

On the Church Publication

Receiving guidance from Kyoshu-sama, at this time, the official church publication *Shin-Zen-Bi* (Truth, Goodness and Beauty) has been renamed to *Glory*. “Glory” in Japanese is *eiko*.

From August of 1950 until his ascension, Meishu-sama consistently maintained the name of the organizational publication for World Church of Messiah as *Glory*. *Eiko* or “glory” is a Christian term meaning the brilliant light of God.

Regarding the great importance of receiving this word, once again, for World Church of Messiah’s publication, we have received a manuscript from Kyoshu-sama’s successor Masaaki-sama. For this, we have published it here in its entirety.

Let us receive the thoughts and feelings written here by Masaaki-sama as the thoughts and feelings of Kyoshu-sama, who reveals to us the will of Meishu-sama in this material world, and let us faithfully receive God’s will embedded in the name change of the church publication.

World Church of Messiah – Communications Department

February 4, 2020

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Inaugural Foreword – On the Publication of *Glory*

By Masaaki Okada

From March 8, 1949, through January 28, 1950, Meishu-sama published the newspaper *Light* (光 *Hikari*) as the official publication of the church. At the time of the founding of World Church of Messiah on February 4, 1950, *Light* was renamed to *Salvation* (救世 *Kyusei*) or so as was long thought.

I had assumed that the characters for *Salvation* (救世 *Kyusei*) were simply read as “salvation” but after reading a notice in issue no. 48 of *Salvation* entitled “Regarding the change of title from *Light* to *Salvation*,” I realized I had been mistaken. Written was the following:

As written in the above section, because the existing Japan *Kannon* Church and Japan *Miroku* Church have dissolved and World Church of Messiah (世界^{me-shi-ya} 救世

教 *Sekai Meshiya Kyo*) has been newly established, the newspaper *Light* (光 *Hikari*) has also been renamed to *Messiah* (救世 *Meshiya*).

How does one read the second set of characters for “salvation” (救世 without any marked phonetic syllables) after the first set for “salvation” has been marked with the phonetic syllables for “Messiah” (救世 ^{me-shi-ya} *Meshiya*, usually read as 救世 ^{kyu-sei}, *kyusei*)? (In Japanese, when a set of characters appear for the first time with phonetic syllables, such as 救世 = 救世 ^{メシヤ me-shi-ya}, the same set of characters that follow in any given text take on the same sound.) In addition, because it says “*Light* has also been renamed,” notice the word “also,” shouldn’t what we have been assuming to be the name of the newspaper publication *Salvation* (*Kyusei*), actually be *Messiah* (*Meshiya*)?

In other words, we mistakenly read the newspaper title as “Salvation” rather than “Messiah” for a long time.

You can see just how much Meishu-sama wanted to put out the word and the sound “Messiah.”

From May to June of 1950, this *Messiah* newspaper had to be suspended due to the religious persecution Meishu-sama had undergone, making issue no. 65 on June 3, 1950, the last issue.

After the religious persecution, Meishu-sama once again published the organizational newspaper and had changed *Messiah* to *Glory* (栄光 *Eiko*), advancing divine work with this publication name until his ascension.

After Meishu-sama’s ascension, too, the church published the newspaper with the name *Glory* for a while. But did we think deeply about the meaning behind the word “glory”? Didn’t we have a vague perception of something bright? Or perhaps we only thought it was the name of an old publication of World Church of Salvation (*Sekai Kyusei Kyo*)?

However, “glory” is essentially a word with a very Christian sound. To make the name of the organizational publication *Glory*, I believe, is just about saying “make the name of the newspaper – the face of the church – a word used in Christianity,” showing how significant the change was. We believe that the pioneer ministers in Meishu-sama’s lifetime felt this way, too.

When you look in an article of issue no. 66 of *Glory* published on August 23, 1950 (practically speaking, issue no.1 of *Glory*), you can see many quotations from the New Testament. One conjures up the image of those of the church sincerely working through the true meaning of why Meishu-sama chose the name *Glory*.

In the first through second page spread of issue no. 66 of *Glory*, there is an article entitled, “What is Glory?” Below are portions from the article. Please note that the historical alphabet has been changed to its modern form, old Chinese characters to their current forms, quotations from the Bible have been edited to the Japanese Colloquial Bible version (for English, the Revised Standard Version), and phonetic syllabary has been added (for clarity of pronunciation and meaning).

The previously entitled *Messiah* newspaper has been renamed to *Glory*. Being the case, let us examine the religious significance of the word *Glory* (栄光 *Eiko*).

From the words written in John 1:9–14 of the New Testament, it reads:

The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.

To explain, the true light that shines on all people of the world has arrived. Through him, the world was created, but the world did not know...but for those who recognize him and believe that he is Christ, they have been given the right to become children of God. It is not by lineage, nor by the result of fleshly desire, nor by the will of a normal human being but by the will of God that we are able to be born as children of God. In other words, those given the right to become children of God was not by human achievement but the will of God.

...Meaning, we saw the “glory” of the child of God that was born as a

human in this human realm. He is the only child of God the Father. Different from other humans' rights given as children of God, in other words, with grace and truth, he saved humanity from sin. He conveyed to them the truth, and he was filled with divine light that emancipates humans from the power of evil... Let's examine the introduction to the Gospel of John.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light... (John 1:1-7)

...The divine existed together with the power of expression (the Word) from the very beginning. The Word, in short, was God. The Word was with God, that is, all things were made by this "creative power of God." Among all created things, there is nothing that exists that is not made by the Word that is this creative power of God.

John was the herald who bore witness to Christ, that Christ is the light of the world, the Word. John was the one who wanted to make all people believe in Christ and receive his salvation. This was the conclusion of the author of Gospel of John.

Thus, "glory" is the power of creation of the universe, in other words, it is God's power of expression, Himself. Moreover, were we to explain in more detail, it is a word that sings praise of the Savior (Messiah=Christ).

Regarding whether Jesus truly coincides with this, there are various arguments, but we cannot doubt that written in the Old Testament and the New Testament is, at the End of Days, the glory of God that is the Messiah will certainly descend to this world and execute the Final Judgment.

Seeing the circulation of *Glory* newspaper, we cannot help but think and feel that we are in contact with God's revelation.

Also, on the front page of issue no. 67 of *Glory*, was an article entitled “On the Publication of *Glory*.” Edited as mentioned previously, the following are portions from the article.

From *Light (Hikari)* to *Messiah (Meshiya)* to *Glory (Eiko)* – the name of the organizational publication has changed a few times in a short span of time. By deeply reflecting on the significance of each name, as we can guess, these are not simple name changes but matters based on the divine plan wielded by the Messiah. Adjusting to this, it is because the newspaper, too, has become entrusted with an advanced mission. By this, too, we can feel how much all state of affairs have become urgent. And in order to keep up with this transitional time of rapid pace, we wish for all of us members to carry ever greater unshakeable faith and match the pace of the organizational newspaper.

Glory: from the beginning of humanity, no end, eternal, yet always fresh, a sacred *kototama* (spiritual sound of words)... it is the light that is the never-changing truth. Apply the light of truth to the human soul and the human receives the light of truth. Then, the spirit and body become one to become a complete human.

Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven. (Matthew 5:16)

For every one who does evil hates the light, and does not come to the light, lest his deeds should be exposed. But he who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God. (John 3:20–21)

Those who hate the light, who reject the salvation of Messiah – they do so because their spirits are dark. As the divinity of Messiah intensifies, it may well be said that evil spirits who love darkness will scheme to obstruct the divine light and will desperately continue to do so.

For God sent the Son into the world, not to condemn the world, but that the world might be saved through him. He who believes in him is not condemned; he who does not believe is condemned already,

because he has not believed in the name of the only Son of God. (John 3:17–18)

We cannot help but truly pity those who do not believe in the one who was sent to earth by God as the savior in the End Days, indeed, those who do not rely on the saving hand of God.

The mirror of our heart receives and shines brightly the light of God. It is the follower who intensely reflects the existence of the salvation of the Messiah that is qualified to receive eternal light. ...

The light of Messiah is the brilliance of the whole world.

In this way, while reading and unravelling the New Testament, the pioneers tackled through, head-on, Meishu-sama's use of the Christian term, "glory."

It was only six months after the founding of World Church of Messiah on February 4, 1950, that *Glory* went into publication, and I feel that the spirit, force and life with which Meishu-sama spoke on that *Risshun* on the matter of World Church of Messiah working in concert with Christianity to advance the salvation of humanity is closing in to our hearts from between the lines of the article. I am overwhelmed by the spirit and vigor of the pioneer ministers who worked through, face to face, with Christianity and the New Testament.

When we compare the posture of our current selves to the posture of Meishu-sama and the pioneers from Meishu-sama's time, what do you think? Have we achieved the posture of those living during Meishu-sama's time of learning from the Bible? Have we carried out the fighting spirit of working in concert with Christianity and advancing the salvation of humanity in any way possible?

Meishu-sama said phrases and words like "work in concert with Christianity," "glory," "Messiah," "the God of Church of Messiah is the Christian God Jehovah (Yahweh)," "in order to repent sins, there is nothing that has more power to do so than the Bible," "World Church of Messiah will become extremely close to Christianity," "the Last Judgment," etc. Even though Meishu-sama repeatedly preached just how much the divine work he is advancing has a direct relation with Christianity, we are being told that if one of us were to study the Bible, that is turning Meishu-sama's teachings into

Christianity and we would be expelled from the church.

There is nothing else to say except that we, even, have no idea how altogether removed we were from Meishu-sama's will.

Should we believe in Meishu-sama's teachings, should we believe that they would have to be reflected in our behavior even a little, like the pioneer ministers, we must learn about Christianity and the Bible. If not, the path of working together in concert with Christianity, the path of fulfilling Meishu-sama's will simply cannot open up.

With the pairing of the name of the church publication, *Glory*, to World Church of Messiah, aren't Meishu-sama's thoughts and feelings embedded in the name of the church publication, his wish to work in concert with Christianity, made plain and clear?

The impression one receives from the words, "Church name: World Church of Messiah; Organizational publication: *Glory*," is distinctly Christian. Meishu-sama, of course, must have been aware of that.

Messiah newspaper became *Glory* in only a matter of four months. Before, I understood that due to the impact of religious persecution, Meishu-sama slowed down the pace. I thought it was a small setback.

However, I was wrong. How foolish I was! If you scan through issues no. 66 or 67 of *Glory*, you will see that Meishu-sama's naming of his church publication to *Glory* was not a setback. Rather, it was progress. It was great progress! Isn't this the manifestation of Meishu-sama's strong will to go forward in concert with Christianity in name and reality?

However, after Meishu-sama made his ascension, World Church of Messiah was changed to World Church of Salvation; Hall of Messiah to Hall of Salvation; and the name of Messiah vanished. In a situation where Meishu-sama's teachings on working in concert with Christianity were, in actuality, sealed up, before we knew it, the Christian meaning of *Glory* at the time of its circulation was removed, and didn't we come to understand the word no longer as a Christian term but as a common word, "glory"?

At this time, it has been decided that all of you will carry out religious activities by the name Word Church of Messiah from this *Risshun*, the 70th year anniversary of Meishu-sama's founding of World Church of Messiah.

Naturally, I believe that the name of the church publication must also be fitting for

this occasion. Being so, the most fitting name must be the name that Meishu-sama treasured, “glory.”

However, with the Japanese word “glory” or *eiko*, as we had been using for many years, over time, the meaning of the Christian term for “glory” may fade again.

If that should be so, isn’t the English word “glory” most fitting? *Glory*. “Glory” is, beyond a doubt, a Christian term, and I believe it is a word we can squarely face the spirit with which, 70 years ago, Meishu-sama named the church publication *Glory (Eiko)*.

In the article that was partially quoted earlier, “On the Publication of *Glory*” from issue no. 67 of *Glory*, it closes as follows:

On the release of *Glory* newspaper, let us loudly shout out “hallelujah”! Glory to the ones who believe in the Messiah and who serve the wishes of the Messiah!

On the release of World Church of Messiah’s periodical, *Glory*, may I, together with all of you, shout “hallelujah!” believe in the soul of the Messiah living within us and serve God with all my heart and soul so that the will of the Messiah may be accomplished.

In the name of Messiah, which is one with Meishu-sama, glory to the eternal God, and Him only.