reason why the sixth sense exists is that God does not pursue His providence secretly. Because He loves man, He reveals the secret three or seven years in advance. Because man is stubborn, he doesn't put into practice what, God reveals to him through a sixth sense. (Also because he is a pessimist). Eventually, he is swirled into the deepest sufferings. Even though some people realize their interpretation of the Bible is wrong, unless they act to find something new, they struggle very much over giving up the old interpretation, and endure in vain spiritually.

Your sixth sense knows God's standpoint. Even though you don't realize it, subconsciously you know this. When the Messiah was among the Jews, they didn't know who He was; but they knew somehow who He was. How much did they know? They knew up to the end. We know the Garden of Eden and that world of love even in detail. Although we have never lived there in reality, still we have contact with it heartistically. Then our minds become so nervous. The body is behind the mind; and the sixth sense is in the original world. Then the mind, which is in between, feels nervous and restless.

A man of faith feels nervous because of that. Even a man not of faith, such as a normal young person today, also feels restless and un-peaceful, then tired and exhausted in these days.

10. The Sixth Sense in Faith

When you're with God, you feel peaceful in your mind. On the contrary, when you are away from God, you feel something different. You can tell by your sixth sense. When you are separated from God's standpoint, you feel that something is lacking and strange. You should distinguish it in your life of faith, you can't keep the content of your life of faith. Nobody can teach you the sixth sense. You can't find the way unless you use your own senses. When you leave your original position, you must feel uneasy, uncomfortable and fearful. Satan tries to catch these conditions and to dominate you under this kind of circumstances.

When you feel uneasy like this, go to the person who is optimistic and thankful, and tell him the whole content of your uneasiness; and you will feel recovered. If you feel you are leaving your position, find the person who is closer to the standpoint than yourself, and confess all the circumstances of your anxiety; then you can get well. If you spend more than three hours in vain since the happening, you get sick spiritually and have to pay the indemnity somehow. Three hours is the limit. Then, unless you solve all your anxieties of the day before you go to sleep, you could get sick or accidents might happen in three days.

They occur inevitably. In Korea, we had many experiences, like when someone got into an accident while he was witnessing, or someone had a robber steal everything valuable during the night. They might say they didn't know why such things happened. But once you investigate your feelings of three days before, if you sensed anything uneasy, you can find out what is wrong. Before you get into such accidents, you could definitely have a premonition through a dream or the sixth sense.

11. Reversed Dominion I

When a person often gets angry, it means he reverses the dominion. Since Satan dominated Adam and Eve, because of their own fault, anger is flowing in the veins of people. When you are praised, you are happy and joyful, but once you are ignored, you are uncomfortable. Japanese people especially have a delicate sensitivity. When I was in Manchuria or in Japan and I lived with Japanese, they did not like me nor Koreans in general. They did not agree with nor get along with Koreans. A Korean remains silent with no greeting even in the morning. He doesn't greet you, and he looks hard to please, even when he doesn't mean to do so. A Japanese gets angry at him, then. In Japan, they often greet even though they are not in such a mood.

In Korea, they don't express their appreciation, even though they feel very grateful: which is sometimes their weak point. However much they appreciate, respect and even worship someone inside of their minds, still they don't express their emotions in words. If they express and tell their feelings, their minds, they think, become wrong.

In other words, when you say something by words about the feeling, which is like something filled with compressed air, your mind becomes like a balloon blown out. Then they speak so much. We received that kind of education from our family. Parents said "don't be so frank and expressive, and follow your heart." "You must hide your feelings deep in your mind and not take them out so often." A wife does not come out of the kitchen to greet her husband when he comes home, even if she loves and respects him. She suppresses her feelings strongly. General family education is like this.

Japanese may misunderstand that when Koreans don't greet or just gaze strangely, it does not mean something is wrong. After all, you cannot hope or order someone to do exactly what you expect him to do by your own standard. He will express his feelings in his own way. A man of faith must know and consider this point. You cannot determine a person is evil because he is not the same as you. There are always internal reasons for his actions.

12. Reversed Dominion II

John 5:5 says, "One man was there, who had been ill for 38 years. When Jesus saw him, he knew that he had been lying there a long time. He said to him `do you want to be healed?" By saying "Do you want to be healed?", Jesus wanted to know if the man would become angry. The man wanted to get into the pool, but other people went first. He had been sick for 38 years. He had spent his fortune to get healed. Jesus despised such a person so much, asking "Do you want to get healed?"

Can you guess how much anger and rage he felt from being asked such a question by a person who looked like a young beggar, not like a doctor or priest?

Everyone must oppose and resist such an arrogant question at the risk of his life. But the fact was different. The man said "Yes, sir. I have no one to put me into the pool when the water is troubled," and he endured the words of Jesus. Then Jesus said, " Rise, take up your pallet and walk." The patient was healed at once. What does this story mean? The fallen man has an instinct to feel unhappy when he received an order or request from someone who looks lower than him. Because of this nature of anger, Satan has held man for a long time. Jesus tested this point by despising him.

We can bear being despised and oppressed by someone higher than us. But we cannot help feeling displeased when we are ignored and made fun of by the person who is lower and more miserable than ourselves. However, it must be the attitude of a man of faith to take an order from the Lord, even if it is given by a child, because no one knows what kind of secret it implies.

The important and serious problem occurs where people cannot believe so easily, not where they can believe without difficulty. Therefore, God has never used as His representative a person whom people can easily believe and follow. On the contrary. God uses a person in the providence whom people can hardly believe. As for Jesus, he was born in a stable and grew up in Nazareth which was said to be the most uneducated village at that time.

By the same token, people can hardly believe that God has started His providence on the worldwide level in Korea; a country which has never done anything good or influential for the world in the aspects of life, science and spirit. Even now, you can see how miserable the life of the Korean people is, and how far away it is from ordinary human life. It is hard to believe God's providence started in such an undeveloped country. It is not normal to believe what is absolutely unbelievable. Then, those who believe in the providence of God are called crazy.

Since the fall, because man was dominated by the angel, the restoration must be done by the person who stands lower than the archangel. That is why God chose the most unbelievable person to save the family.

For example, in Adam's family, God chose and blessed the younger brother, Abel, rather than the elder brother, Cain; even though in the Old Testament Age, the birthright was considered absolute. Cain and his parents would have to bow and kneel to Abel and be dominated by him. However, this was very difficult to do. We don't feel anger toward a person who stands in a higher position than we; but we feel anger toward a person who stands in a lower position. We must make an effort to humble ourselves; otherwise, we cannot walk the heavenly way.

13. Cain and Abel

Unless you have determined the heartistic position between Cain and Abel among the brothers and sisters of the church, you will suffer. This is true not only in this church, but also in a family outside the church. Unless the relationship is clear, society becomes spiritually dark. It is better to have your Cain/Abel relationship decided very clearly; that is to say, the relationship between church director and the position of the church director implies the archangel. Because the archangel stole the word of God from Adam and Eve, in the process of restoration, he must transfer them to the sons and daughters of God. It is the position of the archangel to teach and give the Word.

Our purpose is to give you some testimonies of our experiences; to support and help you take the responsibility of the age. Then, the subject is no longer us, but you Japanese brothers and sisters.

The church director is also in the same position as he went to the place assigned for the people there; his position is the mediator or the servant. Therefore, he must encourage the members to become more dutiful than himself. This is his responsibility. Archangel is in the position to respect and serve Adam and Eve as God's children.

In Korea also, church directors often educate and lead their members in their own ways and order them or get angry at them. But in this way, they hinder their member's way and cannot grow themselves either.

In the Old Testament Age, God served man in the position of servant. Jesus did not live on earth as an only Son. He was in the position of the Son of God in the internal value, still He pursued the mission of the servant in the practical life. He was the servant and He was in the position of John the Baptist when he transferred the Word to the people. John the Baptist was in the position of the archangel. Then Jesus served as the archangel in reality for three years, even if he had the internal content of the Messiah sent by God.

Afterward, he should have been able to take the people to the position of the sons and daughters of God. He could stand for the first time in the position of the Messiah. The same things applies in the case of the church director. He must take the role of the archangel for some period necessary, maybe three years or seven years. During that period he has to gain 12 children who are more dutiful than himself. Then, the question occurs whether he is to be in the position of the Son of God.

In other words, unless you accomplish the mission of the archangel in the position of servant in real life and in the position of parent having the vertical connection with God in the spiritual life, you cannot go back to your original position.

Since it was by the fall that man fell away from the son's position with the archangel, it is the way of restoration that he should go back to the son's position through service in the archangel position.

The position of Cain and Abel is very flexible. For example, when you go witnessing your physical body becomes Abel, because your spirit cannot go anywhere out your physical body. Then, the mind is not always Abel. The relationship is determined according to the job or mission.

In the church, sometimes, the person who is responsible for the economy becomes Abel and sometimes the preacher is Abel. At home also, the person who is responsible for the matter is Abel. Then you must be humble to Abel and serve gladly and comfort him when someone also is in the position. You cannot consider yourself always superior to others. According to the respective job, the central figure must suffer in the position of Abel. The peace exists there. However, if someone thinks he should always be Abel, the whole church must suffer and the family as well.

Therefore, you can learn clearly what is your position if you understand the above. Then you can comprehend automatically the position of others also. When you insist on your own opinion, saying "I go my way," this is resistance, not obedience.

The difficulty is that you must consult with your Abel about your secrets of faith. This is the main point. As it is the central position, your mind is never in the mood to do so. Before you meet your Abel, you determine to talk frankly to him about your family problem, your internal problems of life and the contents of your faith. But once you meet him, you cannot speak so well. You often come back home without telling anything important. It means you have lost your position. Then you try to pray by yourself in troubles. But God cannot accept such a prayer.

If you speak to God without going through your brothers and sisters, especially your Abel on the earth, even if you tell God about the secrets which only you know, God cannot listen to you. Then you get into much trouble. In this case, the church director must open the door of your mind.

There are two types of people; one type to whom people want to reveal their secrets and the other type is the one to whom people do not want to reveal anything.

As, for our Master, as soon as someone meets Him, they begin to confess the secrets which had been hidden all their lives. No matter what their religion is; Christian, Buddhist, Confucian, etc., they immediately start to tell everything to our Master. He has the power to make people reveal their deep secrets.

14. Get Anxious About People

In the world, many people are anxious about their own living condition; but there are very few people who are anxious about people. I can recognize the one who suffers for the family, cries for the race or makes effort for the people.

Unfortunately, I cannot meet such a person often. Therefore, such a person is very precious and necessary. You cannot lose him even at the risk of your life. The church director is supposed to be such a person. Unless he sheds tears for the people he is responsible and has a connection with, he is not qualified to pray for the place assigned. From the viewpoint of heart, he cannot pray for the area unless he has a heartistic relationship with the people.

We have to be concerned about the people whom we associate with; pour our concern for the people we know. Unless you can do this, how can you pour your heart toward the unknown people? You can never do it. Your emotion cannot move or function without the reciprocal function.

When you notice some points that you can advise or correct, among the people you are witnessing to and associating with, you should pray about those points. When you have

something to say, try not to point this out, but first of all, pray about it. You should try to tell the person as little as possible.

For whom does the devoted member devote himself? The kitchen members must pray as they cook meals for the people who are going to eat the meals. While you cook, you should pour your heart to the people who will eat the food -say, two or four people - then, pray abstractly about the race of heaven. Such a meal, then, becomes very delicious and joyful.

You may feel the difference between someone you have prayed for and someone you have not prayed for. The church director may be able to get acquainted with his members' situations and conditions up to around 20 or 30 people. He must report to God about their contents in detail and pour his heart to them, their family and even their relatives. Eventually, they want to come to the church. They find the person who has been praying for them even while they did not notice and they now want to speak to him about anything in their life.

The church director must offer such people to God; then, he can pray for the area assigned. For example, I go to a given city and meet a person named Nakamura. I pray for him and shed tears for his circumstances; he becomes the first offering in the city. Then, I can make it the condition that I prayed for the whole population of the city from eyes of God.

Without such a concrete condition, even if you pray, "I come to witness to this city, please lead the people and take care of them," God can do nothing even though He truly wants to help even before you ask. Then You must comprehend heartistically the members' situations and report them to God concretely.

Church directors should pray with the members as soon as they come to the center. They should then reveal their internal secrets to the church director. This is very important. The director must not lose the chance. Once the member tells his internal problems to the director, he feels very comfortable. The director then must report the member to God at once. Then the member can gain God's power and redetermine himself. Thus, God can work directly through that member.

15. One Person Can Make God Prosperous

The existence of a person really raises God's hope. God regards you not only as a person, but also as the whole population of the world. Then, unless you give all your loyalty to God in such a position, you cannot meet God.

How does God regard the sufferings and situations of the three billion people in the world today?' We see the number of people from man's viewpoint, but God sees only Adam's family: that is, there is only Adam and Eve on the earth. God sees only Adam and Eve. Then, He doesn't think there are many people in the world. As the main stream is flowing centered on fallen nature. God considers as Adam and Eve whomever He sees. When He finds a person who knows this reality and sheds tears praying in the historical and providential contexts as the representative of the whole world.

God feels joyful and tries to forget the sadness which He has ever experienced. Thus, a person can make God prosperous and cheerful. When you go witnessing in the countryside, God regards you as the representative of all ancestors, past and present, in spirit world of that area. You should never forget this position. But it is very hard to remember and keep the position because you don't see the position from God's viewpoint.

16. Your Own Suffering

Many people complain about the church director not being subjective. When you went to talk to him and you can't, then you go home. You may talk with your brothers and sisters about the difficult points that you were unable to talk about with your director. When you talk horizontally to your brothers about your internal suffering, Satan takes that condition. You must hold the problem in you with God.

Anyone is useful even someone with only a primary school education or a servant. But you are apt to think you are useless as a man of faith because you cannot solve even your own problems and you tend to underestimate yourself. You may find a person struggling more than you. You can share your experiences and solve his struggling by saying, "I could overcome the problem you are struggling with." Thus, you can lead him to the church. And by watching him solve his suffering and problems, you will appreciate your own suffering and the fact you were able to help someone else at the same time. If you lead a few people to rebirth your own problems are automatically solved by God.

17. God's Direct Dominion

It is very hard for a man to talk about his own problem or his nature. It is also hard for you to discuss this person's problems with him. It is easier if he has a trinity. You should relate his problems to the person closest to him, preferably his trinity leader' saying "he is like this or like that, but this is not good for him. He must change in this way..." The trinity leader must then advise this person directly. There is no free choice in this matter. Then God may intervene directly through the trinity leader.

So, you cannot go the way of faith by yourself. You may have too many secrets when you go alone. When a spiritual mediator prays alone and communicates with spirit world, God does not tell him directly and plainly; but reveals to him symbolically. Receiving the symbolic revelation, he tries to interpret it in his own way. This only results in bad consequences.

The spiritual mediators are specially apt to be self righteous. The mediator's purpose is to be a speaker for those who have not communicated with spirit world. His mission is to give personal testimony of his experiences. However, he is inclined to be joyful in communication with the spirit world and look down on to others. This is completely against God's will.

18. Reversed Dominion III

Satan invades you through the gate of complaint, anxiety, anger and short temper. The Bible warns you to be in peace, appreciation, loyalty, fidelity, sincerity and humility - not to be angry. In order to remove your fallen nature you must separate yourself from those with whom you are connected and the position in which you use your emotion.

You can't use your emotion in your way, but in two ways -for God or for Satan. You have only two choices. When your emotion is within God's standpoint, you feel peaceful, not self-conscious and joyfully grateful even if you're persecuted. You can smile even when someone gets angry at you. Then, he gets more mad and enraged because he takes up the anger that was even in you.

For example, someone has ten units of complaint or anger and I have five units of them. When the other person gets mad at me, if I can keep smiling at him instead of becoming angry, then he takes upon himself my anger, aiding it on to his own, thus carrying the weight of 15 units of anger.

If you feel angry at him at the same level he is, you share your anger with him and a fight occurs which may last for some time. When you, a man of faith, complain and get angry, you automatically come into Satanic dominion, together with him. If you endure and remain patient and smiling, he must take over your Satanic side and pay indemnity. Then an angry man might fight with another angry man. On the contrary, a humble person never fights with an angry man. Therefore, sometimes a person who often used to strike people before the family, might have to be hit in the family by a stronger member to pay indemnity.

19. The Original Nature

The fallen nature of stubbornness is the opposite of our original nature's loyalty. But if a stubborn person comes to believe in God, he becomes a very loyal man of faith. Saint Paul used to be such a tenacious person. Thus, even fallen nature turns into original nature when the standpoint is reversed. You should not be so quick to regard yourself as evil because you have

much fallen nature. If you use your fallen nature properly, it can be just as valuable as your original nature.

Conversely, when your original nature is misused and leaves its original position it becomes sin. Therefore, a sin doesn't exist essentially. Then when do we call something a "sin"? This "something" causes Satan to work through us. This is why we can liquidate all sins through Jesus. Even if we express anger and rage because of Jesus or even kill people to accomplish Jesus' desire, it is not a sin at all.

Trained men and faithful men may pray desperately enough to have blisters on their knees or go without meals or sleep, but they can never grasp their Satanic nature. It means to change the original nature that bore the fruits of evil because of Satan, to the original nature which bears the holy fruits because of God. Then, once you acquire faith, you come to have a higher and more public purpose.

Examples of this are being more anxious about your family than yourself or caring more about the nation than your own family. After you have faith in God, the level and standard of your heart becomes higher than before as you shed tears for others. Finally, you love others more than your self, and the history and the future more than the people of the present. You will even love the heavenly purpose of creation more than the most wonderful thing you can find on the earth. You shouldn't worry too much about your sinfulness, weaknesses and faults. We should carry God's anxiety and worry instead. As long as we live and eat only for God, our heart will become His Heart.

We should realize we have entered a new realm separate from Satan's dominion. If you think you're in the same position you were in before, even a long life of faith will not change you. Even as the Bible says, "Your faith has helped you," so will your faith make it possible to fulfill your desire. It is important to know to whom you belong - to yourself or to God. You must see your emotions as God's emotions. People in the existing churches don't know this and so they pray, "I'm so sinful.

Save me from sin." They should know they are originally God's children.

20 To Serve

When you were called and excited by the Divine Principle, from the viewpoint of heart you were in the position of a newborn baby. Then from the beginning in the church, without knowing your position as a newborn baby, you might have come to find God and be happy knowing Him as your Father, saying "Father, Father," Truthfully, it requires much responsibility and many indemnity conditions to be able to call Him, "Father." Because of this, you might feel you would do any kind of work at all in the church, which means you would put yourself in the servant's position.

Parents want to serve their children through any means. This kind of heart is the servant's heart. The heart that move you to do good to those under you and give them joy is the heart which parents have toward their children. So too, you would want to humble yourself in this way. Once you are aware of your sinful nature, you find that the relationship between spiritual parent and child is the same as that between Cain and Abel. In the parent's position you may sometimes have to scold your child instead of welcoming him with a smile.

To serve your spiritual parent and God means to accomplish your responsibility for God's will. Serving is not doing something for your superiors or God. On the contrary serving means that a person in God's position brings himself down to earth to fulfill the purpose of creation. This is the original meaning of service which God desires. In the world of heart, nobody wants to be dominated on the horizontal level by another person. All men want to follow God directly in a vertical relationship, even fallen man. It is the most joyful thing for you to bear the necessary fruits that grow your heart. In this case, parents would prefer to see their children praised by people in society rather than have their children give them praise or materials things at home.

As for spiritual parents, when our spiritual children become church directors before we do, we feel joyful that we could bring a person to God who could show much loyalty and closeness more than we. But you would feel ashamed to have children who have not done much for God yet, while you have become a church director. It is the hope of parents to see their children become more famous than they are.

When you need someone who came to the church after you, and who has some glorious work for God, you gladly regard him as your elder brother in faith. Though Cain was born as the first son, Abel was the first blessed to go back to God. In this case, a person in Cain's position who was "passed by" doesn't have to serve the person in Abel's position in the strict sense, but regard him as someone very precious to God. So also, the person who came later to the church should look at the one before him as his elder brother who led him to the faith. It doesn't mean you have to consult and receive guidance from this elder brother, but rather that you speak with him about what you are doing to comfort him.

Again, to serve means to bear fruits in the form of results for the purpose of God's creation. Therefore, serving means to go beyond position. Yet, even though this is true, the ones who led you to the family might feel lonely when they see you pass by without any acknowledgement from you. It is certainly good that you are accomplishing God's will, but still they might feel abandoned somehow if you have no relationship with them. From God's point of view, if you make someone feel lonely it's an evil condition for Satan to invade. You should write to them sometimes and comfort them. They will be so grateful and feel you did not take them for granted.

21. Spiritual Thirst

In the beginning of our life of faith we gladly work for God, but after that we may not grow spiritually. There are two reasons for this. First, the problem may be with your central figure.

For instance, if a church director is anxious for results but does not have this anxiousness as an original subject, he can destroy a man's heart with his attitude. When you can't keep the same heartistic relationship with your subject as you experienced in the beginning, your faith declines. If you can maintain a foundation of unity with your church director on the heartistic level, you will be able to have 50 members in your church, but if you don't have more than 50 member it's because you haven't multiplied your heartistic foundation.

The heart is compared to the root of the tree. Though the root is invisible, the wider and deeper the root is, the more the tree grows. From my experience, if you, as a church director succeed in having three members who have the same heartistic standard of faith as you, you can easily increase your membership to 30. If you unite with 12 members heartistically, you can gain 120 members automatically. Unless you have a heartistic relationship with three core members, you can never have more than 30 people. What is worse is to have members who were once united begin to leave.

All members and even spiritual directors have a spiritual thirst. Sometimes a church director might feel no joy in seeing his members visit his church and just think, "Oh, here they come again," The situation is completely opposite to what it was in the beginning. This is a critical time for your spirit.

The second reason you may not be growing spiritually is that you yourself aren't setting indemnity conditions. The problem lies with you, not the center director. Unless your attitude toward God progresses after a while, you can't grow in your faith. We always have to set conditions in some ways and progress. Otherwise we are apt to have "faith by habit" after a long time in the family.

The church director should watch each member and talk to him about internal things. After the director comes closer to him the member might begin to say, "I don't think I can keep this life of faith much longer..." He will become concerned about his situation and confess unconsciously that he should get some kind of indemnity condition. When a person who has already set

indemnity conditions and walked the life of faith hears this he can see very clearly what the member should do. Even the member can figure it out by himself.

When you joined the family for the first time, you did it by paying a heavy indemnity condition, that is, the condition of devoting yourself completely to the church. Still maybe in one or seven months, your mind changed from the mind you had in the beginning when you joined. It was not as serious. On the condition that you gave up all worldly things - your parents, family, vocation - when you joined, you could retain a standard of spirit for some time. But now after some time has passed, your condition is determined by your success in accomplishing the purpose for which you gave up all those things. The important thing is what you overcome and what result you brought in. Unless you have such things to bring before God, your faith will decline gradually.

22. The Result

When we hear the word "result" we immediately think about an external thing. Actually, the problem is an internal one. Some of you worry saying, "I've been in the family for four years but I have no spiritual children as a result of my witnessing. I taught many people the Divine Principle but no one joined at all." This is wrong. The external result of gaining members is brought by the merit of your ancestors not by your own ability. You merely convey the message to the people.

What is called "result" is what you have remaining in your mind after you convey the message in place of your ancestors. You must not only fulfill the role of trumpet, but you must also bear fruits in yourself as the player of the trumpet. The problem is the contents of the fruits. A person who brings in many members does not always grow spiritually. Even if a person can witness so well that many people join the family, his own mind may become empty. No matter how many people join the family in this way, we can hardly stand in front of God.

What finally happened to Moses, even though he could take 600,000 people out of Egypt. He could perform miracles such as separating the Red Sea, but still he couldn't enter into Canaan. The works Moses performed were not done by Moses himself but by the power of God. In another example, the apostle Paul was a famous preacher. Still, his missionary work was not done by Paul himself, but by God through Paul. However hard he worked for mission, unless Paul gained something in his own mind, everything would come to naught. It is the same for us. We are not working just for an external result.

The reason our faith weakens is because we work for the external result instead of feeling joy through what we received internally. Eventually, our hearts become hollow. Therefore, the central figure should not push members to work for the external result only - as in setting up a church or bringing in members. The church director must become acquainted with members personally. He must check whether each one is joyful and if each one can turn his external Joy into internal food to digest. We should not be happy just because a large number of people gather at one of our rallies and are amazed at what we can do. That kind of happiness has nothing to do with internal growth.

The external result that comes about is not because of us, but because the heavenly time has come on earth by the power of God. It is not because of us, but because Father's word has the explosive power of an atomic bomb no matter where it is set. Another reason we get such a large external result is because spirit men were mobilized by heaven to bring many people to one place. When we see such a magnificent sight, we must realize something internally. If we become businesslike looking for quick returns in our witnessing, we'll become empty spiritually. Furthermore, if we continue to live in such a situation over a period of time, we will completely destroy our spirit and lose the power to do anything.

23. To Practice

If someone orders you to do something you don't want to do, but you do it anyway, you will surely gain something from it after, God will never force us to do something or sacrifice us without giving us something in return. At the same time He is using us. He gives us something

and makes a living give-and take action with us. Therefore, the martyrs had such a relationship with God even as they were being killed. So, they died without feeling suffering even though they were in the midst of suffering.

You might have a new member who doesn't even know about God, work hard doing God's will and after that he'll tell you he has such a wonderful feeling but he doesn't understand what it is. This is because he is unconsciously dominated by someone good.

In any situation, unless you move according to your heart you will gain nothing. For instance, if you eat your meal reluctantly saying, "I'm not so hungry but I'd rather eat now or I'll be hungry tomorrow," the food won't be digested well. It's the same with your faith. If you follow the church reluctantly saying, "I joined this church and even gave up my parents, but if I were to go home now, I'd be ashamed, I have no alternative but to stay with this church," your faith is in critical condition. In such a case you had better take some time to rest and reflect on your internal position.

24. The Problem of Adam and Eve

Even though a person may be strong and gifted in accomplishing the purpose of his life of faith, he can lose his vertical connection because of horizontal emotion.

In the beginning when you joined, you were so eager. You would rush to the center as soon as you finished your meal at home. You wanted to work under your church director and follow any orders from him. This is like the time of restoring through indemnity the Old Testament Age in which people followed closely the orders of the priest. But after this you may go through a period when you are not willing to go to the church and follow the orders of the church director. During this period, you're apt to feel closer to brothers and sisters in a horizontal way. Then unless you have a strong vertical heart, your emotions will flow horizontally and brothers and sisters will come closer. Since this problem is necessary as an indemnity condition for spiritual growth, no one can judge it as wrong automatically. This phenomenon is inevitable in the course of restoration.

If you struggle about this problem, talk to your church director and tell him everything about it. It's absolutely not advisable to talk about this problem horizontally with other brothers and sisters. A church director must be able to control this kind of horizontal love by standing between the two people and connecting both of their emotions with God. You will face the time when your emotions will flow strongly in a horizontal way. You must know before hand how to control it vertically. The problem of love is an indemnity condition because it was the cause of the fall. Then, we must go over this action of the fall. When it happens, we have to grab that point where we can change the emotional, horizontal flow into the vertical flow.

The emotion is the flow. Love flows wherever a reciprocal relationship is made. When you witness to a person you never met before and begin to have a connection with him, for instance, in speaking with him all day, he might become your central concern and you'll wait for him and think about him, rather than your work or anything else you're doing. Then your emotions are flowing to him. In this case the leaders must be able to connect the emotions of their members with themselves, who are in the central position. But of course they can't always stop what they're doing to help. Then you should be able to control your love. You must have the ability to perceive whether the love is yours or not. When you long for something, you must check whether you are longing for it or God is longing for it. Don't think of it as your own feelings and don't connect these things with yourself.

It's good to talk about these things with your church director or state leader because they are not directly involved with your problem and can see the situation more objectively to give you advice and guidance as to whether you are right or wrong. In the case where the church director has this problem of love, you as members, must pray for him in groups of two or three and report to his Abel or state leader by mail, telephone or by meeting him.

25. Solve Your Problems Within Three Hours

In Korea, when we have some problems and suffer an emotional collapse, we call it a "wrinkle." Just as you have to iron your clothes after you wash them, you have to iron out your "wrinkles" in one day. This means that when negative feelings influence you and you can feel your mind "shrinking" because of it, you have to iron it out before you go to sleep. If you pass the night in that same state of mind, you can hardly iron out the "wrinkle" the next day. It's the same thing as not being able to make your clothes smooth after you ironed them carelessly. If you still have your "wrinkle" after three hours have passed, Satan invades and accuses you. Once you do something wrong, Satan comes to accuse you in time periods of three: three hours, three days, three months.

What you have to do in such a case is find the cause of the "wrinkle." This means resolving the cause that brought about a wrong relationship with others. You must talk to the person directly with whom you are having the problem or else include your church director in your speaking with him. When you have a problem with someone and feel badly about it, you should resolve it and forget it immediately by shaking hands and smiling. Small things often become a big problem after some time, so a man of faith must be aware and careful of this point.

26. Regard Small Things As Heaven And Earth

Abraham had the major difficulties of sacrificing Isaac and having his descendents suffer and toil for 400 years because he did not cut a small pigeon in the first sacrifice. In the same way we will have much difficulty in our life and take the wrong direction if we lay the condition of complaining about trivial things. Such small complaints can prevent people from going to the church.

Those who stop going to the church do so not because they found the Divine Principle was wrong but because they didn't like some person or couldn't have good relationships with the other members. It's obvious the Divine Principle must be more valuable when compared with such a relationship with others. Still, such a small problem can make many members give up the church, and thus, destroy their whole lives. Therefore, the important thing is to take small matters completely seriously.

When True Father watches a leaf falling down from a tree blown by the wind, He takes it seriously and tries to find out what God wants to teach Him through that falling leaf. Although we become serious over things that look very important, usually we find nothing serious there at all. God hides important secrets where we tend to overlook them in situations that don't appear as life and death. Therefore, it's a serious thing to hold off until tomorrow what our internal, confused mind experienced today instead of solving the problem before we go to sleep. The more time passes, the more effort and time it will take to resolve the problem.

27. One Who Returns

It takes a certain period of time for members who have left the church to come back. Many of them come back in the time period of the number seven, such as seven months, seven years or so. They come back to the church to visit the person who was closest to them when they were there. You, as church director, must welcome them by recognizing the standard of love and affection which they had before they left. They feel so ashamed and accused when they remember their situation seven years ago. They can lose their shame if you treat them as members by resurrecting the standard of their joy they had in the family seven years before. They have to pour out their sincerity and suffering three times more than they originally would have had to undergone. You can restore historical and vertical indemnity by making small indemnity conditions, but you have to make three times more conditions to restore the indemnity which you brought upon yourself.

28. The Significance of the Seven-Day Fast

The seven-day fast represents 40 days separation from Satan. Since Satan invaded and destroyed the four position foundation, the fast must be the fight to restore the number four by

paying indemnity. The number seven represents the growth periods for Adam and Eve. After they passed these periods they could get blessed in the position of man and wife. Then, to get blessed as heavenly children, we must go through the number seven, but because of the fall, we lost the substantial four position foundation as well as the number seven. To restore this foundation substantially, mankind has been fighting and setting up the condition of time periods, such as 40 days or 400 years. The seven-day fast means the same as this number four.

29. What You Should Do First

The starting point in our life of faith is to have a worried heart about the problems of others more than our own. Concretely speaking, when you begin worrying about the church's affairs more than your family events, you start walking the way of faith in the true sense.

Most young people are anxious about their own future, but the conscientious ones believe they, as individuals, exist on the foundation of the family, family on the race and the race on the nation. So, in Korea, most of the people who cared about the nation came to believe in some religion. Religious people came to be persecuted by the Japanese government in the past. All of those who loved the nation became Christian.

The reason why the faith is identified with patriotism is that both exist for the public good. In this case, patriots and scientists are treated more warmly in the spiritual world than those who lived for their own sake on earth. If you try to figure out with your own mind or according to your mission, what is more important for you to do, instead of searching for it with your heart, you will find out that you came to the church because you yearned for it very much. Then, naturally you'll feel like cleaning the house, for instance.

In Korea, a high school teacher who majored in philosophy and who visited the most famous philosopher in Korea to discuss the problems of life, heard the Principle of Creation one day and it clearly answered all the questions left unsolved in his life. Because of this, he felt like coming to the church and helping with any necessary work. He began cleaning the bathroom and I wondered who was cleaning it every day. He cleaned it secretly when no one would notice him, as early in the morning or late at night as possible while the others slept.

If you think in a theoretical way, you will have to ask what you can do since you joined the church, but if you decide with your heart, a person who is anxious to work can find for himself, without any problems, what he should do. We couldn't order the high school teacher to clean the bathroom. yet he eventually quit the school and devoted himself completely to the church without being asked to do so at all.

He deserted his wife and put his two children, who were so miserable, in an orphanage, but if he had not heard the Divine Principle, he would have deserted his wife and children and killed himself anyway. When he left his wife he said, "Consider me dead and don't think about me." So, each person knows what he should do, but the reason why he doesn't really know it is because he thinks. Thinkers lose.

30. To Think

Strictly speaking, to say you shouldn't think means you'd have to become an idiot. When you think, don't think about your future but think happily about your heartistic relationship with God. Thinking has to be accompanied by joy or else you'll become gloomy. Now, I don't mean you shouldn't always be thinking. Neither should you ignore the search for your hope and plan for your future. I mean that thinking is apt to be separated from joy, so you'd better not just follow your brain. You may become so convinced of your ideal and future as to be full of joy and hope, but however much you gain conviction, unless you have a vigorous flow of emotion, you become merely a thinker.

This point is the difference between a man of faith and a thinker. Even though left-wing people are very active, their context is different from a man of faith's. In the left-wing movement some people experience forced oppression, yet we don't have anything like that in the world of faith. In a family, parents must give all their children joy and happiness and educate them to be

dutiful to them as parents, but when someone feels oppressed in the family, the family is destroyed.

In the heavenly kingdom, no one feels forced and fearful. When your body is sound, you feel no pain anywhere, nor suffering in the smallest part. Yet, if even a part of your body gets hurt, your whole body must take responsibility. For instance, when you have a pain in the tip of your finger your whole body has to stop working to take care of the pain and treat it. Then your finger starts to move again for the whole purpose. In the same way, there shouldn't be any fear or force in the group in which heavenly people like us are gathered.

31. The Original Sin and Individual Sin

How much pain did you experience when you heard you were a child of Satan? After you find your position through Divine Principle, there's a big difference between the pain you feel for what you did in your past life and the problem of blood lineage. Although we take our mistakes so seriously, we don't care about historical sin saying, "Everyone is in the same position." But after listening to the Fall of Man, there are more people who suffer over the sins they committed before, than people who struggle over the reality of original sin. Then, some people commit the original sin with simultaneously having faith in God. Those people don't know how dreadful the original sin is.

To commit the original sin makes the condition of multiplying the blood of original sin in yourself even more than what you were born with. The problem is how to help a person who has unfortunately committed it. When he comes to ask what he should do, you must not interpret his sin literally according to the Divine Principle. If you do, become depressed saying, "I have no means to pay indemnity. This original sin is so serious. In addition, I committed this sin individually. So, 'I'm at a dead end.'" Therefore, you can't give a frank explanation according to the Divine Principle. You, the leader, must know the Principle for him, but you can't explain it exactly as you know it. Your purpose is to save him. He comes to you for advice because he wants to be forgiven of his sin, and he has hope that you'll treat him in the same way as you did before he committed it. You must be sensitive to his motivation. Inside his mind he knows what he had better do. The reason why he asks, even though he knows the answer, is that he has an internal desire to be forgiven and saved. Therefore, you can't give him an explanation using principle and law. In this case, it's best to comfort him saying, "It was not you who committed the sin. You just inherited it from your ancestors. I'm the completely same kind of man even if I didn't commit any individual sin yet. Your blood and my blood are exactly the same if you were to analyze it" By doing this, you can explain from a direction of giving him hope and courage.

God calls a man with the promise that He will forget the man's sin because of His love, but God can never forget. That man must pay all his indemnity afterward. As the Book of Revelations says, it will be noted if a man has washed his robes. However, God gives hope to a man first, saying that He will forgive his sins even the person doesn't commit a sin according to the original sin.

For example, there is a difference between a married man and an unmarried man. A married man represents and restores the Old Testament Age. A person who has been engaged but separated after hearing the Fall of Man, gets blessed as the representative to restore the New Testament Age. A person who has never had any relationship with the opposite sex becomes the lord to create the future history. Such a difference exists of blood and lineage.

Even a man of strong faith can't change this fact. A person married once before is chosen as the offering who must take responsibility and pay indemnity for all married risen in the Old Testament Age, in the position of a child in the Old Testament age, and a representative of the spirit men of the Old Testament Age. Therefore, a person who committed individual sin fell to an age lower. He loses the hope of being the ancestor of the Completed Testament Age, and he makes the condition by himself of owing more indemnity as the representative of many spirit men in paradise of the New Testament Age. He made a hill for himself on the even, flat road.

32. God Works on The Base of Your Attitude

God often gives a person three or four orders at the same time. The purpose of saying, "Go!" isn't to watch him go, but to see the attitude of his mind toward the order "Go!", when he receives it. If you have a heart deep enough to sympathize with God because he even has to give such a person so many works and responsibilities, you will find the vertical connection with Him that He needs, and He can trust even such a miserable man as you. Thus, once you can make the reciprocal relationship between God and you, the person to whom He gives the orders, even if that person sits around, God will do all the work. Without this kind of faith you will tend to complain, "I've only got one body, yet He orders me to do this and that.."

On facing the Red Sea, 600,000 people led by Moses complained to him, demanding to know what he was doing, leading them to such a dead end. If they considered it shameful to be trodden to death by the Egyptian army, they would rather have jumped into the sea, believing that God, who had led them there, would never let them die. Then Moses would not have had to separate the sea with his rod.

When you have been asked so many things to do and you pray, "How pitiful God is that He has to choose such a small man as me among many people," and you shed tears in your prayer, those tears are God's tears. At that time you experience God's grief. God gives orders and he also fulfills the orders. A man shares in the Providence of Restoration, yet all the work is done by God. He does it on the base of our minds. Especially when we go out pioneer witnessing, we experience this truth. Even though we succeed in something, we can't say to God that we did it and no one else could. do it but ourselves. As long as you have a desire to do anything on the foundation of the vertical relationship with God, He does everything.

33. Problem Before Witnessing

Before we started our Principle life of faith, we already had a base of faith to begin with. Then we could listen to the Words. A person without the base of faith can hardly come to believe in a deeper faith, even if he listens to the Words. We present the Words in the way we think everyone else listens to them and the way we think they are willing to walk the way of faith. But not everyone can listen to the Words because not everyone has the base or foundation for goodness in his past life.

When you witness to such a person, you must put yourself on the same base he is. A person with such a base can easily follow the church. He will visit the church on his own and say, "Please let me follow you." So you have to check once if a person has that base or not before you witness to him. In order to check it you can examine his joy and sorrow, that is, in what situations does he feel joy and sorrow. If the base of his heart is rooted in the public good, God will take care of him first, even though he doesn't ask God for anything. At first you must listen to him to see how much of a foundation he has and then you should give him the Words according to that base or standard. Otherwise you'll lose those Words, just as you pour water onto the desert sand. Also, he won't be able to receive anything either.

When you go out pioneering, you must make the internal base of faith as an individual and then search for a few people as well who will become the foundation centered on yourself. At first, Jesus tried to make this foundation at home, but neither his mother nor his brothers responded. Secondly, he went to Jerusalem searching for priests, but they refused to be the foundation for him too. Thirdly, he went to John the Baptist. Again, both John and his disciples denied him. Thus the foundation of Jesus was completely destroyed, so he had to begin all over again to make the foundation for himself.

So, in the most miserable place in Jewish society where the poor, the deserted and the jobless were gathering, Jesus found Peter and John and chose them to be the foundation. Jesus came down to the same level they were at and made the foundation with them. It was a foundation based on their sorrows rather than on their faith. It was the foundation built on people who were in the same position as those being deserted by the world and the age.

As Jesus had nothing, he could sympathize with those who had nothing. In the beginning of his mission, he tried in vain to make a relationship with the priests centered on his mission, but he gave up making the foundation on his own standard. He had to start over again making a foundation to comfort the sorrowful people and to educate them. That was not the position of the Messiah not of John the Baptist. Jesus served and satisfied the miserable and sick people and tried to make the foundation centered on them. Then the disciples began to realize the value of Jesus by observing his miracles.

However, they welcomed him for their own sakes because they thought he could remove their sorrows by the power of miracles. No one received him for any other reason. Some also observed his spiritual power and thought he would be greater in the future than their own priests. They followed Jesus to use him, only to gain happiness as his followers. That way is the standard of their faith in him.

In Korea, what we do first in pioneer witnessing is to look for the most miserable family in the village or town, for example, the home with only women whose men were chosen to be soldiers or a home with only old people whose sons and grandsons had gone to war. We visit those houses and instead of using words or talking about faith, we have relationships with them first as men of character making ourselves useful and bringing them Joy. In this way we come to the town in the position of a servant and look for work that we can do with the physical body. Master showed us how to do it. It's to find the household that goes to sleep last and gets up first.

Biblically speaking, the witnesser in the village represents the chief priest, who keeps the fire burning on the altar through the night. Not to turn off the light means to protect this world with all your heart. As Father often says, we must go to bed after the last family in the village goes to bed and we must serve this family by such things as cleaning up their yard before they awake. Then you can have a heartistic relationship with them without even speaking a word about faith and on this foundation you must shed tears and sweat for them. While you become the object of God and serve them, you grow so much-When you have a "secret" with God, God helps you so much.

34. Public Standard

The way for you to grow by yourself without a central figure is through prayer. We have to teach young members how to pray. You should not pray for yourself nor worry about your family but pray for the race and the world. Each one of us has an organic relationship with the nation, which is included in the world. Therefore, the nation doesn't exist without the world. Neither do we exist without the nation.

When we care about the public good rather than ourselves, God must possess us and dominate us. Satan can't invade us if we have such an attitude of mind. This is the stepping stone to faith. So, it must lead them to the standard of living their lives for the public good.

It is the mission of the witnesser to make such a base in people's mind before speaking the words. When we pray, we should go beyond that standard of prayer centered on the church only. If we don't, our faith won't go beyond a certain point. Then the best attitude for your spiritual growth is for you to understand the relationship between your work and the whole.

If you are committed to the public good, the spiritual world will give you revelations. In case you're in trouble, even when God can't reveal things directly to you, He will reveal them to the person who is praying for you. It's a rule in the spiritual world that God always shows you the way whenever you pray in a group of three (trinity) at the same time and place.

You, in the position of central figure should not lead members by your own standard or feeling. Since God cares about us and is responsible for us who carry the heavenly mission. He always shows us the way as long as we try to realize His caring and follow His desire.

In Korea, when we become church directors, Father appears spiritually and teaches us. Sometimes he shows us spiritually the title of a speech he is giving to the local churches in Seoul.

When we have an important event at headquarters that some church directors are eager to attend but can't because they have to take care of their churches, they are shown all that happened at that event in headquarters spiritually.

In Korea, most of the leaders higher than church directors know by spiritual communion whatever new directions Father gives on Sunday. From my experience, when I went to Seoul once a month for a meeting, I found to my surprise that Father emphasized the same points I was emphasizing to my family for a month. As long as brothers and sisters who are sent throughout the nation have this standard since we couldn't go to Seoul, we climbed a mountain and had a service there. Not only one person, but everybody gathered there could hear spiritually what Father was preaching in Seoul.

35. Indemnity Life, Reconstruction of Life

A certain problem exists: you have to know whether the motivation of your heart is in the Principle or outside the Principle, whether you make indemnity conditions or accusation conditions. Unless you pay indemnity, however long you're in the family or however much knowledge you have about the Divine Principle, you can't grow spiritually. Since the question is whether your deeds pay indemnity or not, you must analyze your life according to the Divine Principle.

When we receive an inspiration, we tend to treat it briefly and not perceive the historical or future content in it. When Moses killed an Egyptian, the Israelites regarded him as a murderer without thinking about the implications of the act. If you judge some event as having meaning only for the present moment and don't think about the deeper meaning behind it, you have nothing to do with that indemnity condition. Thus, you'll be unable to enlighten your heart. If you can't enlighten your heart, you can't see from God's viewpoint and in the end, you won't be trusted by God even if you suffer very much.

The problem is how much you apply the standard of the Divine Principle to your daily life. Being in Satan's dominion, we don't always take a person seriously when we're in his presence, but later we begin to respect and miss him when he goes away. Then we often experience regret for our past attitude.

How responsible can you be to practice the standard of the Divine Principle in your life? Can you have the same heart toward brothers and sisters that you have toward Father? We are apt to be irresponsible to brothers and sisters even though we give all our loyalty to Father. How much do you make and practice internal determination in your life?

Once you win and overcome in the church how do you look at yourself? From the viewpoint of God or from your own viewpoint? How much are you responsible for your work as a part of the whole?

When you witness to people, if you do your best, sincerely and honestly, God will take responsibility for them. If you visit your contact three times with utmost sincerity, God must take care of him. You can restore him without even speaking, but just by shedding tears. God accepts the prayer which shows that you love God's will, prayed with all your sincerity, shedding tears. So He listens to you and takes that condition to pursue the Providence.

36. How To Set Indemnity Conditions

After you receive a blessing, your spirit will decline, but when you rise again you can keep that blessing if you were steadfast in your mind. If you can endure having your heart abandoned for a certain time, it becomes the condition for paying indemnity. Few people can pass three years with the same zealous heart they had in the beginning. As this three years is the indemnity period, you can't give birth to a spiritual child by your own ability, even though you may have one because of your ancestor's virtues. Once you are resurrected you feel compassion toward those who are not resurrected. There isn't any time when you don't have something to do with indemnity.

37. Witnessing

When you witness, you must first listen to a person carefully so he will have an inexpressible feeling that he'd like to be with you and have a deeper relationship with you even though you're the same age. If you are concerned about him, he will come to speak frankly the deepest part of his heart. Once you can serve people with a parent's heart, you can give them inspiration and restore many of their lives. It's better to make personal contact with each person individually rather than ministering to a group of people at one time.

It's the mission of the archangel to have contact with many, but the mission of parents is to have individual, personal contact. This is the time of parents and children. The time of the herald is over, that is, being a John the Baptist. This is the Age of the Messiah or Parents and as children of parents we must create men by our personal contact. If you treat people as a mass you can't resurrect them. Make contact with a parent's heart and you'll succeed. Often we fail to do this. When you meet someone about your age who is idealistic, even within the family, it's not good to look at him as a fellow-worker on the same level as you. You must have a compassionate heart for him, naturally, like a parent.

38. Prayer

Treat your life as three dimensional. It's the attitude of one who prays not to look at himself as just himself. When you deal with something, you must do it on the foundation of your heart of prayer. Prayer is parent's heart.

When you have some relationship with others, watching them and worrying about them from God's standpoint, you become the central figure to pay the indemnity and heartistically you stand in the mediator's position with God and them. Then you become your prayer itself. When you think about something without any relationship to God, your work has nothing to do with indemnity or prayer.

Strictly speaking, when you work in daily life, you must have the same standard of heart that you do when you pray to God. The problem is not how long you pray but how much you actualize your prayer in your daily life. Even if you make determination in your prayer, unless you practice it, it becomes mere habit. The existing churches have only habits. Though they pray for the higher goal, they don't practice in daily life. Their prayer is only ceremony.

When you feel bad or vexed, you must reflect whether the feeling is from yourself or God. When you're teased by others, you should feel sorry for God, instead of your own honor or face because you have experienced in suffering heartistically for God's will for a long time. Jesus was this way. Even while he was crucified he cared about God and the people.

In our daily life, it requires much fighting on our part to maintain the standard of always confronting God in our prayer. This standard is often taken away by the surrounding circumstances. The feeling of prayer goes away without noticing. We are apt to be, buried by our surrounding. After the feeling passes. We notice we did something wrong. Without this standard we don't know who we are. Then we must have a subject and should know the relationship between that subject and ourselves. Our position will be determined by finding out to whom we belong.

How To Be Spiritually Stable

Man is conscious of what he is thinking. We spend our lives following our thoughts, but unless we judge whether the origin of these thoughts comes from our original mind or is influenced by people and surroundings, we can't make a distinction between our fallen nature and our original nature. This is the fundamental cause of our spiritual problems.

38. Two Motivations for Joining the Family

You will find two reasons for beginning your life of faith in the church. One is your unconscious attraction to the stimulation and spiritual influence you never felt before because of the Words.

You find in yourself a kind of driving force you never had previously, pushing you to the church. This kind of person is the resurrected and reborn person. You become different than you were before because of the Words.

The second reason is your interest and curiosity about the activities and organization of the church and the people you find there who are very kind. Some people join because the atmosphere in the church seems to be better there than the circumstances they came from.

39. A Person Who Entrusts Himself And A Person Who Asserts Himself

After someone heard the Words, they unconsciously followed the church without knowing what the church or the organization was, not what it was doing. This kind of person is already resurrected by the Words. A person with such a motivation realizes his own value as a man every day while he gradually learns the Words deeply: He was this kind of person, he was struggling because of that, He came to understand through the Words that he was actually interested in such things. As he studies like this his portion of freedom becomes greater every day and he gradually ignores his personality. This kind of person enters the life of faith through the right gate. He respects elder brothers and sisters because they led him and resurrected him. He feels like consulting them about his problems, entrusting himself completely to them, appreciating them. Thus, he is eager to learn and associate with brothers and sisters from a humble position.

However, there is another kind of person. He expects others to treat him well, simply because he wants them to. This comes from his desire to be the center. He is eager to fulfill this desire and spends days dwelling in it. As time passes, he remembers other people's faults and reluctantly associates with them while at the same time being unaware of his own spiritual problem. Such a person is just wasting time.

40. How Do You Keep Seeking for Canaan Until the End?

There were many among the faithful attending God's providence who got off the track on the way, even though they started with such high motivation in the beginning. Briefly speaking, the Israelites left Egypt for Canaan willingly, but because they encountered so much poverty and suffering in the way, they switched the standpoint they had chosen - led by God and going toward Canaan for His providence - to their own standpoint. But this switching of direction also destroyed their sense of value. Thus, those who failed generally turned their direction to one of self-centeredness, destroying the subject of their life and eventually their sense of value. The major problem is the control of your spirit. Are you really resurrected by the Words? Do you really realize God exists and is alive?

Many people who have been in the family a long time eventually doubt whether God really exists or not. Thus, even a certain professor was in a theology school and he ultimately published an essay stating that God was dead. Did you ever hear about it? "God is Dead." It wasn't an atheist who pronounced these words, but a theology professor who believed in God all his life; yet arrived at this conclusion. What does this mean? It means a man of faith has faith on the premise that God is dead, that is, he doesn't really believe God exists and lives. The Israelites first believed in the God of Jehovah, yet they came to the conclusion that He didn't exist. Even though the Messiah had come, they became his stumbling block.

I found many ministers living their lives without God. There are many ministers who reach people based on what they know from their studies, just like working men, instead of teaching them the living God as they themselves live together with Him. They have the name of being a minister but they don't bring God to others. There are many kinds of people like this. Among our family members, there are many who are more occupied with their work instead of living with the living God, even though they heard the Divine Principle and joined the church devoting themselves completely. There are quite a number of people like this. You must have noticed it yourself.

For example, when we have Sunday service, some people came to the church reluctantly saying, "It's Sunday. Today I want to rest but I have to go to the service . . . " Instead of a life full of spiritual motivation, they get into a habit and only follow religious ceremony after a while -one year, two years, three years and seven years - even though they once had spiritual vitality. They can't help being dominated by habit or circumstances. In this way they run off the road.

41. Resurrection by the Words

To live with the living God is to feel dominated by Him, to talk with Him about your problems and to live with the understanding and knowing God's situations and following them. Those who have a life of faith out of habit live with a dead God and have nothing to do with a living God. When they come to a dead end, finally they begin to doubt if God really exists and they think, "Why am I at a dead end even though I have been believing in God for many years?"

The Israelites left Egypt believing that God existed. Yet they began doubting if God really did exist, wondering if He had deserted them, even though He had led them by the pillar of cloud and fire. Then all of them complained and grumbled to Moses. By studying the history of the Israelites who were so full of complaints, we can realize we have nothing to do with God when we make mistakes in controlling our spirits. When this happens, our direction is often switched and our center destroyed.

We must check this problem of spirit and reflect if we are the subject, resurrected by the Words and if we're really dominating ourselves from the center of our mind. Resurrection by the Words: this is most important.

42. He Trusted By Brothers and Sisters

What kind of motivation we have in the course of faith is the most serious problem. This motivation must be our Alpha and Omega and our life should be centered on this motivation for eternity.

We spend our daily life centered on the spirit through prayer, the Words and our relationship with brothers and sisters. The spirit can be stable only on the foundation of faith. The foundation of faith means that we must have some principled result which makes others need us. In the family, we must become the kind of people the whole family can't live without. We must be remembered and expected by the family, teachers and friends. Those who have such a foundation of faith will need human relationships when they come to the church, believing in the Words and beginning their faith. They don't have any debts, don't cause others to worry about them and are always doing good for others.

Wherever we exist and go, we have the responsibility to be the people who others need in that situation. We are responsible for giving joy to our surroundings, rather than taking joy from them. It is natural common sense. On that foundation, we can resurrect our spirit. Those who owe debts to others bring anxiety to their parents and conflict their relationships with brothers and sisters. In those relationships we can't find any place for our spirits to rest and be nourished. That kind of person is like sand, moving around, blown by the wind.

The Bible talks about people who build their house on sand and those who build it on rock. The rock represents those who are admired by others and who don't owe debts. They are trustworthy and other people don't have to worry about them. We can trust people who give us debts, that is, those who serve us, but we can't trust those who owe us debts. For the latter, the life of truth can't be resurrected on such a foundation.

First of all, we must be trusted by brothers and sisters in our family as well as by others. Every person directly called by God was like this. Noah was called a righteous man.

Jacob left for the wilderness and met Jehovah after he was recognized by his father at home. Abraham also was called by God and attended His providence after he fulfilled his responsibility as the first son at home.

43. For Your Spiritual Stability

A man of faith goes out for God's will on the foundation of faith in his family. God tries to have reciprocal relationship with such a person who has this foundation. The four position foundation is the position of existence. "I" exist as one, element in the relationship of subject and objects. On that foundation centered on the Words, after I hear the Words. And in the life of the church also you must responsibly establish a position in the church so the church can't function well without you. When you establish this position, the Cain/Abel relationship emerges.

First, you naturally have an elder brother of faith who worries about your future and second, an object whom you must take care of. In your surroundings you have both of them. Then when you succeed making the position in which you are needed, your spirit grows on this foundation. As you gradually grow spiritually, you get into a new dimension of yourself which is different from your old self. You'll feel what others are thinking about you. You'll become sensitive enough to realize the context of his thought when a person within your four-position foundation worries about you. You'll know it even if he doesn't speak to you because you'll have a heartistic give and take with him without even talking. This is the action of spirit, the influence of the living spirit. Your brothers and sisters can be influenced by what you think and you are influenced by what they think. In such a relationship God will dominate you on the base of your heart.