

Masaaki-sama's Message

No. 13

“Never give up”

July 2022

Meishu-sama says that “there should be something different between the present you and the yesterday you or even between the present you and the five-minutes-ago you.” He says that the world today is different from the world yesterday.

What he is saying is that we are always evolving and growing, that we are being renewed day by day, no, minute by minute, or even second by second. The same is true for the world. It is always evolving, improving and being renewed by God every minute, every second.

But do we see ourselves that way? Do we see the world that way?

Like Meishu-sama, do we see ourselves and the world as getting better every second? Every day, are we filled with the hope that we are getting better, that the world is getting better? Every morning, every evening, do we thank God for renewing us to be a better being, for making the world a better place?

Or are we filled with anxiety about how things are getting worse, how the world is growing more chaotic day by day and how we are deteriorating day by day?

Maybe those who are young or healthy are able to answer that they are evolving and growing day by day.

Or maybe if life ahead looks promising, you can say that the world is getting better and better.

But what if you find out that you have a disease like cancer? What if you know that you are going to pass away in just a few months? What if you face a hardship in your life that you think you'll never be able to overcome no matter what you do?

In these circumstances, are we able to say with confidence that we are evolving every minute? That we are being renewed every second? That the world is getting better day by day?

To be frank, that would be quite difficult for us, wouldn't it?

But why then was it possible for Meishu-sama to say that we and the world are evolving every minute?

He wrote about this when he was 68 years old. He must have felt that his physical body was deteriorating, that he was aging, and rightly so, as he suffered from a brain hemorrhage three years later when he was 71. The following year, he passed away.

Now, I have some questions for you.

Do you think Meishu-sama was filled with anxiety from the time he received the purification to the moment he passed away?

Do you think Meishu-sama thought that he was actually deteriorating, that things were getting worse for him?

Do you think Meishu-sama was cursing God for making him suffer from a disease and eventually making him die because of it?

The answer to all these questions is, simply, no. A definite no.

I am convinced that Meishu-sama was praising and thanking God and returning all glory to God even though his physical body was in pain and he was about to die.

I am convinced that on February 10, 1955, at 3:33 in the afternoon, which by the way was the time of Meishu-sama's death, Meishu-sama was telling God, "O God, I thank You for making me evolve and grow and for renewing me all the time. I am getting better and better every second, even now!" And with that thought, Meishu-sama left the earth.

I am convinced of this, for that is who Meishu-sama was—an extraordinary man with nothing but a burning passion and love for God and an unshakable faith in God.

But still, why was Meishu-sama able to be like this?

Why was he able to believe that he was evolving and growing even though his physical body was deteriorating?

And the answer is this: he knew that his true self was not Mokichi Okada but the soul of Messiah that existed within him. He knew that his true self was not the human self but the soul of God that rested within him.

Now, what does this mean?

When we hear that "each one of us can be a Second Coming of Christ," we immediately assume that we are on the receiving end, that the soul of Christ descends within us. "My name is so and so, and I am receiving the soul of Christ"—this is how we think.

But if our true self is the soul of God, the soul of Messiah, the soul of Christ, that

rests within us, then we are not at all on the receiving end.

Rather, we are the ones who come from heaven.

We are not the ones who look up to heaven and see Christ descend.

We are the ones who descend, for our true self is the soul of God, the soul of Christ, that God granted us in heaven.

I am saying something super simple here. I am not saying anything complicated, something we can't understand.

But if we can't understand it, that is because we treasure our physical self and physical life so much that we have completely forgotten our spiritual self—our true self that God gave us in heaven a long time ago.

To the question “Who are you?” our answer to God should not be “My name is so and so, born in this year by my father and mother.” Instead, our answer should be “Through Jesus, Meishu-sama and Kyoshu-sama, I've come to know that I am Your child. I am the soul of Christ itself. I am the soul of Messiah itself.”

Then God will say to you, “That's right, My child. You are My child who lives eternally.”

Now, if your true self is the soul of God itself, do you think you are an existence that is going to deteriorate and perish in the end? Of course not.

If your true self is a divine one, what lies ahead of you is a glorious future and a glorious future only. Is not God someone who evolves eternally? Then you too are an existence that evolves, grows and improves eternally.

It is precisely because Meishu-sama had this belief that he was able to face his brain stroke and even his death with hope, with overflowing hope, and with enormous joy that he was evolving and growing every second by the power of God.

“That is why we never give up. Though our bodies are dying, our spirits are being renewed every day. For our present troubles are small and won't last very long. Yet they produce for us a glory that vastly outweighs them and will last forever! So we don't look at the troubles we can see now; rather, we fix our gaze on things that cannot be seen. For the things we see now will soon be gone, but the things we cannot see will last forever” (2 Corinthians 4:16–18).