

Date: April 26<sup>th</sup> (Wed), 2023. The 1<sup>st</sup> periods. 9:00am ~ 10:30am. Topic: Soteriology

Theme Scripture: “I appeal to you, brothers and sisters, a in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought.”

(1 Corinthians 1:10, New International Version)

#### <Introduction>

This morning, I would like to introduce myself, something actually I am not proud of it. I was asked to give a lecture from Professor Ichiro Noshiro, who is well aware of my life that I took in the pathos of my youth and my tireless devotion to the path of heresy, and I honorably accepted his offer. I met with professor in 1998, when the Evangelical Theological Society was held in Kobe, and I received the first J-Bible work. Thankful for that, since then, for nearly 30 years, I have continued to study the original language of Bible and keep developing myself to understand the will of the God, my relationship with professor have been helpful and encouraging me all the time.

I am very pleased that I was given the opportunity to give a lecture for a session of “Modern Christian Apologetics” at this assembly of Central Bible College, which has the largest numbers of believers among Japanese evangelical denominations, and meet with seminarians who are searching for the truth.

At St. Ignatius Church, which located at Kojimachi Chiyoda-ku Tokyo, by Father Heuvers<sup>1</sup>, I received infant baptism and confirmation<sup>2</sup> as a third-generation of Roman Catholic. Nonetheless, I joined the Moon movement<sup>3</sup>, because I believed it allows me to understand the truth of the entire Bible. I was living together with other members for about two years at *Tenshyojuku* (天勝塾) in Mita, Tokyo. Through my friendship with Father Cangas<sup>4</sup> of St. Ignatius Church, I returned from the Family Federation for World Peace and Unification. As

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<sup>1</sup> Hermann Heuvers [1890-1977]: Jesuit German missionary. Came to Japan in 1923. He baptized Yoshio Iwamura in 1948. The first chief priest of St. Ignatius Church [former Kojimachi Church] in 1949. The 2<sup>nd</sup> president of Sophia University. His church was the largest in Japan in terms of number of believers. (2015. Y. Iwamura. *Christianity and Pacifism*. OCC College Lecture. p.1.)

<sup>2</sup> Confirmation: One of the seven sacraments of the Roman Catholic Church. In the Anglican Church, it is called “kenshin-shiki” in Japan. A ritual in which a baptized person receives the laying on of hands and holy ointment in order to further strengthen their faith and receive spiritual blessings.

<sup>3</sup> the Holy Spirit Association for the Unification of World Christianity (The Unification Church) changed its name to the religious corporation “The Family Federation for World Peace and Unification” in 2015.

<sup>4</sup> Luis Cangas [1926-]: Jesuit priest from Spain.

2015. Y. Iwamura. *Christianity and Volunteer-Dō (The Principle Way of Volunteer)*. The 26th Japan Religion Coordinating Project for Disaster Relief (JRPD). p.17. He played the role of Luis Frois in “Golden Day” (NHK History Drama, 1978).

soon as my wife, Kayoko, received baptism at the Roman Catholic Church in Tarumi-ku Kobe City, we registered our marriage and began our life in Kobe. However, at the church, which was more moderate compared to the intensely active ideological movement, I could not feel peace in my mind. While working for a shipping company, I often complained to my wife at the sleepless nights by feeling that we cannot resolve the dangers of hunger, poverty, and war that we are facing to. In 1975, while I was discussing with the members of Jehovah's Witnesses (The Watch Tower Bible and Tract Society) who had visited my place individually on a holiday, and they argued based on the Bible that millenniumism is the ultimate hope for mankind. And I converted myself. During the time of Sasakawa Ryoichi's<sup>5</sup> *Tenshyojuku* (天勝塾)<sup>6</sup>, I also attended to the LDS Church or Mormon Church, which is currently distinguished as a heresy, *bankyō-kiitsu* (万教帰一: Humans return to their natural state) of *Seicho-no-Ie* (長生の家: House of Growth), and roundtable talk of Soka Gakkai. I am a pastor with a unique background who has experienced a group that was called a heretic one and strayed away from the truth. I guess I had a strong sense of pathos since I was pursuing what was true more than anyone else during my teens. Other factors were my rebellious spirit against the hierarchy of established religions, the trauma (emotional trauma) of being left in the care of relatives at my age 14 due to my father's neurosis condition, and a strong desire of justice in pursuing ideals through youth activities. I was also attracted to *tsuji-setsu* (辻説法: street preaching), which was filled by logical and scientific conviction. Through sufferings, training, and fabrication, each religion became a whetstone of virtue.

My religious journey was probably all about my obsession to the keyword "truth". Even now, the spirit of seeker has not faded. Since I was a child, I have been climbing up the mountain of the Lord, just as I was running through the nature to look for insects and living things. When I lost my way, the Bible guide me to "go through this way" like a magnet. But sometimes the compass shows us two or even three different ways. It's almost the opposite and pointing in a different direction. In such cases, the wisdom what has cultivated through my religious journey help me to choose what is right, rather than the dualistic decisions. I am not encouraging you to try forbidden heretical beliefs. Therefore, at Kobe International Christian Church that I am a leading pastor, we have an unusual standard; "Those who doubt will be saved, and those who believe will not be saved". This morning, rather than refuting aspects of paganism such as Buddhism, Shinto, and Hinduism, let's think together how to reveal the lies of Christian-style religions who believe in Christ.

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<sup>5</sup> Ryoichi Sasakawa [1899-1995]: From Minoh city. Honorary chairman of Shyokyo Rengou (International Federation for Victory over Communism). Founder of Japan Motor Boat Racing Association. His motto is "One world family, all humans are brothers". Director of kokusuitaishyu-tou. Thanks to my English ability that I acquired while living in the United States, I was not only taking a role of interpreter at gatherings of Shyokyo Rengou and Sasakawa when he visit overseas. Also, I serve as an editor-in-chief and a publisher of the Unification Church's English-language magazine, "Unified World". I was the person in charge.

<sup>6</sup> *Tenshyojuku* (天勝塾): It was a large two-story old house in Mita Minato-ku Tokyo that Ryoichi Sasagawa provided to the Unification Church. It was a lodgment for executive members.

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### (1) Schism and heresies in history

#### a. “Schism conflict” is the source of heresy

“Apologetics” is not a category for those who study orthodox theology. Although they have different names, such as so-called heretics, it is a course that is required for everyone to take in order to carry evangelism, pastoral ministry, and practice.

“*Ecclesia* (ἐκκλησία congregation, assembly, church <ekklesia>), “one Lord, one faith, one baptism” of a community of “one faith” was established (Ephesians 4:). In Judaism, the God of Abraham, Isaac and Jacob was the only one God. They confess, “Hear, O Israel: The Lord our God, the Lord is one. (Deuteronomy 6:4)” However, Judaism does not confess Jesus Christ as God.

Communities of “one faith (*mia pistis*)” appeared in history in the 1<sup>st</sup> century AD. From קהל (Hebrew: *qahal* <assembly>), “To the church of God in Corinth, to those sanctified in Christ Jesus and called to be his holy people, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours (1 Corinthians 1:1-2)”, it is *topos* to “call

<sup>7</sup> 1998. Y. Iwamura. *Is God’s name “Jehovah”?* Word of Life. p.64.

on the name of our Lord Jesus Christ”. How has the Church taken “schism conflict” (Greek: **σχίσμα** *schisma* <division, conflict>, English heretics)? Paul said, “so that there should be no division (*schisma*) in the body, but that its parts should have equal concern for each other. (1 Corinthians 12:25)” Paul advised that divisions must be avoided.

#### a. **From Schism (fragmentation) to heresy**

Whenever Christianity, Judaism, and Buddhism tried to maintain order in their thinking, antagonisms and divisions occurred. “Some of the Pharisees said, ‘This man is not from God, for he does not keep the Sabbath.’ But others asked, ‘How can a sinner perform such signs?’ So, they were divided. (John 9:16)”

“*Schisma*” means originally tearing of cloth or separation of hooves<sup>8</sup>. “No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse. (Matthew 9:16)” It is a tear and division. Paul informed us not to be depleted spiritually and not fall into the works of the flesh. On that list, “schism”. It is “idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions. (Galatians 5:20)”. The word “schism (Greek: **αἵρεσις** <*haireisis*>] is derived from the verb “choose by yourself (**αἰροῦμαι** <*hairumai*>”, and later it became the cause of the struggles as “heresy”. “But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them—bringing swift destruction on themselves. (2 Peter 2:1)”

Therefore, Paul recommended the theme of this scripture, “I appeal to you, brothers and sisters, a in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought. (1 Corinthians 1:10)”

#### c. **Schisma is evidence of God’s control, retainment, and intervention in history**

Jan Hus<sup>9</sup>, the patriarch of our Kobe International Christ Church, carried out the original religious reform on “only the Bible”. He was cultivating the foundation of religious reform even before the religious reformer Martin Luther [1483-1546]. Jan Hus quoted Paul’s words, “No doubt there have to be differences among you to show which of you have God’s approval. (1 Corinthians 11:19)” and declared. Paul, as well as Jesus Christ and other instruments of God used in spiritual writings of the Bible, must not be dualistic thinking. We need to be intellectually trained to avoid becoming obsessed Biblical literalness principle that decide whether dualism, good or evil, and light or darkness. For example, let’s think about the

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<sup>8</sup> 1984. Y, Sakakibara. *Exposition on the First Epistle to the Corinthians*. Seibunsha International. p.556.

<sup>9</sup> Jan Hus [1370 – 6 July 1415]: Born in the Czech Republic. A thinker who was ahead of Luther and Calvin in his new view of the Bible, ideas, and nation-building. He denied the exousia (authority) of the church. He was forced to wear a hat with the image of the devil and burned at the stake.

*schisma* that mentioned before. Paul pointed out “the acts of the flesh<sup>10</sup>” in Galatians chapter 5 verse 19-21 that is something Christians should avoid. On that list, there is “*hairesis*”, that is “*schism*”. All of you who study theology are required to *etche* this in your mind through apologetics. But there are completely 180 degrees different things are often written in the Bible.

Jan Hus said, “As long as there is truth in what they say (*dum in ipsis veritas continetur*), their “heretics writing books” should be read and not burned”<sup>11</sup>. What greatly gave influenced to Jan Hus was the Waldenses, who were fundamental critics of the church<sup>12</sup>. Beside Jan Hus, another pioneering religious reformer was John Wycliffe [1324-1384]<sup>13</sup>. Wycliffe pointed, “Anyone who persists in interpreting the faith of the Bible in a manner other than what the Holy Spirit commands, those are heretics”<sup>14</sup>.

The Reformation of 1517, which is also mentioned in school textbooks, was already practiced by Huss and Wycliffe. However, we should pay attention that the work of the Waldenses, Hus and Wycliffe were not coordinated with the authority (*exousía*) of the feudal lords. Just as a true volunteer does not become a subordinate organization of “authority”, also it is same as saving to disaster affected sites, conflicts areas, and disaster victims<sup>15</sup> without receiving qualifications, rewards, or financial supports. As we all know, history has been written by the authorities, the victors, and the rulers. No wonder schism has received little attention throughout history.

The works belonging to the road of Christ kept distance themselves from hierarchical, especially the theology of papal power, that from the imperial Church, which organized and controlled by Rome along with the state. However, it was causing ground changes like magma throughout Europe. Those preliminary acts had been refined before the dawn of the Religious Reformation. In other words, the “*schisma*” called “schism” led to the daily work (*sache*) that the ordinal people could get the Bible by their hands and become familiar with it. On the other hand, the ecumenical movement<sup>16</sup> tried to unite themselves with a banner of “*mia pistis*”. It

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<sup>10</sup> “ἔργα τῆς σαρκός [*erga tes sarkos*]”. Colloquial translation. “*Niku no okonai (肉の行い)*”. <“Japan Bible Society Interconfessional Version”, “New Japanese Bible”, 2017. Revision Vol.3>. “*Niku no waza (肉の業)*” <“New Interconfessional Translation Bible”, “Franciscans Translation Version”, “New Japanese Bible”>. “*Niku no hataraki (肉の働き)*” <“Japanese Colloquial Bible”>.

<sup>11</sup> 1966. J. Hus. J. *Ersil. De libris hereticorum legendis, Plemica. Opera Omnia. 22*. In Aedibus Academiae Scientiarum Bohemoslovac, Prague. pp.19-37, p.21

<sup>12</sup> Peter Waldo [1140-1218?]: He started a fraternal community of ascetic lay believers. They distributed their wealth to the poor. Despite prohibitions by bishops and the pope, Waldenses (often even women are included) traveled in pairs as apostolic preachers to different land. They memorized much of the Bible. They were also called as the “Catholic poor”. They refused vows, military mandatory, church building, the exaltation of the cross, purgatory, and the death penalty. 2020. H. Küng. *Das Christentum. Wesen und Geschichte*. Kyobunkwan. Translated by Seiji Fukuda. p.564.

<sup>13</sup> English theologian. He criticized the corruption of the Catholic Church and denied the Church’s magisterial authority. He preached equality before God. He published the first English version of the New Testament in 1382, and the Old Testament the following year. Wycliffe’s body was exhumed from his grave, cremated, and dumped into the river.

<sup>14</sup> 1883. *De Fundatione Sectarum*. John Wyclif’s Polemical Works. vol.1. p.74.

<sup>15</sup> Volunteers do not only be close with disaster victims, destroyed houses, and destroyed mature. It is also the act of seeing ecology system, poverty, and people’s daily life.

<sup>16</sup> “Ecumenicity” refers to Super-denominationalism. On the other hand, “Ecumenical Movement, Ecumenism” is used for the unified work of the Christian world.

also has an intention to show the world the power of evangelization. Not only ecumenism, but also the Bible itself are consistently critical towards schism<sup>17</sup>. Despite the antinomy, as it is written “The Lord works out everything to its proper end—even the wicked [רָעָה <evil> *rah*] for a day of disaster”, there is also case where the word “evil” is utilized (Proverbs 16:4). God used the Assyrians and the Babylonians and others to destroy the United Kingdom of Israel in the north and the Kingdom of Judah in the south since Israelites became disobedient.

Therefore, if we interpret the Bible in terms of dualism, such as God or Satan, good or evil, light or darkness, we will fall into a short-sighted view of struggle between good and evil, as you can see in Manichaeism<sup>18</sup> and Zoroastrianism<sup>19</sup>. If you are intoxicated in the view of history as ending with God’s victory in the end, and to be indifferent to the be critical<sup>20</sup> to the this of crisis, it means lack of love. “ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν”<sup>21</sup> (Ephesus 5:16).

They intolerantly persecute, discriminate, and sometimes kill those who do not followed by their rules, regulations, and obedience. The inverse pyramid-shaped religious elite empire is ruthless towards minorities. They have been taking guilty of bloodshed, which include the Crusades<sup>22</sup>, the Inquisition, and the female philosopher Hypatia [370-415]<sup>23</sup>. In Zechariah chapter 7 verse 9-10, “show mercy and compassion to one another. Do not oppress the widow or the fatherless, the foreigner or the poor. Do not plot evil against each other”, it has been emphasized repeatedly.

Just like Hus emphasized, it is clear that divisions such as “schism, conflict” are necessary in church of God. It can be said that there was divine intervention as “in all things God works for the good. (Romans 8:28)” The lay movements that aims to back to the early Church rejected the traditional church order, law, the sacraments (Greek: μυστήριον <*Mysterion*>)<sup>24</sup>,

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<sup>17</sup> Refer: “And if Satan opposes himself and is divided, he cannot stand; his end has come.” (Mark 3:26)

<sup>18</sup> 2015. Y. Iwamura. *Augustine's life and beliefs*. KBH.

<sup>19</sup> 2020. Y. Iwamura. *Christianity and eschatology - Eschatology and Self-Justification of Heresy-*. Kobe International Christ Church. p.1.

<sup>20</sup> According to the “English Etymology Dictionary” (2004. Sanseido Books. pp.6276-277), the word “critic” comes from the Greek “κρίνειν” means “crisis, serious, decisive”.

<sup>21</sup> “*exagorazomenoi ton kairon hoti hai hemerai ponerai eisin*” “Redeem the good times, for these are bad times” (translated by Iwamura). To redeem at “ἀγορά <means ‘market’ *agora* >”, so that “redeem” is the original meaning.

<sup>22</sup> 2021. Y. Iwamura. *Jesus Christ is not only for Christianity*. The 1<sup>st</sup> Turkey Volunteer Report. Kobe International Sustaining Organization. pp.13-15.

<sup>23</sup> Hypatia [370-415 AD]: A female Philosopher. Although she was an excellent mathematician and philosopher whose disciples turned out to be important figures in the political and religious worlds, she was embroiled in political conflict and died a tragic death at the hands of Cyprianus. Historically, Cyprianus Kyprianós [early 3<sup>rd</sup> century – 258] asserted that “there is no salvation outside the Church (Latin: *Sallus extra ecclesiam non est*)”. That genes have been passed down to witch hunts, inquisitions, and religious wars. Cyprianus, who killed the female philosopher Hypatia, is worshipped as a saint in Roman Catholic, Anglican, Lutheran, Orthodox, and Non-Chalcedonian Orthodox churches, seminaries, and homes. 2022. M. Saito. *Sekai (The world)*. Iwanami Shoten. pp.56-57.

<sup>24</sup> The word “Sacrament (Latin: sacramentum)” doesn’t appear in the Bible. The sacraments are called in Japanese as “*hiseki* (秘跡)” by Catholic, “*reiten* (礼典)”, “*seireiten* (聖礼典)” by Protestants, “*seiten* (聖奠)” by Anglicanism, “*kimitsu* (機密)” by Orthodox Church in Japan. Those are seven of baptism (洗礼 *senrei*), eucharist (聖体 *seitai*), confirmation (堅信 *kenshin*), reconciliation (告解 *kokai*), anointing of the Sick (終油 *shyuyu*), marriage (婚姻 *konin*), ordination (叙階 *kyokai*). In the Orthodox Church world, it is translated as “*kimitsu* (機密)”, in Protestant as “*reiten* (礼典)” and “*seireiten* (聖礼典)”, and in Anglicanism as “*seiten* (聖奠)” and there are only two words; eucharist (聖体 *seitai*) and “baptism (洗礼 *senrei*). 2002. A catechism in Catholic Church. Catholic Central Council. pp. 379-513.

and apostolates. Anabaptism<sup>25</sup> rejected infant baptism in the 16<sup>th</sup> century. They restricted to adults who can voluntarily confess their faith. Menno Simons [ca.1496 -1561], a Mennonite, was the target of persecution because he proclaimed the new birth of a Christian is not through baptism, but through faith and the Word of God<sup>26</sup>. Anabaptism was succeeded by Thomas Müntzer [ac.1490-1525], and the group that advocated “inner light” in the 1520s was succeeded by George Fox [1624-1691] George Fox founded the Religious Society of Friends in 1648. They are commonly called “Quakers”. Beside Müntzer, there are no charismatic leaders. In 1708, Alexander Mack [1679-1735] of Schwarzbach, Germany, founded the Brethren with seven members. Mack is also not particularly well known. Unlike the mainstream Protestant churches of religious reformers such as Martin Luther [1483-1546] and Jean Calvin [1509-1564], it spread among people of the bottom. Since both of them denied the sacraments, they were condemned by both the Roman Catholic Church and the mainstream Protestant church as sins of desecration, so they were imprisoned. Methodism, which is the mainstream along with Lutheranism and Calvinism, was started by John Wesley [1703-1791] who was a priest of Church of England, in the mid-18<sup>th</sup> century. The Methodist movement started by Wesley brothers did not agree to obsolete rituals and doctrines, but it had been creating a continuity. The Methodist movement, which descended in America after 1769, achieved rapid growth and became the largest Protestant denomination in America. The explosive development of Pentecostalism<sup>27</sup> began in 1906, and it produced experience of “sanctification” including ecstasy, self-effacement, and unconscious convulsions and tongues through baptism with the Holy Spirit at Azusa city (Little Tokyo) in Los Angeles, California. Anabaptists stood up as a “sect” and distinguished themselves from the historic Christian church, which valued hierarchy and order. Movements of “the Holiness” and “the Pentecostalism” have a charismatic tendency that inspired by the Holy Spirit.

## **(2) The principle of explaining the truth of the Bible**

### **a. Penetrate into young people**

Modern society is facing a crisis of social disorder and destruction of a family since existing values are collapsed and the standards of good and evil are not clear. There is a cross-section of young people being taken in.

Young people who were active in Christianity and Buddhism were evangelized by Nishikawa Masaru[1925-2023 崔翔翼 Choi Bong Joon]<sup>28</sup>, the founder of the Japan branch of

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<sup>25</sup> 2008. G. R. Evans. *A Short History of Medieval Christianity*. Translated by Renta Kidera. Kyobunkwan. pp.78-83.

<sup>26</sup> James 1:18, 1 Peter 1:23

<sup>27</sup> 1991. M, Safu [1931-2021], *New Christian Dictionary*. Word of Life. pp.1132-1134.

<sup>28</sup> Masaru Nishikawa came to Osaka with his parents from Korea when he was 2 years old. He grew up in the Tenrikyo church. After the war, he left Japan and became an interpreter for the United Nations Command in the Republic of Korea. He became attached to Moon Sun-Myung and smuggled himself into Japan in 1958 to convey “genri (原理: the principle)”. He escaped during the marriage ceremony of current the Emperor Emeritus Akihito [1933-] and the Empress Emerita Michiko Shoda in 1959. He met Ryoichi Sasakawa in Shikoku Prefecture and could escaped to be arrested by his arrangement. He began his missionary work under

the Unification Church. In 1958, Nishikawa was detained at the Omura camp in Nagasaki Prefecture for smuggling, but he started to receive support from Sasakawa Ryōichi<sup>29</sup>.

On August 13, 2022, the Democratic People's Republic of Korea (hereinafter, the Republic) sent a telegram of condolence to his wife Han Hak-Ja (韓鶴子)<sup>30</sup>, his bereaved family of Moon Sun-Myung (文鮮明) of the founder of the former Unification Church (hereinafter, the Unification Church). How should we think about “anti-Communist” based on the long-standing relationship that have continued since eternal President Kim Il-Sung [1912-1994]?

The constitutional amendment draft of the International Federation for Victory over Communism (hereinafter, 勝共連合: *Shyokyo Rengo*<sup>31</sup>, which is a political group opposed to communism face of the Unification Church, and the Liberal Democratic Party (LDP)’s constitutional amendment draft agrees on both “the emergency provisions” and “the family clause”<sup>32</sup>.

The war in Ukraine began on February 24, last year by Russia’s military invasion. Japanese government linked “Taiwan contingency” as the Japan’s contingency and raised the defense budget to nearly 6 trillion yen. Before World War II, Japan was promoting “*kichikubeiei* (鬼畜米英: Western <American and British> brute)”, but nowadays, they are repeatedly using television, mass media, and social media to portray the neighboring country the Republic and China as their virtual enemies. Just like a conditioned reflex, many Japanese people easy to be frightened just by hearing the name of the country “North Korea”. Recently, dark clouds have been covering over the Japanese archipelago, such as the issues of *Taepodong* missile of the neighboring country the Republic and the dispute of Senkaku Islands in China. Last week, tensions went through not only in Hokkaido but also entire Japan by J-Alert (National Early Warning System).

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the patronage of Sasakawa at “*Yukeishya tokeiten* (雄鷄舎時計店)” at Takadababa Shinjyuku-ku Tokyo. Sawaura Hideo [1938-2005: Chuo University Faculty of Law. He gave a lecture about the principles to two former prime ministers, Shinsuke Kishi and Takeo Fukuda], who was guided by Nishikawa, preached to Kiichi Komiyama (joined in July 1962). Around 50 young men of the Risshō Kōsei Kai and a former secretary of the Risshō Kōsei Kai president, Osami Kuboki [1931-1998] were initiated by Komiyama. Two year later, the Holy Spirit Association for the Unification of World Christianity was established as a religious corporation. Kuboki became the president, and in the same year, “CARP: Collegiate Association for the Research of Principles” was established by Komiyama and spread a student evangelism at universities across the country. In 1968, Yoshio Iwamura, myself, also joined it. Reference: 2008. *Testimony of the Pioneers of the Unification Church in Japan (I)*. The Holy Spirit Association for the Unification of World Christianity History Compilation Committee.

<sup>29</sup> Sasakawa Ryōichi [1899-1995]: From Minoh city. Honorary chairman of Shyokyo Rengou (International Federation for Victory over Communism). Founder of Japan Motor Boat Racing Association. His motto is “One world family, all humans are brothers”. Director of kokusuitaishyu-tou. Thanks to my English ability that I acquired while living in the United States, I was not only taking a role of interpreter at gatherings of Shyokyo Rengou and Sasakawa when he visit overseas. Also, I serve as an editor-in-chief and a publisher of the Unification Church’s English-language magazine, “Unified World”. I was the person in charge.

<sup>30</sup> Han Hak-Ja. Current president of the Family Federation for World Peace and Unification (successor of the Unification Church). She is the third wife of Moon Sun-Myung. She is called “Mother Moon”.

<sup>31</sup> “International Federation for Victory over Communism / Shyokyo Rengou” was founded on January 13, 1986 in South Korea (Japan branch was on April 1 in the same year). They published organization magazines “Shyokyo Rengou Shimbun”, “Shiso Shimbun”, monthly magazine “Sekai Shiso”. The Unification Church published daily newspaper “Sekai Nippo (News World Communications). CIA (Central Intelligence Agency) was founded by President Truman in 1947 along with the United States Department of Defense (The Pentagon) and the National Security Council.

WACL (World Anti-Communist League)’s predecessor, APACL (Asia Pacific Anti-Communist League) was established in 1954.

The youth organization of WACL is WYACL (World Youth Anti-Communist League). Its members are mainly LDP’s members.

<sup>32</sup> 2022. *Tokyo Shimbun*. August 2.



This is a red flag for the preservation of Japan's world-class pacifist constitution. Politicians, officials, economic leaders, scholars, and media are steering in a different direction from the democratic system, such the reform of immigration laws, the restart of nuclear power plants, and the expansion of military aggrandizement.

## **b. Religion and politics**

In April 2017, *Shyokyo Rengou*<sup>33</sup> released the video “About constitutional Amendment” (17 mins). Members of *Shyokyo Rengou*, Yoshio Watanabe (former vice president) and others went around emphasizing about the proposed constitutional amendment from their campaign cars. First, they call for the establishment of “the new state of emergency provisions”. As a country prone to disasters, they appealed that “In order to protect lives, it is necessary to strengthen the government's power so that they can temporarily restrict property rights and firmly regulate market price of food and fuel.” The organs of *Shyokyo Rengou* “*Sekai Shiso* (May 2021 issue)” develops the theory that the emergency provisions its subjects to “wars and disasters”.

There is a draft of constitutional amendment by the LDP in April 2012 when they were an opposition party. This includes to preparation for armed attacks from outside, civil war, and large-scale disasters. Their idea is that the Cabinet enact a government ordinance that has the same effect as a constitution, and “every people must obey” to the instructions of the state and public institutions.

In ancient times, the term “*ko-bu* (鼓舞, drum-dance, inspiration)” means to beat drums and perform dances to boost the morale of soldiers heading out to the battle fields. The relationship between the LDP and *Shyokyo Rengou* is close one that inspired each other.

The Unification Church has formed a scrum with Japan's largest right-wing constitutional reform organization, “the Japan Conference / The Nippon Kaigi<sup>34</sup>”, and has held constitutional reform campaigns across the country. During the All-Campus Joint Struggle movement conflict of 1968-1970, student of Gewalt<sup>35</sup> carrying violence actions at universities. In the beginning, since I could not bear the intellectual pressure, I followed my mentor Suetsugu Ichiro<sup>36</sup> [1922-2001] and a member of his *minzoku-ha* (民族派, nationalist group strongly

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<sup>33</sup> A political organization of the Family Federation for World Peace and Unification (the Unification Church). On January 13, 1968, “the International Federation for Victory over Communism (Shyokyo Rengou)” was founded in South Korea. On April 1 of the same year, they established their branch in Japan. Osami Kuboki was appointed as the first chairman. They appealed for the establishment of an independent constitution as a “prophecy of salvation for the nation”.

<sup>34</sup> Kabashiba Yuzo [1945-]: In 1968, House of Growth took the initiative and established the “Nagasaki University Student Council” with CARP. He dropped from his school. He was the president of Junior Council of Japan and Japan Council. The Secretary-General of the Japan Conference. General director of “the people's association that creates a beautiful Japanese constitution (美しい日本の憲法をつくる国民の会)”.

<sup>35</sup> The original of the word “geba-bo (geba-stick)” is “gewalt-bo”. “Gewalt” means “violent internal strife” in German.

<sup>36</sup> Suetsugu established current JICA (Japan International Cooperation Agency), Japan Overseas Cooperation Volunteers (2006, JICA Bureau), and Japan Youth Volunteers Association (JYVA).

2011. N, Nihei. *The Birth and Demise of Volunteerism: The Sociology of Knowledge of the Paradox of Giving*. Nagoya University Press. It is mentioned by using Chapter 1 of this book.

against communism<sup>37</sup>. I even threw away my academic background due to internal strife, the introducing riot police, and ideological conflicts<sup>38</sup>. I devoted myself into movements. As a result, I confronted with students from *Shyokyo Rengou* and they attacked me by saying “Iwamura is here”. It was not once or twice, but I was surrounded by members of *Shyokyo Rengou*, the Democratic Youth League of Japan (日本民主青年同盟: *Nihon Minshu Seinen Domei, Minsei*), and left-wing workers near Hachiko statue at Shibuya. I was alone without help. Occasionally, Hideo Sawamura<sup>39</sup> from the Unification Church broke the circle around me and stand in front of people to defend me. It was only natural that I felt an affinity for Sawamura, even though I didn’t know his background. This was my first encounter with the Unification Church.

At that time, the right-wing group took the initiative of the autonomy of university at Nagasaki University. It was because the students of Collegiate Association for the Research of the Principle and House of Growth formed a scrum and won the battle against *minzoku-ha*. As it happens, the enemy of its enemy becomes their friend. It was inevitable that the Unification Church and House of Growth formed a “blood alliance” against the left-wings to fight together.

Oka Kiyoshi [1901-1978]<sup>40</sup> of *Kyoto-gakuha* recommended me to attend citizen lecture<sup>41</sup>. I later came to know that all lectures in Japan were organized by the Unification Church. Eventually, I met with my one and only friend, Kiichi Komiyama. It was a dual structure that the Holy Spirit Association (1-1-2 Shōtō Shibuya-ku Tokyo) for the Unification of World

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<sup>37</sup> Suetsugu born in Saga Prefecture. He graduated from Saga Commercial School, Toyohashi Daiichi Imperial Japanese Army Reserve Officers’ Cadet School and the Imperial Japanese Army Nakano School Futamata Branch. He was a second lieutenant when faced defeat. After the war, he helped his parent’s business (lumber business) in Saga. Although he has nothing to do with the incident of the Aburayama execution of U.S. military prisoners of war, which killed 8 U.S. soldiers, he received a message that U.S. military police would be heading to arrest him sooner. In January 1946, upon hearing the information, he escaped from his home in Saga to Hokkaido Prefecture. After that, he called himself “Ichiro Miyazaki” and lived in the mountains. The following May, he moved to Tokyo and made his living by shining shoes. He built a close relationship with the war criminal Nobusuke Kishi, who was imprisoned in Sugamo Prison, through delivering him gifts as a part of the post-war reconstruction. Suetsugu appointed Sukenari Yoshitsugu [1931-2019] as a general director of “National Council for Security Promotion (安全保障推進国民会議) in 1969, who was the close friend of him separate from *kensei-kai* (健青会), and established its office at 1-4 Hirakawa-chō Chiyoda-ku Tokyo. He became more anti-communist. He stated in *nihon kenseikai kouryo* (日本健青会綱領: the 13<sup>th</sup> national conference in 1962), “We will protect our homeland from all forms of violence and strive to realize true world democracy and universal peace.” Suetsugu was a conservative, and while he defended the imperial system, he strongly protested nuclear tests by the U.S. and the Soviet Union. From his concise writing, he was not an idealist, but a practical person.

2004. *Record of the youth movement that challenged in nation-building of the post-war*. Nippon kensei-kai (Sakigake) publishing committee. Suetsugu Ichiro Honoring Committee. p.238.

1997. I, Suetsugu. *Challenge to the Post-War*. All Publishing Printing. pp.14-24.

<sup>38</sup> Nippon kensei-kai was founded by Suetsugu, and he was the leader who advocate self-study. He gave influence into Iwamura’s life from Iwamura’s first year of high school (age 16).

<sup>39</sup> Refer to footnote of No.16.

<sup>40</sup> Oka Kiyoshi is mathematician. Professor emeritus at Nara Women’s University. He solved all three major problems in the field of multivariable analytical functions by himself; “Mathematics is the combustion of life”, “Emotion is the heart that considers a single violet blooming is the field is beautiful”. I visited him as a part of a campaign to promote the Japan-US Security Treaty and became close friends.

<sup>41</sup> 1967. *Shinjiyoken – Gather around Mr. Oka Kiyoshi*. April Issue. CARP (Collegiate Association for the Research of Principles). pp.20-27. Five people including Soejima Yoshikazu [1947-] visited.

Christianity stood behind the advanced troops, which was led by Komiyama (headquarters: 45 Minamidaira Shibuya-ku, Tokyo). I believe that Komiyama's charismatic figure caused "the movement of the Divine Principle (原理運動: *Wonli Undong*)" that made parents cry, and students to abandon their studies and leaving home. Komiyama, the first president of the Collegiate Association for the Research of the Principle, ignited a fiery movement at universities in enter Japan. Japan's first president, Kuboki Osami [1931-1998]<sup>42</sup>, was also inspired by Komiyama and he converted from Risshō Kōsei Kai. The fact that many of university students at that time were drawn to the Unification movement by Komiyama's fierce rhetoric, theories, and aura that outpouring from his whole body is not denied in even in a memoir that published by the Unification Church in Japan<sup>43</sup>. I also studied at a training center in Dojo-cho Hyogo Prefecture, and a training institute in Atsugi Kanagawa Prefecture. Perhaps, since my grade was high, I was selected to be a member of the community with Citizen University's executive director Kajikuri Gentaro and Abe Masatoshi to live together. It was a large, two-story old house called *Tenshyojuku* (天勝塾) provided by Sasakawa Ryoichi. I spent nearly two years in a small cabin added under the roof of the house.

Even back then, religious life was simple. I spent my day preaching three times a day, eating bread ears and collecting junk while pulling handcart.

Komiyama escaped<sup>44</sup> from the organization in 1971, and still missing. When I think about him, my heart hurts and I feel like "Les Misérables". I also left the Unification Church around the same time.

### c. Coalescence of the historical perception of hatred towards Japan and the Japanese right wings

The LDP and the Unification Church are in tandem together on three issues; the emergency provisions, the concept of family, and the expansion of national defense force. Member of LDP House of Councilors Eriko Yamatani (the Roman Catholic believer) has also contributed to the magazine "*Sekai Nippo*" several times. She introduced an article criticizing sex

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<sup>42</sup> Osami Kuboki was the secretary of Nikkei Niwano [1906-1999] the founder (first) chairman of the lay religious organization

*Risshō Kōsei Kai* which officially have about 1.7 million households.

He grew up in an exemplary *Risshō Kōsei Kai* family and was expected to be the next generation leader of the organization.

He was converted by Kiichi Komiyama, who first joined in the group and became a standout at *Risshō Kōsei Kai*'s national youth training. Kuboki became a leader to be called Mosese in the Unification Church. In 1962, about 50 young members of

*Risshō Kōsei Kai* who had been studying the teaching of the Unification Church converted from *Risshō Kōsei Kai* to the Unification Church.

<sup>43</sup> 1962. *Seiyaku Shimbun*. No.17. The Holy Spirit Association for the Unification of World Christianity. July 15.

Reference: 2000. *History of the Japanese Unification Movement: Path of Mr & Mrs Moon, the Unification Church in Japan, and the Unification Movement*. Kogensha.

<sup>44</sup> 2015. Y. Iwamura. *Christianity and Volunteer-Dō (The Principle Way of Volunteer)*.p.22.

Kiichi Komiyama who was converted from *Risshō Kōsei Kai* to the Unification Church in July 1962, before his leaving to South Korea for attending a mass wedding, we talked all night through. Both of us expressed our doubts about "The Principle of Creation (創造原理: *Changjo Wonli*)", especially regarding "yonikidai (四位基台: the perfection of the four-position foundation). However, both of us care each other, so we keep it in our hearts to this day.

education recommended by a group related to the Japan Conference in her office's magazine<sup>45</sup>.

The point of agreement on the constitutional amendment draft between *Shyokyo Rengou* and LDP is just like a cylindrical candy that boy character's face appears wherever it is sliced.

Watanabe, who emphasizes "China's hegemonic actions", "North Korea's nuclear and missile development and provocative actions", and "large-scale earthquakes and nuclear accidents", the prioritized to appeal "establishment of a new emergency provision". In the "primary proposal" publicly released in 2018, it defined the same emergency measures as a response in the event of a large-scale disaster. Regarding whether to include "armed attacks from outside, large-scale terrorism, and civil wars", if I hear that "there is an opinion that they should be included", I cannot distinguish the argument come from, *Shyokyo Rengou* or the LDP.

The Japan Conference, which can be said to be one of the top drawers of Japan's right-wing movement, has been thoroughly hostile to its neighboring countries, China, South Korea, the Republic. However, they have been in a honeymoon relationship with the Unification Church, which originated from Korean Peninsula. Why?

### **Persistence to traditional patriarchal values**

It is the values of the family, sexual minorities, and gender discrimination. A worldview that values family is universal<sup>46</sup>. However, what they both have in common is the logic of intolerance<sup>47</sup> towards sexual minorities<sup>48</sup> that run counter to patriarchy. The Unification Church is based on the doctrine of "bisexual aspect<sup>49</sup>" and we cannot overlook the fact that it has a pronounced allergic reaction towards LGBTQ<sup>50</sup> people.

The three largest supporting organizations for the Japan Conference are; the Association of Shinto Shrines<sup>51</sup>, the Unification Church (the Family Federation for World Peace and

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<sup>45</sup> 2022. *Mainichi Shimbun*. August 8.

<sup>46</sup> 2022. Y. Iwamura. *How does religion aim for a post-COVID society? Chapter 1: Reflection and consideration on history*. WCRP Peace University Lecture. March 10. pp.15-17.

<sup>47</sup> "Intolerance" is the Achilles heel of religious people. Please refer "Ecumenicity" section of the website "Kobe International Christ Church". <http://kicc.sub.jp>

<sup>48</sup> 2020. Y. Iwamura. *Hon no hiroba*. July issue. p.18.

<sup>49</sup> The dual nature of the creator, who is the cause, can be seen from the creation in the result. "For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse." (Romans 1:20) It explains rationally of all things in details; as tangible forms like man and woman in human beings, male and female in animals, stamen and pistil in plants, and as intangible forms like mind and body, instinct and body, and heliotropism and body. However, asexual reproduction cannot be explained.

<sup>50</sup> LGBTQ refers to Lesbian, Gay, Bisexual, Transgender, Queer (or Questioning. Someone whose gender identity or sexual orientation is undecided or intentionally undefined sexuality), and other sexual minorities.

<sup>51</sup> Miwa Takahiro [1948-]: The chief priest of Kiyosusanouguhiyoshi Shrine said. Weekly Friday asked him "the Japan Conference is insisting 'the strong band between the imperial family and the people' is tradition'", and he responded for it. "No, that is not 'tradition'. It is highly doubtful whether the ordinal people, except a small number of intellectuals, knew that 'the Emperor lives in Kyoto'. Originally, shrines were meant to pray for regional peace and prosperity. Speaking of this Hitoyoshi Shrine, during the Edo period, the guardian deity prayed to the god for the prosperity of the region and Owari district. In the Meiji era, the unified nation of Japan was established, and the 'Emperor' was installed as its symbol. The Meiji government is a destroyer of culture and religion", He strongly criticized. Also he criticized in a single sweep about the Meiji government's theory of

Unification<sup>52</sup>, *Shyokyo Rengou*), the Institute of Moralogy<sup>53</sup>.

In 1997, during the movement of Japanese era name registration in the late 1970s, the Japan Conference tied together with the Unification Church when they establish themselves. At Kumamoto Prefecture, they jointly formed a prefectural citizen council to promote legislation. Kazuo Tamaki [1923-1987], the director-general of the Management and Coordination Agency (currently the Ministry of Internal Affairs and Communications), who was elected from House of Growth, was also an advisor of *Shyokyo Rengou*. Politicians insisted to Japan's traditional values of patriarchy. The Japan Conference, which supports patriarchy, has coexisted with *Shyokyo Rengou*. As a result, it is expected that Japan has a much larger gender gap<sup>54</sup> than other countries.

You may understand why the LDP administration would react negatively to a female emperor.

In October 1978, *Shyokyo Rengou* participated in the “National Rally for the movement of Japanese era name registration” held at the Nippon Budokan, wearing a *hinomaru* headband. They are in the same boat. It could be considered an alliance.

The basis of the Japan Conference is respect for the reactionary patriarchal system, and an allegation “abstinence education” is the basis of *Shyokyo Rengou* that follows its doctrine. It was a natural outcome for the Japan Conference and the House of Growth to break away since they are at the mercy of an extreme political ideology of *Shyokyo Rengou*<sup>55</sup>. At *Shyokyo Rengou*, there is a ceremony that the heads of state of major countries kneel down in front of

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“national religious pray for the Emperor” and “the Imperial Rescript on Education”, and he said that “Such ideas to force the people to be united by one set of values and disciplines, cannot be existed in the polytheistic religion of Shinto.” 2016. Weekly Friday. May 27. pp.20-21.

<sup>52</sup> As ethea of society that dislikes gender equality, a workplaces and cultures that prevent women from achieving economic independence, husbands who force their wives to take care of children are reflected to the rate of women's social advancement. According to the Gender Gap Index, Japan is ranked as 121 out of 153 countries. The source is based on World Economic Forum (March, 2021. “The Global Gender Gap Report 2021”). In the Gender Gap Index (GGI), which measures the gender disparity in each country, in Japan, the percentage of women working as management position is 14.7%, and the rate of part-time working women is twice that of men, and the average income of women is 43.7% lower than that of men. <https://www.weforum.org/reports/global-gender-gap-report-2021>

<sup>53</sup> The religious right wing that had a strong influence on making morality a subject is the Institute of Moralogy than the Japan Conference. The founder, Chikuro Hiroike [1866-1938], combined the word “morality” and “logy” and advocated “moralogy”. He claims that it is “a moral science, not a religion”. In fact, it can be said a religion. This is because they have made the founder's teachings as an absolute thing and believe in the “supreme morality” as “truth”, that is “Amaterasu Omikami is the mirror of morality”. If it's just morality, it generally changes with time goes by. The current chairman, Mototaka Hiroike [1950-], insists that “The current ‘immoral’ constitution should be revised as soon as possible”. (2020. Bungeishunju. January)

There is Tsutomu Nishioka [1956-] who is the key figure in shaping the historical understanding of “seiron (正論) among the Japan Conference, the Abe administration and LDP, Sankei Shimbun. He is the visiting professor at Reitaku University (Founded the Moralogy Foundation (formerly the Institute of Moralogy), director of the History Research Department at the Moralogy Foundation, chairman of the National Association for the Rescue of Japanese Kidnapped by North Korea (NARKN), a member of a Protestant Church organized by former professors at Tokyo Christian University.

<sup>54</sup> A linguistic cognitive category that asymmetrically differentiates human groups into binaries by focusing on reproductive functions symbolized by external genitalia.

<sup>55</sup> 2017. *Magazine AREA*. January 16 issue. In 1983, House of Growth stopped supporting LDP due to intense political movement.

guru Moon Sun-Myung<sup>56</sup> and his family. Osami Kuboki<sup>57</sup> plays the role of the Japanese Emperor. There is a messiah for each country appointed by Moon Sun-Myung. And those messiah of Japan's executive members worship Moon Sun-Myung as their God. The aim of *Shyokyo Rengou* is not to unify the North and South, which are divided by the 38<sup>th</sup> parallel. But it is world unification. The Messiah, the Christ of the Second Coming, will conquer the world and stand on the top. In order to seize *exousía* (authority, power)<sup>58</sup>, they have been approached and conquered politicians, officials, economic leaders, scholars, and media, by using any mean necessary<sup>59</sup>. They expropriated a huge amount of assets through the doctrine of *banbutsu-fukki* (万物復歸: return of all things to God).

Christ said. "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn 'a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law—a man's enemies will be the members of his own household.' "Anyone who loves their father or mother more than me is not worthy of me; anyone who loves their son or daughter more than me is not worthy of me. (Matthew 10:34-37)"

What does it mean that Christ did not come to bring peace? Christ never encouraged the breakup of families, as was the case with the movement of the Divine Principle that made parents of student to cry. It was a liberation from the traditional patriarchal that the Unification Church and the Japan Conference persist to.

### (3) Why did I leave the principle?

#### a. Peace movements are not always renunciation of war

On February 24, 2022, the Russian military invaded Ukraine. That would be an unforgivable outrage. Many Japanese people accepted the chorus that Russia was evil one and supported it.

President Zelenskyy of Ukraine appealed to the Ukrainian people to fight back. However, no matter how days go by, the word ceasefire never comes out of President Zelenskyy's mouth. What shall we think about it? If we wish for peace, we should not only criticize the Russian side, but we should also not tolerate President Zelenskyy's rigid war stance. When I visited Ukraine in June 2022, I met Professor Georgiy Serdechnyy (37 years old) of State Tax

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<sup>56</sup> Moon Sun Myung [1920-2012]: Born in Chŏngju North P'yŏngan province.

He founded the Family Federation for World Peace and Unification in 1954. Also, he founded the Holy Spirit Association for the Unification of World Christianity, the Unification Church, and International Federation for Victory over Communism (Shyokyo Rengou). His wife is Han Hak-Ja. 2022. Y, Iwamura. *Why is Article 9 of the Constitution important?* Headquarters of Executive Board of Kobe, Nobel Peace Prize for Article 9. Youth Exchange Plaza Seminar Room. p.2.

<sup>57</sup> Yoshikazu Soejima, a former editor-in-chief of Sekai Nippo, and Hiroaki Inoue, a former executive, wrote the article for the monthly magazine "Bungeishunju (July, 1984)".

<sup>58</sup> 2022. Y, Iwamura. *How does religion aim for a post-COVID society? Chapter 1: Reflection and consideration on history.* WCRP Peace University Lecture. March 10.

<sup>59</sup> Moon Sun-Myung was "preaching" to his followers, "First, get in as a secretary. Once you get in, get hold of the secrets of the pollical members. Next, become a politician yourself". 2022. Y, Iwamura. *Why is Article 9 of the Constitution important?* Headquarters of Executive Board of Kobe, Nobel Peace Prize for Article 9. Youth Exchange Plaza Seminar Room. p.5.

University at Irpin and was able to talk about the value of non-war. During my third visit to Ukraine in November, I was no longer able to have a conversation regarding to “War and Peace” written by Leo Tolstoy [1828-1910]. All non-war books have been banned. The absolute pacifism of the Early Church, pre-Reformation Anabaptists, Brethren, and Friends are rejected by the historic Christian Church. In their later years, Martin Luther<sup>60</sup>, Jean Calvin<sup>61</sup>, and the trend of sanctification also catered to the times, and there are countless records of slaughter on the battlefields. Everyone, even devout religious people, should understand that war cannot coexist with peace, regardless of ethnicity, age, or historical perspective.

I do like to look back at the time when universities in Japan were busy with political struggle movements.

Komiyama, like modern-day Nichiren [1222-1282], hoped for the spiritual peace of the Japanese people without influenced by the trends of the times. It was different from a theocracy from the above. He was hoped by Nikkyō Niwano, president of *Risshō Kōsei Kai* that he will carry the future of its organization. His motivation for leaving from the powerful organization, which claims to have approximately 1.7 million households, was that he was initially convinced that the ideal of the restoration of the universe as expressed in the Holy Spirit Association for the Unification of World Christianity was the truth. He was energetically speaking to students all over Japan.

Students of Christians, Buddhists, and the Democratic Youth League of Japan got together to him one after another. From the outside, he was seen as the monster of the center of the Unification Church. Under his influence, Buddhists left temples, Christians left churches, and atheists left their homes. The movement of the Divine Principle that made student’s parents cry was isolated from society and the world. While collecting junk in handcart, he lived in poverty and appealed for peace. It began to differentiate itself from existing universal religions. Komiyama himself did not have a “*kuni* (国: country)” centered around the emperor in his mind. Nichiren [1222-1282] did not wrote “*kuni* (国: country)”<sup>62</sup>. He appealed revolutionary claims at that time the basis of a nation is the people, “*kuni* (國)” is the homeland of the people, and the ruling class exists for the sake of their peace<sup>63</sup>.

Nichiren emphasized that the emperor was merely the leader of a small country in the east and the superiority of the Buddhism of “*sangoku shishi* (三國四師: four teachers of the three countries < *Sākyamuni*, *Zhiyi*, *Saichō* and *Nichiren*>)”. Komiyama, member of the Collegiate Association for the Research of the Principle, attracted and draw attention of those around

<sup>60</sup> They asked the feudal lord to massacre the peasants of Thomas Müntzer [ac. 1490 - May 27, 1525]

<sup>61</sup> The French Wars of Religion [1562-1598]: Most of the 3,000 huguenot (Calvinism) people who died were massacred by Roman Catholics.

<sup>62</sup> There is a “*ou* (王: king)” inside of “*kuni* (国)”. On the other hand, in “*kuni* (國)”, there is “*iki* (域)” of “*chiiki* (地域: region)”, and according to Wiktionary, “*iki* (域)” has meaning of country, territory of lords, and homeland.

2022. Y, Iwamura. *Why is Article 9 of the Constitution important?* Headquarters of Executive Board of Kobe, Nobel Peace Prize for Article 9. Youth Exchange Plaza Seminar Room. p.14.

<sup>63</sup> 2015. H, Sato. *The Problem of the Nation and Nichiren*. Shunju. June issue. No.569. pp6-9.

him as if he were the second coming of Nichiren. His eyes were on fire and his voice was like lightning as he shouted loudly. Komiyama had the appearance, personality, and talking style of “*bushi-do* (samurai principle)”<sup>64</sup>. He was anti-militaristic. Komiyama’s original theory of the “Unification Divine Principle”, which surpassed “the Divine Principle (原理講論: *genrikouron* <*Wolli Gangnon*>)”<sup>65</sup>, was met with anger from Moon Sun-Myung. He was strictly forbidden to preach his idea. He was interdicted not to teach. It was “a jealous God (Exodus 20:5)” and it probably similar to how Nishikawa, who established the foundation in Japan, was also rejected. Nishikawa was a missionary who made many Japanese believers think “Maybe he is the Messiah”. The brilliant Moon Sun-Myung prioritized self-absolutization. He built up a hierarchy of the ruling class through “the Divine Principle (written by Yoo Hyo-won who support Moon in back)” and a marriage of state.

### **b. Fluctuations in the Divine Principle “(原理講論 : *Wolli Gangnon*)”**

Although I was a member of Shyokyo Rengou for a short time, I ran alongside young people who were passionate about their ideals. We sang chants together with friends who dreamed of a time when there would be no more fighting. We ran up towards the moat of the Imperial Palace, practicing Kendo swings, and I never tired for practicing my speaking way of my speech. With these members, I had a strong sense of unity and would not give up on anything, even in the crossfire of the battlefields. In particular, I got along well with my brother S<sup>66</sup>, who was the dean of the debate department at Chuo University and whom I lived with at *Tenshyojuku*. He also liked *rakugo* (落語: Japanese traditional verbal entertainment), and was a good young man who was naturally liked by people. Public pollution was the theme of my graduation thesis, and he had two career options after graduation. The choices are working at the Cabinet Intelligence and Research Office (it is called Naichō and an information agency

<sup>64</sup> Ichiro Suetsugu kept the living way as “*mononofu* (武士: samurai)” that can be seen in book “*hagakure*” of Saga Prefecture; “A samurai must be prepared to die for his master.” Suetsugu was a samurai who influenced the successive post-war prime ministers with his strong influence, without asking for official rank, honor, or wealth, but even sacrificing his life. 2015. Y. Iwamura. *Christianity and Volunteer-Dō (The Principle Way of Volunteer)*. The 26th Japan Religion Coordinating Project for Disaster Relief (JRPD). pp.15-22.

<sup>65</sup> Lyu Hyo-Won [劉孝元: 1914-1970]: He was born in same hometown of Moon Sun-Myung, Chōngju North P’yōngan province.

Lyu was a genius one from his hometown. He entered Keijō Imperial University (current Seoul National University) but dropped out due to developing spinal caries. Moon entrusted him with the theoretical aspects of the Divine Principle in exchange to take care of him. “Exposition of the Divine Principle (原理講論: *Wolli Gangnon*)” is the main document of the Unification Church, but in fact, Church President Lyu completed both “Explanation of the Divine Principle (原理解説: *Wonli Hesol*)” and “Exposition of the Divine Principle” in 1954.

<sup>66</sup> There are several images on “Shukan Shincho” (2023. January 5, 12 issue). Comments on my Facebook; “As someone who knows Mr. Iwamura’s youth time, I can testify that he is the real one” (Brother S. December 25, 2022). “The love that continues to run still today” (January 9, 2023).

He expresses a different opinion even within his religious organization when the issue of the second-generation of religion and its dissolution become a hot topic in the world. He complains about his organization to me for the first time in a while. “This organization wants to eliminate heretics. It won’t allow any dissent. Will it be able to unify the world?” he says angrily (Through messenger, January 19, 2023). Even in the height of poverty, what they have endured for many years is their faith in eternal life in the spiritual world. I want Mr. & Mrs. S to unload their burdens and live as friends with me in their later years. All I can do is pray.



directly under the Cabinet), or a company in Marunouchi area. He chose the section of evangelizing the principles to working people in the organization. He grumbled to me, “One time they told me not to eat meat, but now it is fine to eat”. Every time the church headquarters’ policy changed, he complained to me. We had such a close relationship that we could talk about anything. During the day, he worked at the office in Akasakamitsuke, Minato-ku, which was the office of *Shyokyo Rengou*.

At the Shyoto Headquarter, the organization, leaders, and *shik-kku* (食口: a Korean word <식구> means believers with same faith) started to say if there was a reason to fight, they would not hesitate to take up fleshly weapons. There was a background that Father Moon announced in front of Japanese believers that they would not hesitate to use nuclear weapons to destroy communism, the embodiment of evil. My heart started upsetting and feeling drafting wind blow.

When I returned from overseas activities in August 1971, Brother S seemed to sense my intention to leave the organization and asked me to go to the Chidorigabuchi Boat Park. The two of us rowed the oars in silence. Even though we would never see each other again, he didn’t ask anything. At that time, he told me about untold fact about Komiyama. Even though he was arranged his perfect Korean woman *shik-kku* (식구: in this case, means family) by “*aboji* (Korean word 아버지<father>. Moon Sun-Myung)” at the 777 blessing couples’ ceremony (wedding ceremony)<sup>67</sup> in October 1970, he disappeared from the venue. No different from present time, at that time, arranged couples are prohibited from having sexual relationship for three years after marriage. Why did Komiyama suddenly disappear in Korea? Japanese *shik-kku* (식구: family) were left without a pillar who was the signboard of the organization. I started to see the constitution of organization that even though I feel lonely, I could not say it out loud. You can see the kind of distortion of fanaticism.

Komiyama discussed peaceful revolution just like a philosopher.

He said, “The mission of Japan, which has the position and conditions of being a ‘peaceful Japan’ with the world’s only peaceful constitution, is extremely important. The fundamental deception evils of capitalism should be gradually reformed through the peaceful methods of parliamentarism, and a system of society free of contradiction should be created.” Unlike today’s *Shyokyo Rengou*, they he honestly appealed for the value of Article 9 of the Constitution without using any strategy<sup>68</sup>. I guess that he recognized the value of Article 9 because he was raised in a family that advocated non-war, non-killing (*Ahimsa*<sup>69</sup>), and non-violence, which are impressed even Buddhists.

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<sup>67</sup> On October 21, 1970, Nobusuke Kishi sent a congratulatory message to the Unification Church when they hold a mass wedding (777 couples) in Seoul. A performance by the Korean Navy Military Band was also presented at the venue. 1970. *Mainichi Shimbun*. October 22.

<sup>68</sup> 1967. K. Komiyama. *Shinnyoken*. First issue. pp.2-3.

<sup>69</sup> M.Gandhi *My Non-violence 1*, Navajivan Publishing House, (Japanese; *My Non-violence 1*. translated by Tatsuo Morimoto, Misuzu Shobo, 2010, p.205).

Buddha's words (from The Pāli Canon)<sup>70</sup>

*“All are afraid of the stick, all fear death. Putting oneself in another's place, one should not beat or kill others.” (The Dhammapada 129)*

*“All are afraid of the stick, all hold their lives dear. Putting oneself in another's place, one should not beat or kill others. (The Dhammapada 130)”*

### **c. Germination of non-violence**

At the International Conference in Manila, Philippines, representatives from Ukraine also participated<sup>71</sup>. I visited Taiwan<sup>72</sup> with Osami Kuboki and also traveled with him on a trip to Manila. Beside of a courtesy visit to President Ferdinand Marcos [1917-1989]<sup>73</sup> and being an assistant to him at the general meeting, we were moving separately. I was in charge of an international conference for young people who I know. At the conference, I had a role of taking the initiative with a staunch anti-communist stance of people<sup>74</sup>. Most of the audience members did not have the idea of “nonviolence” like Martin Luther King [1929-1968]<sup>75</sup>. They were completely biased towards the idea of overthrowing the communist world by force. Due to my poor English skill and the mission of Unification Thought, I had a one-sided mission to proceed the conference without regarding for reconciliation. Now that I think about it, I fell into a spiral of patterning myself into a dualistic worldview; anti-communist or pro-communist, atheist or theistic, good or evil.

The outcome of the international conference in Manila, the Philippines, which I enthusiastically took over the meeting as a chair over a young member of the LDP, went according to out scenario. I exposed myself as someone who didn't have even the slightest bit of ability. In the end, I was just expressing a superficial global passion. It was impossible to break through the walls of national power, financial strength, and tradition. It made me to be realized that these international conferences, overseas cooperations, and meetings with important people were not for developing young people, but were merely devices to maintain

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<sup>70</sup> 1991. *Buddha's Words of Truth and Inspiration*. Iwanami Bunko. Translated by Hajime Nakamura. p.28.

<sup>71</sup> As a representative Ukraine (A.B.N.Anti-bolshevik Bloc of Nations, Ukrainian Youth Association), Yaroslav Stetsko (Ukrainian: Ярослав Семенович Стецько; 1912-1986) prime minister of the independent Ukrainian state, head of OUN(Bandera Faction, Organization of Ukrainian Nationalists), head of the Anti-Bolshevik Bloc of Nations (ABN), who currently lives in Austria was with his wife Slava Stetsuko. Beside of him, there was Ihor Mlynovskyj, Roman Zachariak from UYA. I moderated the event as WACL chairman.

<sup>72</sup> On March 26, 1971, Ku Cheng-kang [1902-1993], a politician from the Republic of China (Taiwan) who was a key figure in promoting APACL in the Taipei City Council. He was welcomed by global anti-Communist fighters. The scene of him getting off the airplane as taken and published in the local newspaper.

<sup>73</sup> He attended as a representative of WYACL from July 21-25, and met President Marcos with a personal letter from Nobusuke Kishi. Approximately 300 participants from 70 countries and 30 international organizations participated in the 5<sup>th</sup> WACL Manila Convention.

<sup>74</sup> 2022. Y. Iwamura. *How does religion aim for a post-COVID society? Chapter 1: Reflection and consideration on history*. WCRP Peace University Lecture. March 10.

<sup>75</sup> At 6:15 p.m. on April 4, 1968, the day Martin Luther King Jr. was assassinated on the balcony of the Lorraine Motel in Memphis, Tennessee, the entire U.S. became like under the state of martial law. A friend of mine at Jimmy Wong's Restaurant [1914-2001] located at 426 S Wabash Ave in Chicago, where I worked as a part-time, advised me not go out at all. However, since I am not a white man who killed King, I recklessly headed to the restaurant from my house at the 830 Avenue Hotel. After all, the restaurant was closed.

the organization.

Suetsugu was working behind instead of prime minister of Japa at the time, and promoted diplomacy and gained the Nobel Peace Prize.

This is Eisaku Sato [1901-1975]<sup>76</sup>. The LDP basically has a tendency to avoid presidential election. In a democratic country, the president should be decided by majority vote in an election, but the LDP uses the method of “choosing” the president. This is because that resentment remains after the election, due to the aftereffects of majority manipulation, bribery, and poaching.

There is a custom to respect “harmony” that outwardly acting in a way that does not leading to resentment and settles down. In contrast to the values of the Japanese people, who decide things in a way of harmony that makes decisions, “the Divine Principle” is a theory that rules from the top based on ideology through unification, comprehensiveness, and strategic thinking. I went to the international conference with the confidence that I would not show the slightest hint of tolerance towards my opponents. The Unification Church dispatched Ryoichi Sasagawa<sup>77</sup> to Manila and tried to take up a position at the center of the anti-communist camp according to the blueprint they had brought. On the international stage, it is different from Japan’s unique method of groundwork behind the scenes, which is advantageous to itself<sup>78</sup>. We need to seize the initiative through the dialectic of “dual nature” of the Divine Principle of unity. “As a result of the greed of the powerful, Menelaus remained in power, growing more wicked than ever and establishing himself as the chief enemy of his fellow-citizens. (II Maccabees 4:50)”<sup>79</sup> Strong networks with the United States, South Korea, and Taiwan was also a tactical advantage. The Unification Church had strong financial resources, so they approached participants in the anti-communist camp in a friendly manner and took the initiative not only at daytime meetings, but also at evening receptions. They shrewdly conducted negotiations with local politicians, officials, economic leaders, scholars, and media. Particularly, they used every kind of offensive, including money, to lure leaders to their side. They also gained the support of Roman Catholic cardinals, archbishops, and presidents of Christian universities. Why do we infiltrate to *exousía* (authority), which is considered to be social status, prestige, and purity? I testified that the foundation of the teaching of the

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<sup>76</sup> He was at the seat of prime minister from 1964 to 1972. Ratification of the Treaty on Basic Relations Between Japan and the Republic of Korea. Advocacy of the Japan's Three Non-Nuclear Principles and reversion of Okinawa to Japanese administration. Received the Nobel Peace Prize in 1974. Younger brother of Nobusuke Kishi.

<sup>77</sup> Refer footnote No.33.

<sup>78</sup> Japan has been criticized on the international stage for withdrawing from the International Whaling Commission and it was called as “addicted to coal” by UN Seceretary-General António Guterres regarding to coal-fired electricity generating plants. It is said by other countries that it leans too heavily toward for restarting nuclear power rather than renewable energy. The world is looking for clear discussion, not the Japanese style of avoiding grudges.

<sup>79</sup> “Meanwhile, Menelaus remained in office, and using advantage of the greed of the rulers to make them evil and encouraged them. They became a conspirator against the citizens.” “According to 2 Macabees 6:4, a place is created in the temple where (Jerusalem) became the sanctuary of Zeus that the business women play. Creating such a place is part of the daily work of priests.”

2015. G, Hata. *Makabe Senki. Vol.1*. Kyoto University Press. pp.46-47.

Unification Church lies in the doctrine of what human happiness is based on. The value of happiness differs among people, for example, some people feel happiness then they achieved to their purpose. In the case of the Unification Church, the value standard is that one feels happiness if “own desire<sup>80</sup>” is fulfilled. Therefore, they use the idea of “desire” as a means of attracting any kind of person to their side. That’s exactly what is written in the Bible. “But each person is tempted when they are dragged away by their own evil desire and enticed.” (James 1:14)

Our *shik-kku* in Japan are working tirelessly 24 hours a day to raise funds for *banbutsu-fukki*. They are sacrificial pawns for guru’s ambition to unify the world based on “*han* (恨 < 恨>”<sup>81</sup>. Between 1969 to 1970, 5 or 6 of members sold carnations throughout Japan, sleeping and living in a 2-ton light truck. We offered all the money in the name of *banbutsu-fukki* that we gathered in our caravan. I was sitting at the headquarters, and having easier life. One day, without the slightest warning, the international director and other executives of *Shyokyo Rengou* were dismissed without any reason as if by direct command from the top. I was also transferred to the department of *banbutsu-fukki*. I notice now that it was about a six-month period that tested my faithfulness. Only members of the former headquarters were immediately recalled to back to Tokyo. In the WACL World Conference<sup>82</sup> at Budokan, I was in the line with about 10 other Japanese representatives and were welcomed by the audience when we entered. A member of the group who we lived together in a caravan from Tohoku to Hokkaido quickly found me and cried tears of joy. On the other hand, they are like ragged-cloth who will never have a change to eat fancy meals in their lives. Therefore, I hesitated when I faced with a sumptuous feast. When I think about this, I could not get on the same boat to enjoy drink with other important attendees like politicians, leaders of organizations, and scholars at the reception. My original frugal identity that received from God made me hard to get along with them.

I was confounded to find myself in the center of a whirlwind of conflicts in human history, differences in historical view, and identities between Westerners’ skillful debates, international conference veterans, fast-talking academics, and politicians. I felt hasty in my mind because of the arrogance, impudence, and cleverness that I was sent to unify everyone. I was secretly holding “arrogance” of unifying Christianity, unifying the thoughts, and building the kingdom

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<sup>80</sup> It is a lump of emotion that settles and accumulates inside of me, and “*han* (恨: rancor) \*hard to explain in English word” is an unrealized dream that arises when one’s own desires are frustrated in some way, and it different from grudge. 1982. O.Y. Lee. *Korean Heart: A Cultural Theory of Han*. Translated by Lee O-young. Gakuseisya. p.267.

<sup>81</sup> Masatake Terauchi [1852-1919], a member of the Choshu clan’s cavalry, was the first chief administrator of Governor-General of Chōsen who colonized the Korean Peninsula for 36 years (1910-1946). “The Governor-General of Chōsen” established the new three branches of government (judiciary, administration, and legislation). Yoshio Iwamura convinces that Moon Sun-Myung, who harbored “*han* (恨) of losing his country and people”, is the terrorist of politics, religions, and ideologies that Japan created.

2000. *True Parent’s Life History 1: Selection of Words from honorable Moon Sun-Myung – True Father’s Birth and Internal Preparation*. The National Institute of Korean History. Kogensha. pp.250-281.

<sup>82</sup> On September 20, 1970, the World Anti-Communist League (WACL) held the World Convention at Budokan. It mobilized 25,000 people. Iwamura was the chairman of WYACL ((the World Youth Anti-Communist League) [1970-1971].

of heaven on earth (2 Corinthians 12:20). At the break time, there was a lonely clown who was overwhelmed by the theory of just war and holy war. That's because I was just outbluffing with a sense of responsibility to being a spotting of guru Moon. What would Komiyama do who was against the violence? I was just naturally talking to him, even though he is not there, that weather he would quote the word "eye-for-eye justice<sup>83</sup>" making the entire world to be blind" and Mahatma Gandhi<sup>84</sup> [1869-1948]) or not. Compared to his rich knowledge of Buddhism, I lack the wisdom, intellect, and armor to stand up against the giant Leviathan<sup>85</sup>. I only fight based on my titles. I felt bitter about my own inadequacy.

I left my mentor Suetsugu, my family, and the church. Ever since I started to live in *Tenshyojuku*, I had been running straight to the Divine Principle. Who is the proper person to rule the world? Already, Reverend King, Gandhi, and Dietrich Bonhoeffer<sup>86</sup> [1906-1945] are no longer in this world. I try to convince myself to believe that the only remaining option is *Aboji* (father) Moon Sun-Myung (文鮮明), but he didn't ignite me anymore. When I asked myself whether I believe in Moon Sun-Myung or Christianity, my answer was clear. Christianity was the 1<sup>st</sup>. However, most of conference attendees were filled by Christians from the United States, South Korea, and Taiwan. Moreover, they were also very much in-depth anti-communist Christian. The participants from Europe, South America are all Roman Catholic and Orthodox that are anti-communist. Christianity cannot be to form an alliance with Moon Sun-Myung, but they are sitting at the same table as they are "*Go-etsu-dou-shu* (吳越同舟: strange bedfellows)<sup>87</sup>. Even if there are contradictions in the Bible interpretation, eschatology, and Christology, they uncritically cooperate with each other for anti-communist purpose.

They unite despite differences in political ideals, ideologies, and interpretations of the Bible. All of them believe that peace can be achieved through war, conflict, and the use of force against communist camps. On the other hand, words of Christ always rebuked me. The word "But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. (Matthew 5:39" never leave from me. Both Christianity and the Unification Church place faith first. Philosopher Friedrich Wilhelm Nietzsche [1844-1900], the son of a Lutheran pastor, wrote when he was 44 years old. "Thinking about things honestly means not lying to your heart and having a conscience about your decisions without being swayed by 'beautiful emotion'. Never believe in the big lie that 'faith makes you happy'"<sup>88</sup>.

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<sup>83</sup> An eye for an eye will make us all blind.

<sup>84</sup> 2022. Y. Iwamura. *How does religion aim for a post-COVID society? Chapter 2*. WCRP Peace University Lecture. March 10. p.7.

<sup>85</sup> A powerful monster that appears in the Bible. 2020. Y. Iwamura. True identity of Leviathan (1) ~ (3). Kobe International Christ Church.

<sup>86</sup> 2022. Y. Iwamura. *How does religion aim for a post-COVID society? Chapter 3*. WCRP Peace University Lecture. March 10. p.22.

<sup>87</sup> During the Spring and Autumn period [771 BC – 476 BC], the two enemy states of Wu and Yue had bad relations, but rode together in the same boat. When the boat was about to capsize due to a strong wind, they helped each other. "Master Sun's Military Method".

<sup>88</sup> 2008. F.W. Nietzsche. *The Antichrist (German: Der Antichrist)*. Kodansha. p.125.

They said that if a religion that is supposed to save people decides to destroy its enemies, it can bring happiness to all mankind. They are trying to push through the critics about them by monotonous method. But there is certain habitude I have in myself that I have acquired through the Unification Church. I told myself that things wouldn't progress if we disagreed, and I kept it depth inside of me.

I will never forget spending time with the Soviet people on the train from East Berlin to Japan via Nakhodka on the Moscow Railway in 1969<sup>89</sup>. They were humans too. Despite this, while I was leading the conference<sup>90</sup> in Manila, I found myself had been excited and eaten by its atmosphere to criticize about communism.

Kanzo Uchimura [1861-1930], a world-famous Japanese Christian, wrote in his book that ethnic groups not related to Israel were vanished away<sup>91</sup>. They expelled the Palestinians from Arab lands and awaited the emergence of a Jewish state in the "promised land" as a fulfillment of prophecy. They try to cover the fact that Israel was in the grip of the country. Gandhi denounced to construct a state of Israel as a crime against humanity<sup>92</sup>. Even there are differences, I condemned communism as evil based on 5% of sharing human responsibility<sup>93</sup>. There were no politicians, academics, or media personnel who disagreed with the ideologues<sup>94</sup> to break down communism. The dogmatism of the anti-communists led us to a shocking conclusion. The wind of self-satisfaction that I had fulfilled my responsibility to humanity, something even Jesus could not achieve, blew through inside me so fast. However, the photographers at the venue, the waitresses at the cafeteria, and the people at the front are all experiencing joy, anger, sad and happiness in their daily lives at cosmology<sup>95</sup>. I could not overjoy because of the ambivalent feelings about the anti-communist resolution, which is out of popular sentiment. In my heart, I started to hope to swim and escape from Mania across the ocean to Japan. Everyone has forgotten the cause that God would never allow war to be happen. I started to ask question myself whether God was justice that led us to the final

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<sup>89</sup> 2022. Y. Iwamura. *How does religion aim for a post-COVID society? Chapter 3*. WCRP Peace University Lecture. March 10. p.20.

<sup>90</sup> Please refer the image. 2022. Y. Iwamura. *How does religion aim for a post-COVID society? Chapter 3*. WCRP Peace University Lecture. March 10. p.19.

<sup>91</sup> 1982. K. Uchimura. *Knowing that the time of restoration of Palestine is approaching, I have no choice but to strengthen my faith in the Second Coming*. Iwanami Shoten. p.248.

<sup>92</sup> "It would be a crime against humanity to subjugate the proud Arabs in order to be able to return to the Jews". 2022. Y. Iwamura. *How can religion aim for a post-coronavirus society? Chapter 2*. WCRP Peace University Lecture. p.7.

<sup>93</sup> The fulfillment of God's will be always relative, so it is planned that God's will be completed only when God's 95% responsibility is combined with the 5% responsibility that the central person who should be responsible for. (The Divine Principle, p.243)

The reason why God's providence of salvation has been delayed is because the central figures in history have repeatedly failed to take own responsibility. (ibid.p.80)

<sup>94</sup> A leader who ideologically represents the way of thinking that has been based on own historical and political position.

<sup>95</sup> The true meaning of the yin-yang conflict of dual nature is the pursuit of a radicalized ideology. However, in order to see the eternal nature of "time" and "space" in the universe, you cannot see by the principle. Eremit (a hermit, a solitary person, standing alone before God) lives to have vision (contemplation) of God. That means, the person is not a great person. It doesn't necessary to be recognized by others. They try to adjust their vibrations with cosmology, a view of the universe that doesn't need to be praised.

Just like Saigyō Hōshi [1118-1190], Francis of Assisi [1182-1226], and Matsuo Bashō [1644-1694] took a solitary walk.

decision by unambiguous, massive, and unanimity at the Manila conference. There is no approval from God, “He does not answer when people cry out because of the arrogance of the wicked. (Job 35:12)”

On my way back from the Philippines, Kuboki asked me to be as his representative to answer for the interview of English-language newspaper “United World”<sup>96</sup> and to attend the conference in the South Vietnam<sup>97</sup>. Of all the people I have met in my life, Kuboki is the best one who gives great speeches that make audiences laugh and cry. Such person, whom I cannot compare myself to, asked me to go to Saigon. Even I want to answer “I can’t”, I have been mind-controlled to act in an organized manner. I was just a “yes man” and said, “I’ll go”, as if I was in a straitjacket.

The current Unification Church is called as the Family Federation for World Peace and Unification. From the moment you start worshipping True Father and Mother from morning to night, you will be tied by “patriarchal” authoritarianism that continues even at the spirit world after death. Therefore, you equate faith with following Moon Sun-Myung and Han Hak-Ja. Japan is said to be the Eva nation, and the Japanese people are more enthusiastic than South Korea, a country of Father Moon. The cultural elements of Confucianism, which is to say the patriarchal, feudal, and colonial thinking that absolute obedience to follow “family”, “family ethics”, and “creator” contribute to this.

The reason why there are so many yes-men for Nobusuke Kishi, Shintaro Abe, and Shinzo Abe is because of paternalism<sup>98</sup>.

At the site, I barely made it through the reception in a cold sweat. I visited by helicopter from Saigon to the 17<sup>th</sup> parallel. At there, we visited to the U.S. military’s strongest Green Berets, who were tired from fighting against the Viet Cong. Their smiles, different from typical optimistic of American by nature. Their faces were dark and they looked like in the depth of hell due to fatigue and fear<sup>99</sup>.

On the front lines, I witnessed the unhappiness, separation of family, and tragedy that “violence” brings. Due to the feeling of helplessness and the gap between ideals and the hellish battlefield, my devotion mind to the Unified Divine Principle started to wandering. I was horrified by the creepy callousness hidden in the violence.

Non-violence cannot be discussed in terms of selfishness or altruism<sup>100</sup>. Along with altruism,

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<sup>96</sup> The first English-language newspaper of *Shyokyo Rengou*. First issue: November 30, 1970. Published by WYACL. 8<sup>th</sup> floor Matsudaira Bld. Akasaka Minato-ku Tokyo.

<sup>97</sup> Anti-Communist Phan Huy Quát [1908-1979] Invited by the Prime Minister of the Republic of South Vietnam.

<sup>98</sup> Derived from the Greek word <pater: meaning father>. Paternalism (means patriarchal authoritarianism).

*God’s command is delivered to all of children through the true father and mother. And all of them will move towards one goal.* (The Divine Principle. p.69)

<sup>99</sup> Colonel Kurtz, a former captain of the Green Berets played by movie actor Marlon Brando, escapes into the jungle and establishes a kingdom. It is reminiscent of the dark scene in the 1979 film “Apocalypse Now”, and it recalls the scene gave birth of the insane Kurtz.

<sup>100</sup> 2016. Y. Iwamura. Christianity and Volunteer-Dō (=The Principle Way of volunteer). The 26th Japan Religion Coordinating Project for Disaster Relief (JRPD). Tokyo University Hongo Campus. May 1<sup>st</sup>.

egoism is also a concept that presupposes individualism<sup>101</sup>. People at the layer of indifferent, turns their back on non-violence.

Even though I had dear friends in the Unification Church, I fall into a burnout syndrome. A feeling of emptiness spreads. This is because the ideology of the Unification Divine Principle emphasizes cutting down others. They seek to “*ten chū fukki* (天宙復帰: return of the universe)” by elimination the evil, wickedness, and darkness caused by ideology. Then, as the proponent of ideology, they are ultimately righteous. “*Ten chū fukki*” does not include all things, animals, plants, and minerals, as does cosmology. There was a Bible next to my bed in my dormitory in Manila. It was a condition that I could not execute the words of “Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity.” (1 Timothy 4:12) Because of my busy schedule, I didn’t have enough time to see myself carefully. I was urged to read the Bible again when I returned home. The Unification Principle teaches that it is not possible to return to the status quo unless we construct “*tougen jyoken* (蕩滅条件: remission / conditions of restitution of indemnity)<sup>102</sup>”. I used a small blackboard to emphasize the doctrine of atoning for such “*han*”.



I am the one who stands at the central to evangelize.	Article of Philippine report. (Kokusai Shokyo Shimbun. August, 1971.)
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While I was in the Philippines, the organizers warned me not to go out alone at night. I was told that it was because people have a “*han*” against the Japanese military during the war.

However, even though 1.11 million Filipinos were victims of murder and sexual violence, they warmly welcomed the Japanese. It was an eye-opening experience about Christianity’s unconditional love, forgiveness, and grace, rather than conditional love. There was a big difference between the Unification Principle and Filipino feelings toward Japan.

Unconditional love, not *tougen* (蕩滅). As soon as I returned home, I found myself standing on the green grass in front of St Ignatius Church, my spiritual home. I attended Mass for the

2011. K, Inaba. *Altruism and Religion*. Koubundou Publishers. p.44. In psychology, the term of kanji “*aita-shyugi* (愛他主義: love others)” is used instead of “*rita-shyugi* (利他主義: think others)” for the word “altruism”, but it has the same meaning. The term of “*rita-shyugi*” is also used in fields such as animal behavior and genetic research. Comte defined the word “altruism” as opposed to egoism, so in Japanese, it would be appropriate to use “*rita-shyugi*” rather than “*aita-shyugi*” since the opposite word of “*riko* (利己: ego)” is “*rita* (利他)”. Volunteering requires charity, so Iwamura says it is not “*rita* (利他)” but “*tako* (他己)”.

<sup>101</sup> 1991. J, Galtung. *Buddhism, a quest for unity and peace*. The Institute of Oriental Philosophy. Translated by Tadashige Takamura. p.39. Egoism assumes that individual seek to maximize own interests at the expense of others. Altruism, on the other hand, is premised on individual seeking to maximize the interests of others, even it cost of their lives.

<sup>102</sup> *The Divine Principle*. pp.272-274.



first time in a while and met friends in solemn old chapel that filled my nostalgic feelings. That Father Heuvers had become a man in his second childhood. He was wandering around the church by himself, murmuring something, and was unable to greet others. I expected that I would withdraw from strenuous activities and live my later life like him.

Eventually, through the activities of the CLC (Christian Life Community)<sup>103</sup>, the fraying within the Roman Catholic Church became visible. There are some parts of Christian history that I cannot ignore. There are pioneers of the faith whom I am indebted, including Bishop Danile Lyons, who brought me to the Expo from Tokyo. I still had a strange spirit that I could not accept things easily. Especially when it comes to militaristic battles, bloodshed, and crusades, I had a feeling like a small fish bone stuck in my throat that I cannot get rid of it. The Jesuits lived in the Middle Ages was also lack of good fruits like, French Wars of Religion (Huguenot)<sup>104</sup>, the Thirty Years' War<sup>105</sup>, the World Wars, Nazism and so on. Especially when hearing news of Roman Catholic casualties in the wars between Ireland<sup>106</sup> and England, I felt very uneasy. I cannot defend the historical Christian church. The students who had gone through the Red Gate (famous symbol of the university) at the University of Tokyo were cursing me and calling Christianity hypocrisy. They said that Christianity is the culprit behind human evil. One we armed with the *Shyokyo* theory, they looked down on us as ignorant and atheistic with a materialistic view of history. I was heartbroken and lost confidence that "Is it possible to logically persuade them?" There are a lot of minds sifting in my heart, and I was looked as an anti-Communist person but inside of me, the mind against violence were growing.

I was continuously experiencing the afterimages of the Vietnam War<sup>107</sup>. On the surface, I play the role of an actor as the priest<sup>108</sup>. As it is said, "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven. He causes his sun to rise on

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<sup>103</sup> CLC (Christian Life Community) is based on the book "Spiritual Exercises" by Ignatius of Loyola [1491-1556], the founder of the Society of Jesus (Jesuits) who was born in Basque in Spain. They are the group to serve church and society by striving to organize their lives as Catholic Church believers through prayers and sharing. Loyola is the first general of the Jesuits of the Roman Catholic Church. His influence extended not only to the society of Jesuits but also to the entire Catholic Church. In 1971, at the CLC of Ignatius Church, when I took my turn to present my research papers on "Some future coordinates" of Pierre Teilhard de Chardin and "Catholic theology" of Pierre Adnes, I experienced peer pressure.

<sup>104</sup> "French Wars of Religion: Huguenot (1562-1598) was a religious war between the Old Church (Roman Catholic) and the New Church (Calvinism) that divided France into two sides. Many of the 3,000 people were massacred by Roman Catholics. (Huguenot: Calvinists)

<sup>105</sup> During 1618 ~ 1648, there as the Bohemian Revolt due to the Catholic-enforcement, and over 8 million people dead. It varied from Catholicism vs. Protestantism to the Habsburgs vs. Bourbons and the Treaty of Westphalia (1648), and later, the concept of a sovereign state appeared.

<sup>106</sup> My wife, Kayoko, studied "*Kokyo-youri*" (currently "*Catechism of the Catholic Church*". Published by the Catholic Bishops' Conference of Japan in 2002) under Bishop Runi, an Irish native of Shimoda Church in Nara Prefecture.

<sup>107</sup> Iwamura was an underdog when compared to the act that a photo on the front page of the New York Times and Washington Post on August 26, 1972 that was by press photographer Taizo Ichinose [1947-1973] changed history. 1985. T. Ichinose. If you step on a landmine, say good bye. Kodansha Bunko. p.166.

<sup>108</sup> The male role in the Takarazuka Revue act completely forgetting that they are women. They put on a persona (mask) to become a fully different person.

the evil and the good, and sends rain on the righteous and the unrighteous”, my mind and body were separated (Matthew 5:43-45). Instead of loving our enemies, I was disgusted with the heaven that is fermenting to eliminate our enemies. In 1972, at the recommendation of my loved Father Cangas, I met my wife, Kayoko Namikawa. I also wondered where Komiya had gone, a feeling about worrying him could never leave me. Although I restarted to attend the Catholic Church and left the Unification Church while leaving my trusted friends behind, my pride and the mind of Judas Iscariot were kept staying inside of me. As it is described, “Of them the proverbs are true: ‘A dog returns to its vomit,’ and, ‘A sow that is washed returns to her wallowing in the mud’”, I was blaming myself, wondering if I was a descendant of Cain, a traitor, or a pig, so I left Tokyo trying to forget those kinds of thought (2 Peter 2:22). And a new life in Kobe had begun.



Peace academy marching to protest for supporting innocence of Moon Sun-Myung (June 3, 1984)  
Members of holding the banner. (from the left) Yasuo Sasaki (Professor Emeritus of Hokkaido University and Chairman of the Japan-Korea Tunnel Research Institute), Nobuyuki Fukuda (President of University of Tsukuba), Masayoshi Matsuhita (President of Rikkyo University, Chairman of the Professors World Peace Academy, Member of the House of Councilors), Pastor Nakamura Shinichi, Kentaro Sukeno (Professor Emeritus of the University of the Sacred Heart, Christian History professional).

## The 2nd periods

### (1) Recurring journey

#### a. Encounter with Jehovah's Witnesses

The Theme Scripture: “He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.”

(2 Peter 3:16)

Kobe is a port city with a population of approx. 1.54 million people. Kayoko Namikawa was

a Buddhist, but studied “Catechism<sup>109</sup>” with her Father Runi from Ireland at Shimoda Catholic Church in Kashiba City, Nara Prefecture, where she was determined to be suitable for receiving baptism. She was baptized and we had our wedding ceremony at a Catholic church in Tarumi-ku, Kobe City. To support our new life, I worked for Eastern Shipping, a foreign shipping company in Sakemachi, Chuo-ku, Kobe City. As I was like a retired soldier from aggressive activities in Tokyo and overseas, I spent my days to heal my hurt in a place where I could see Mt. Rokko, the coast of Maiko from Suma, and Awaji Island. I forgot about my seeking for authentic truth and started to be attracted to the work of a shipping company. When I was given the chance to take charge of chartering a small tanker, I was so ecstatic that I worked hard from morning until late at night, and waiting the cargo ship to enter Sannomiya port, just like waiting my lover to come.

However, every time I heard about incidents such as the Lod Airport massacre, the 1970s energy crisis, and Kidnapping of Kim Dae-jung (金大中), and also a series of corporate bombings and gun robbery incidents, my mind was not stable. At night, I was continuously not able to sleep even sleep, and when my wife asked why I cannot sleep, she told me, “No matter how much you worry, it’s not going to get better.”

From my age of 16, I was inspired by the example of Ichiro Suetsugu, who took on challenges in poor countries one after another, and I followed his principles. I participated in the work camp<sup>110</sup> as the youngest high school student. We worked hard to dig up tree roots under the intense weather heat. At night, I swatted away moths that came to the light outside my tent, and the next morning, I found a swollen face that looked like a boxer. During the after-dinner discussion, a labor activist told me, “You are too young to understand”, which made me extremely angry. That night, while biting my lower lip<sup>111</sup>, I retorted in my report that even an inch of insect has a spirit. I was also irreverent to the adults in the labor movement. (The Book of Sirach 4:29) From then on, when I attended meetings, I wore a suit and tie.

It was a shallow idea that was different from what the Bible teaches, “Your beauty should not come from outward adornment, such as elaborate hairstyles and the wearing of gold jewelry or fine clothes.” (1 Peter 3:3) In 1951, Suetsugu established “*Seidanren* (青団連: an affiliate of the Youth Organizations Liaison Council)” as a “government-organized” organization and movement. At first, while I was having an interest in participating in the activities of WAY (World Assembly of Youth)<sup>112</sup>, an anti-communist group headquartered in Brussels, Belgium, and I served as a back of

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<sup>109</sup> The question-and-answer format, or catechism, was produced by Martin Luther in 1529. The Catholic Church was also created for their world mission. For example, in Japan, they used “*Dochirina Kirishitan* (the Doctrina Christiana: Christian Doctrine)” for their missionary work. It was published in Kazusamachi Shimabara Peninsula, Nagasaki Prefecture in 1591. “*Dochirina*” means “doctrine” in Portuguese. “*Dochirina Kirishitan*”, “Nagasaki version *Dochirina Kirishitan*”. (1950. Arimichi Ebisawa. Iwanami Bunko.)

<sup>110</sup> From July 19~25, 1966, I participated in a national youth student joint work shop by putting tent at Bandai, Fukushima Prefecture. A mountaineer and inorganic chemist Nishibori Eizaburō [1903-1989]. The captain of the primary Japanese Antarctica wintering party and his way of life gave an influence on my subsequent life.

<sup>111</sup> 2016. Y. Iwamura. *Christianity and Volunteer-Dō* (=The Principle Way of volunteer). The 26th Japan Religion Coordinating Project for Disaster Relief (JRPD). Tokyo University Hongo Campus. May 1<sup>st</sup>.p.20.

<sup>112</sup> The 6<sup>th</sup> World Assembly of Youth was held at international conference center at Tokyo Prince Hotel for 10 days from August 11,

the scenes at Suetsugu's work at international conference<sup>113</sup> dedicated to the return of Okinawa Island. My report paper was also completely revised. I received a strict guidance. This let me being appointed chairman [1970-1971] of WYACL (the World Youth Anti-Communist League), despite my poor English grades in middle and high school days. However, charity, which Suetsugu didn't have, become my motive for transmutation<sup>114</sup>.

Next, why did I leave the Roman Catholic Church, which was my mother church from the time of my grandmother Miki? Three generations of my family have all been Roman Catholics, with the exception of my father's baptism in his later years. St. Ignatius Church has been a spiritual home for our family. "They will still bear fruit in old age, they will stay fresh and green. (Psalm 92:14)" It was because of my family's religion that I was able to bond with my spouse at St. Ignatius Church, and eventually received the sacrament of marriage. Such a couple left from the church and became Jehovah's Witnesses. Jesus and the church have a relationship like a husband and wife.

What made us to cut our relationship of "Husbands, love your wives, just as Christ loved the church and gave himself up for her. (Ephesians 5:25)"?

While I was in *Tenshyojuku*, I attended a serve at the Tokyo Mission Headquarters of Church of Jesus Christ of Latter-day Saints. Since April 1968, the headquarters office of International Federation for Victory over Communism has been located in room 801 of the Akasaka Matsudaira Building in Akasaka-mitsuke. In 1970, there were regular roundtable discussion by Soka Gakkai in the manager's office on the top floor, so I attended several times. I infiltrated the headquarters of various religions, including the House of Growth and others in order to break into their activities.

The world's largest religious organization is the Roman Catholic Church. Its approx. 1.3 billion people. In Japan, they account for about half of the number of Christians. However, even the church preaches peace, the dangers of hunger, poverty, and war far from diminished, and there was no hope of a solution. The Charter of the United Nations has become a dead culture, and decisive situations in wars, conflicts, and other problems have not been resolved. Just like pus gushing out from the earth, it is filled with groaning sounds all over. Experts have warned of a scenario in which humanity will become extinct.

I could not find hope in my mentor or my own church. Beside of my working as an office worker, I was in the condition of "People will faint from terror, apprehensive of what is

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1966. Ichiro Suetsugu was responsible for welcoming about 400 participants from overseas and 150 domestic participants as the managing organization of Japan Kensei-kai.

<sup>113</sup> The "Japan-U.S. Kyoto Conference on Okinawa and Asia" was held for 4 days from January 28, 1969 at the Kyoto International Conference Center.

<sup>114</sup> Mother Kashiko [1921-1992] had a strong spirit to serve that she learned at Shirayuri Gakuen and Kojimachi Church (Current St. Ignatius Church) where she entered at her adolescent age of 15. When I came home from kindergarten, I saw many times that she was quietly handing out 100-yen bills to "beggars", disabled veterans, and people in need in the neighborhood. As a child, I felt a sense of resentment, wondering, "Why is she doing even we feel hungry?". But I thought that my mother was great. It is the charity aspect of Christianity that was missing from Ichiro Suetsugu, who influenced me the most from adolescence to adulthood. 2016. Y. Iwamura. *Christianity and Volunteer-Dō (=The Principle Way of volunteer)*. p.14.

coming on the world, for the heavenly bodies will be shaken. (Luke 21:26)”

## **b. Background of joining in**

The them scripture for the 2<sup>nd</sup> period speaks like cut sharply into my heart. “He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.” (2 Peter 3:16) My heart was just like “unstable” (ἀστήρικτος <asteriktos>)<sup>115</sup>, like a butterfly fluttering from flower to flower in search on nectar, I was having an unsteady youth days. On the street, at school, in the park, whether people were listening or not, I used a small blackboard to explain my point of view. Even when I returned to my spiritual homeland, the intense rotation of pathos did not completely stop, and it continued to smolder, as if its cell motor was running idle. It did not satisfy to convert. When I come out of world that has grown increasingly to “strain the meaning” (στρεβλόω <streblousin>) of the Bible, and attend a silent mass, I found myself at the out of the place.

It was 1975, when I as 26 years old. In order to release this inner epoch, I once again challenged to a Jehovah’s Witnesses, who had just become believers and doing door to door visit.

“The Christian” (March ~ December, 1989) ran a series of articles reporting about my unreliable behavior.

“At first, I didn’t feel like a religious activity, but more like a salesman. It was a time when the issue of Jehovah’s Witnesses was not yet a hot topic in society, and I didn’t have much knowledge about it, but I thought that Catholicism could encompass all ideas, so I wasn’t wary. In order to wake up the poor people in the Jesuits, so I accepted their visits and go for wool and come home shorn myself. What made me a Witness in a short period of 4 months was his “attitude to answer everything from the Bible”. Once a week, I asked the Witness moderator (the personal Bibel study leader) and he try to find the answer in the Bible (‘Classical Japanese language translation Bible’, ‘the New World Translation of the Holy Scriptures’. <Japanese translation version was accomplished in 1982>) for 5 mins but could not find it, I told him; ‘If it was God’s will, you would know it.’

Eventually, my one-on-one study sessions with Jehovah’s Witnesses became a marathon study session from 9 a.m. to around 4 p.m., and the number of sessions had been increased. To put it in an extreme way, in Catholicism, the Bible doesn’t matter. The Bible is not the final authority, but the Pope = Father is the infallible authority. He is revered figure who is like a popular idol that nobody can compete. Because of the strong emotional pipeline with the priests and sisters, it was difficult in the end to sever such emotional connections, but in the

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<sup>115</sup> Asteriktos (α + στήριζω <standing firm> is στήριζω (sterizo), the negative form of “firmly established in the truth” (2 Peter 1:12)

end, the Watchtower came up with a thesis that could solve the problems of war, disease, and poverty. I was attracted to the ability to clearly explain things from the Bible. I came to believe that the Bible is the truth, and that Jehovah's Witnesses are the only ones who correctly understand and execute the Word of God into practice."

### **c. What kind of people are tended to join in Jehovah's Witnesses?**

In the early 1970s, Japan's former *Zenkyoto* (the All-Campus Joint Struggle Committees) generation had the political hope of building an ideal society, but was immersed in the frustration of not being able to reform the actual political walls. The Asama-Sansō incident and the Lod Airport massacre, an indiscriminate terrorist attack in Tel Aviv in Israel, became a spectacle for intellectuals to watch, like a final struggle before the spinning top stopped. The fierce 70-year security struggle known as the "Japanese Revolution" has come to an end. The fighters on the group of right and left side during the school conflicts, fell off like things that should be lined up are started missing in some places one by one. The fighters of the materialist revolution were essentially incompatible with theistic Christianity. They laughed at "millennium kingdom in paradise on earth" and Jehovah's Witnesses, who energetically go door-to-door, as religious nonsense. However, activists who have nowhere else to go, they come to objectively look at the Watchtower's view of peace, which does not pander to the system. It was no wonder that some people felt sympathy for the theme of denying the present world.

The theory of the world revolution by violence in Japan was coming to an end. The aggressive act was in vain. There was a need for a function to compensate for incomplete combustion. The role of the new donor was the sense of organizational solidarity, global universality, and new ethics that deny the slaughter of the internal strife that the Watch Tower Bible and Tract Society has. They discovered the value of examining God's "Millennial Kingdom" as an alternative means of kindling worldwide passions. Although they were atheist, their sense of loss gave them strength and showed them how to clearly embody their life's challenges. Among those who became elders of Jehovah's Witnesses (equivalent to pastors and priests in the Christian church), despair over this life, eschatological thinking, and the idea of the end of the law entered to their hearts deeply. Both former *Shyokyo Rengou* fighters and frustrated left-wing students and activists were attracted. They were given a place to do outstanding work. The Watchtower could be described as a group of a lack of individuals who form a scrum and unite even people with opposing ideologies.

I have often heard that in America that 60% of Jehovah's Witnesses are former members of the Roman Catholic Church. In Japa, which distances itself from religion, the typical characteristic of Jehovah's Witnesses is being talked about as a cult group. The appeal of the second religious generation is abuse and violence. I explained about the "whip" at Kwansei

Gakuin University's Faculty of Commerce<sup>116</sup>. Since this article is about apologetics, I will demonstrate what problems that the Watch Tower Bible and Tract Society's "beliefs", "doctrines", and "view of the Bible" contains.

Since I myself have a fact<sup>117</sup> that walked down the path of heresy, I think myself have a responsibility to expose the facts. Where is the ultimate oasis, a place of rest? My religious pilgrimage has always been looked coldly by the established mainstream Christian world. Christianity, a universal religion, was created around the 4<sup>th</sup> century on the Mediterranean coast, especially "Christianity<sup>118</sup>", created by the first church father, Saint Augustine [354-430] (Greek: Χριστιανισμός <*christianismos*>, a word not exist in the Bible) cannot deny that there is guilty of bloodshed based on its theory of peace.

On the other hand, Jehovah's Witnesses, an America-born Christian group that advocates the "Millennium Dawn", began advocating disarmament around the World War II<sup>119</sup>. At regional conferences held at the World's Expo and other locations, I was astonished to hear those former members of exCARP actively shepherding the congregation as leaders, and serving the mission. The Watchtower does not care or pry into the past, origin, or nationality of its fellow members. For someone who had previously worked so hard to for *banbutsu-fukki* (fundraising), short sleep, and had no time for himself, it seemed as if he was in an oasis of relief after his transition. It was a strange feeling that God had prepared such a final destination for me. But that religious organization was no paradise either. There is warmth between the witnesses. People outside the organization are only seen as targets for evangelism. So to say, there is a narrow-minded ideology of the chosen people.

What caused my heart to move towards a different religion? Is the motive for repeating religious pilgrimages, turnabouts, and change of mind "a priori (pioneer, no need to discuss)"? Or is it something related to my experience that trauma<sup>120</sup> during adolescence? For example, is it the same as the motivation for church gypsies and those who keep changing churches?

What was the reason why I left from the Roman Catholic Church, Ichiro Suetsugu, and the Unification Church? In 1949, Ichiro Suetsugu, also known as the "father of volunteering in

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<sup>116</sup> 2022. Y, Iwamura. The Gospel of Jesus is "mercy". Kansai Gakuin University Faculty of Commerce.

My thesis, "The Gospel of Jesus is 'mercy'" (Kwansei Gakuin University Faculty of Commerce, 2022).

<sup>117</sup> Rather than scientific facts, these are historical facts of the association and facts from own experiences. However, needless to say, what we have recognized is only a part of the whole.

<sup>118</sup> 2016. Y, Iwamura. *Mourning way of Christian – Asked recent view of life and death*. The Japanese Society for The Study of Prayer, Salvation and Heartmind. p.5.

<sup>119</sup> Many of Jehovah's Witnesses participated in World War I. 2015. Y, Iwamura. *Christianity and Pacifism*. OCC College Lecture. Erasmus Institute of Peace Studies.p.13.

<sup>120</sup> Trauma appears several times in the Bible. Sometimes the person is aware of it, but sometimes they don't remember it at all. "He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him." (Luke 10:34)

Japan”<sup>121</sup>, established the Japan *Kenseikai*<sup>122</sup> nationwide. Suetsugu inspired the young people by emphasizing the spirit of serving by “smiling on your back”.

In the late 1960s, there were still some strong-willed members in the Unification Church, who went to places such as Kamagasaki for missionary purposes. When such an evangelist was reported at the Shotocho headquarters in Shibuya-ku or was featured in a organization magazine, we looked then with enby eyes, and thought that it was impossible to do the same things like them. However, since *Shyokyo Rengou* was founded in 1968, a strange movement began. Like the Japan *Kenseikai*, it had become natural for them to support conservative politicians. It is based on anti-communist ideology. The trend towards to be close to power was accelerating all at once. In a sense, LDP politicians act more quickly than time-is-money mind businessmen and tend to respond to requests from petitioners. In any time, the Japan *Kenseikai*, which had been founded by Ichiro Suetsugu, was swallowed up and became a subordinate organization of bureaucrats. It has been fifty years since then, and the name of Ichiro Suetsugu, the founder of Japan Overseas Cooperation Volunteers, JICA (Japan International Cooperation Agency), *Seidanren* (the affiliate of the Youth Organizations Liaison Council) and other organizations, no longer appears on their websites. On the other hand, the Unification Church quickly began colluding with the ruling party, as soon as *Shyokyo Rengou* was formed. There is no long a separation of church and state.

In the Middle Ages, churches, temples and shrines rule people’s worldview. Religious authority was overwhelmingly dominant. That means, they were at the top of money worship, insatiable greed, and reigned of the social structure. They brought an influence on the idea that “being” is an attractive value rather than “nothing”. Even when we invite young people for volunteering, their will won’t be moved. Even when they see reports of houses being washed away, they don’t feel the desire to help for cleaning up. Rather, they are busy with biological desires, interests, and pursuits. Just like priorities such as food, house, and clothing means “Their destiny is destruction, their god is their stomach, and their glory is in their

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<sup>121</sup> 2016. Y, Iwamura. *Christianity and Volunteer-Dō (=The Principle Way of volunteer)*. The 26th Japan Religion Coordinating Project for Disaster Relief (JRPD). Tokyo University Hongo Campus. p.19.  
2008. T, Akiba. *Japan Volunteer Society. 2007Academic journal*. The Japan Society for Studies of Voluntary Activities. p.91.

Iwamura had no knowledge of the matter, so I was in charge of instructing in recreation, marathons, gymnastics, and other activities at the National Training Groups for Working Youth Leaders sponsored by the Japan Kensei-kai (3 nights and 4 days at the National Central Youth House).

<sup>122</sup> “The Japan Kensei-kai (formerly Kensei Club, established in 1949)”, which supports repatriates, becomes a central player in the government’s youth (education) measures and policies. Ichiro Suesugu was appointed for several role. In 1959, he became an expert member of the Prime Minister’s Office Central Youth Affairs Council, a member of the Youth Affairs Council (for the next 26 years), a member of the National Central Youth House Management Committee. In 1965, a member of the Social Development, a member of the Social Education Council of the Ministry of Education (for the next 18 years). In 1966, a permanent director of the National Association for Youth Development (later vice-chairman, advisor), a councilor and member of management committee of the Youth Education National Olympics Memorial Youth Center. In 1967, a standing director of the Japan Youth Volunteers Association (later chairman). 2010. K, Ando. “*Restoration” and “corporatism” of the pre-war youth league leader in the postwar period: Focusing mainly on its trends until the 1960s.* Bulletin of the Japan Society for the Study of Education. No.46.



shame. Their mind is set on earthly things”, they treat their “stomach” (Greek: **κοιλία** <*koilia*>) as God, and respect it (Philippians 3:19). It is a way of life that is based on animal intuition and think the intestines as God. “It was the same in the days of Lot. People were eating and drinking, buying and selling, planting and building. (Luke 17:28)” On the other hand, when my wife Kayoko was attacked by cancer, we learned from Kiyoshi Kato<sup>123</sup>, a folk therapist born in 1914, and discovered that there was a correlation between body’s “intestines” produces blood and intention to think by “brain”<sup>124</sup>. We changed our life style to fasting powdered milk therapy, acupuncture, and eating a brown rice and vegetarian diet. Kato’s belief that cancer cells originate from the intestines, not the spinal cord, and his treatment method that modified from acupuncture and milk therapy spread through Japan one time. Kato, who did not ask treatment fees from the poor, was a saint no less than a religious person.

It is natural that the more the religious elite empire boasts of its lavish liturgy<sup>125</sup>, buildings, and power, the more the poor who are unrelated to mammonism values will turn away from religion. Countless Roman Catholic religious orders arose during the Middle Ages. Not only the Roman Catholic Church but also the Orthodox Church, the first generation of monks, who transcended the “cosmos” (Greek: **κόσμος** <*kosmos*>)<sup>126</sup> without being influenced by it. “If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. (John 15:19)” Although the founder lived a life to be close to the poor, when the second and third successors came around and they worked hard to maintain finances, organizations, and talented human resources, they fret themselves over it and start pandering to society, so that most of them disappeared from history. In religion, since people could not be free from poverty, discrimination, and oppression, it became the triggers for the Bolsheviks regime<sup>127</sup> and the Chinese Communist Revolution to emerge in the 20th century.

In my case, I witnessed the transition period in which the Unification Church aimed to

<sup>123</sup> Born in Chiba Prefecture. Dropped out from Ichinomiya commercial high school. Hospitalized for tuberculous anal fistula at age of 18. During 1964 ~ 1969, opened a fasting practice facility in Hachinohe at the age of 25. He engaged in treatment of patients with incurable diseases. In 1969, he opened Kato-style chiropractic clinic in Osaka. Ayako Miura, a Japanese novelist, and others had recovered through Kato’s treatment. He was arrested for violating the Medical Practitioners Act.

<sup>124</sup> The Ministry of Social Affairs and Health of the Republic of Finland visited Japan to study Kiyoshi Kato. I asked him to be their interpreter and received dispensation the entrance fee of Milk dojo for my wife. At that time, I came to know about the research of medical scientists Kikuo CHishima [1899-1978] and Keiichi Morishita [1928-2019] who advocate the “intestinal hematopoiesis theory” that blood is produced in the large intestine, which is not accepted in orthodox medicine.

<sup>125</sup> “Liturgy”. The Greek word for “worship” is **λειτουργέω** *leitourgeo*. In English via Latin, it became “liturgy”. 2022. Y. Iwamura. *The Religious Empire of Exousia (power) Destroys the World -The 1st Ukraine Volunteer Report-*. Hyogo Prefecture Citizens’ Hall.p.6.

<sup>126</sup> Kosmos = English “adorning” < meaning to adorn [to decollate] attractively. “Your beauty should not come from outward adornment, such as elaborate hairstyles and the wearing of gold jewelry or fine clothes. (1 Peter 3:3) “Wearing” (kosmos / adorning <NIV “outward adornment”>). My favorite dictionary, which I have been using since I started my English school at I.C.S, and according to this dictionary, “adorning” is explained as it from Latin ward “AD = to + orn < *ornāre* furnish: cognate ornament>”. 1993. *English-Japanese-Chinese Dictionary*. Obunsha. p.46.

<sup>127</sup> On October 1918, Vladimir Ilyich Ulyanov [1870-1924] launched an armed uprising and established “Russian Communist Party (the Bolsheviks)” administration, so called the Union of Soviet Socialist Republics.

become the religious organization with the largest number of believers in the world. It was a turning point to change their style to beautiful cathedrals, gorgeous holy vestments, and magnificent masses. The political power of unity between church and state, the Tabernacle Choir at Temple Square<sup>128</sup> sing at the inauguration of the U.S. president, and the temple that stands on the vast grounds are nothing but the “whitewashed tombs” (Matthew 23:27) that Christ described. “All your robes are fragrant with myrrh and aloes and cassia; from palaces adorned with ivory the music of the strings makes you glad. (Psalm 45:9)”

I sought a niche<sup>129</sup> “the depression of modern society” from an organization steeped in cosmos. It is in the niche that “who stoops down to look on the heavens” exists (Psalm 113:6). It was a desire for a faint light. I separated myself from the glittering *exousia*, the whirlpool of power, the front lines of fame. The “lower” *topos* matched the wavelength of my way of life. The sunken slums of Sanya in Tokyo, Kamagasaki in Osaka, and Shinkawa in Kobe made me easier to take a deep breath.

## (2) Women who devoted their lives to the Millennial Kingdom

### a. Renunciation of war is the starting point for truth



1933. *Toudai Gernal*. Todaishya. June 15.



“Bethel Lodge” at Suma-ku, Kobe City. January 5, 1926<sup>130</sup>.  
Third from left in back row: Shizue Akashi, Moaud Koda.  
Center: Kanzo Uchimura

I would like to mention two women who lived before and during the war and their way of life that I should take it as role models which has the same wavelength with my religious

<sup>128</sup> The Mormon Tabernacle Choir of the Church of Jesus Christ of Latter-day Saints presented their song at the inauguration of President Donald John Trump on January 20, 2017. In 1981, President Ronald Reagan [1911-2004], who was used to be an actor, praised the group as “America’s choir”. And in 1989, President George H.W. Bush called them as “America’s treasure”.

<sup>129</sup> “Niche” is originally from the Italian word “*nichia*”, which means “gap / interspace”. (Ex) Find a niche for oneself. (*English-Japanese-Chinese Dictionary*. p.1243)

1993. *Webster's 3rd New International Dictionary*. Merriam Webster; Indexed, Unabridged. p.1525.

<sup>130</sup> In 1911, father of Shigetaro Koda [1882-1965], Naogoro designed and built a wooden Western-style house of 1,000 square meters at 6 horikiri Nishisuma, Suma-ku (currently 1-chome Ichinotani, Suma-ku) for Moaud Koda who had come to Japan with her parents. They name their house “Bethel Lodge”. Moaud’s father felt security and left his wife Addie in Suma and returned to the United States. Moaud has leaned *koto* (Japanese instrument), *ikebana* (Japanese flower arrangement), and Japanese cooking. Kanda family was so prominent that people could not go from Kobe to Akashi without crossing the lad of their family. The scene of the Kanda couple riding a rikisha attracted the attention of Kobe citizens as a typical feature of the time.

view. Those are Shizue Akashi and Moaud Koda. Moaud continued to walk a good path as a believer even after the war. First, I will talk about Shizue Akashi.

The reason why brother Noriyuki Sugiyama<sup>131</sup>, the second generation of Jehovah's Witnesses, decided to leave was because he started to have an interest in *Todaishya* (燈台社: former branch of the Watchtower in Japan)'s materials that I had been collecting. He was also an intelligent and meticulous special pioneer<sup>132</sup>. Brother Sugiyama also personally asked my Greek and Hebrew teacher Hitoshi Sekito [1926-1995]<sup>133</sup> about book materials from his time at *Todaishya*, and we began our joint journey of exploration.

By the way, before I left the Watchtower in 1988, I used the collection of materials I have collected over several years and I used "History of *Todaishya* (hereinafter referred as 'History')<sup>134</sup>", which covers *Todaishya*'s chronology and member's relationships, for my underground activities. It was produced from a collection (hold by Iwamura's Library) that cannot be found in the Ebina branch of the Watchtower in Japan. In 2001, I reprinted "History" in "Megusuri" magazine No.23 and 24.

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<sup>131</sup> He attended a Roman Catholic kindergarten at Awaji Island, Hyogo Prefecture, and became a second-generation of Jehovah's Witness when her mother joined it. In 1988, he handed discontinuation to the group with us and has now returned to the Roman Catholic Church.

<sup>132</sup> There were about 800 special pioneers nationwide at that time. They didn't work and lived on a small allowance from the organization. More than 140 hours of evangelism per month. 80% of routine patrol elders are former special pioneers. Another special pioneer who left with us is now a pastor in Hokkaido.

<sup>133</sup> Hitoshi Sekito runs "Mana shobo", 7-chome, Sakaemachi-dori Chuo-ku, Kobe. In 1974, he was leading a non-church movement, he was teaching Hebrew and Greek. He introduced me Chiyo Tanaka (maiden name: Uno) and Rintaro Inoue at Sumaura seishyo koudou.

<sup>134</sup> 1988. Y. Iwamura. *History of Todaisha*(Lighthouse Society). 2001. Y. Iwamura. "Megusui" (*Eye-lotion. Magazine No.23, 24*). Christ's Kingdom Network. (Lighthouse Society)

出典

- 1) 「目ざめより」誌 1973 1/8p.27, 年鑑 1988p.142,153 ;兵p.103,130,151 ; 「目ざめより」誌 1973 1/22p.25, 英文年鑑 1972p.215,
- 2) 年鑑 1988 p.142,153 ;兵p.103,130,151 ; 「目ざめより」誌 1973 1/22p.25, 英文年鑑 1972p.215,
- 3) 年鑑 1988 p.156,兵 p.58,130,133,177,
- 4) 兵 p.130,171,
- 5) 年鑑 1978 p.234,
- 6) 年鑑 1998p.75,
- 7) 年鑑 1978 p.216,

年鑑：ものみの塔協会発行 兵：『兵役を拒否した日本人』（堀垣真実 岩波新書 1972年）

「須磨ノ浦聖書講堂」のメンバー

\*は内村鑑三の無教会派に転向、△は戦後のエホバの証人。

神田繁太郎、△神田モート、神田静栄〔後の明石静栄〕、\*入間田清吉〔小児科医師—後に黒崎幸吉の高弟〕、\*後藤亮、\*須磨静彦〔静栄の弟、兵庫商工銀行波島支店支店勤務〕、\*井上藤太郎〔勧業銀行員、繁太郎の従弟、直五郎の弟の息子〕、\*田部一雄〔銀行員〕、野木仁之助〔通称「通称」〕、△赤松今朝三〔画家志望〕、酒井勝一郎〔日露戦争の傷痍軍人、1939年病死〕、尾崎重三〔戦前中に交通事故死〕、太田亮己〔医学卒業—後藤亮の親友、戦前に病死〕、西松五郎〔神戸新聞社編集長〕、仁木、小倉、\*井上嘉久子〔繁太郎の妻、青木龍雄の娘〕、山中尊重〔ハワイ〕、後藤貴八〔再成協会の会長〕の息子・娘、△後藤愛子、\*後藤静江〔1945年病死〕、後藤朝子、\*田中安子、\*後藤薫、田中咲子〔大阪の株式取引所理事長の娘、兄長三郎は植物学者〕、△田中千代〔旧姓宇野〕、平塚君子〔旧姓宇野〕、川野晶有、塩見俊路、於音、etc.

参考文献：「明石順三の公開状」明石順三 1947年10月15日発行。

『キリストの証人たち』抵抗に生きる 4 明石順三 笠原芳光 日本基督教団 1974年。

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『戦時下のキリスト教運動』1 同志社大学人文科学研究所・新教出版社 1981年。

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『いもづる』掘り起こし現代史—明石静江 高坂薫 神戸YWCA 1987年。

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『父の遺言』明石光雄 明石孔版印刷 1997年7月1日。

Iwamura's Library 資料提供（燈臺社発行出版物、写真、手記など 1913～1939年）

- a. 『世々に渉る神の経緯』(C.T. ラッセル 横浜萬國聖書研究会 1913年)
- b. 『ペテロ山嶺』(『聖書研究』第1巻～第6巻 神田繁太郎訳 ペテロ山荘 1923年)
- c. 『神の立役』(J.F. ラザフォード 順三訳 ニューヨーク萬國聖書研究会 1925年)
- d. 『三田の集會』(神田繁太郎訳 ペテロ山荘 1925年)
- e. 『ダニエル書の預言』(神田繁太郎 向山堂書房 1926年)
- f. 『燈臺』(『ものみの塔』の前身) (明石順三、神田繁太郎など 燈臺社日本支部 1927～1939年)
- g. 『神の救ひ』(J.F. ラザフォード 順三訳 萬國聖書研究会 1927年)
- h. 『死者は何處に居るか』(J.F. ラザフォード 順三訳 萬國聖書研究会 1928年)
- i. 『黄金時代』(『目ざめより』誌(なぐさめ誌)の前身) (明石順三 燈臺社 1928～1937年)
- j. 『創造』(J.F. ラザフォード 順三訳 萬國聖書研究会 1929年)
- k. 『説明と実証』(J.F. ラザフォード 順三訳 萬國聖書研究会 1930年)
- l. 『政府』(J.F. ラザフォード 順三訳 萬國聖書研究会 1930年)
- m. 『和解』(J.F. ラザフォード 順三訳 萬國聖書研究会 1930年)
- n. 『生命』(J.F. ラザフォード 順三訳 萬國聖書研究会 1931年)
- o. 『預言』(J.F. ラザフォード 順三訳 萬國聖書研究会 1931年)
- p. 『天と地獄』(J.F. ラザフォード 順三訳 萬國聖書研究会 1931年)
- q. 『光』(J.F. ラザフォード 順三訳 萬國聖書研究会 1933年)
- r. 『光』第二巻 (J.F. ラザフォード 順三訳 萬國聖書研究会 1933年)
- s. 『説明』(J.F. ラザフォード 順三訳 萬國聖書研究会 1933年)
- t. 『富』(J.F. ラザフォード 順三訳 萬國聖書研究会 1936年)
- u. 『安全』(J.F. ラザフォード 順三訳 萬國聖書研究会 1936年)
- v. 『なぐさめ』(明石順三 燈臺社 1938～1939年)
- w. 『戦』(J.F. ラザフォード 順三訳 萬國聖書研究会 1938年)
- x. 『全權主義か自由か』(J.F. ラザフォード 順三訳 萬國聖書研究会 1939年)
- y. 『エホバの証人の年鑑』1939年～1998年 (ものみの塔協会)

The Watchtower doctrine, especially the eschatology that Jesus Christ began his invisible presence in 1914, and the fact that Jehovah is the only God of the Bible, made me wonder if Christ not God. For many years, it has been an unsolved mystery as to whether the theme of preaching from door to door is the “kingdom”. This was a question that the members of the Kobe Meimai Congregation, who had converted from the Christian Church, were keeping in their mind. My biggest concern after leaving the Watchtower was where would be the place to guarantee eternal life. Especially, all the Witnesses listened to the stories of *Todaishya* members who had endured severe persecution by the imperial police before and under the war. It was more successful than trying to refute doctrinal errors. *Todaishya*, modern-day Jehovah’s Witnesses<sup>135</sup>, and Kanzo Uchimura’s non-church movement, all have something in common.

We should pay attention for that was a “anti-war<sup>136</sup>” issue.

Our discussion from the Bible that based on “You shall not murder (לֹא תִרְצֹחַ) <ratsach>Qal imperfect) (Exodus 20:13)”<sup>137</sup>, led us to collective breakaway to the non-church movement.

<sup>135</sup> The Watchtower believers at the time of World War I [1914-1918] were not strictly neutral since they follow exousia (power). 1918. *English edition of magazine the Watchtower*. June 1. p.174)

1993. *People Proclaims the Kingdom of God, Jehovah's Witnesses*. The Watchtower publisher. pp.191-192.

<sup>136</sup> Kanzo regretted having appealed to the world in English for the righteousness of the Sino-Japanese War, and said “deeply ashamed”. Because of that, he became a renunciation of war advocator before the outbreak of the Russo-Japanese War. 1981. *Complete works of Kanzo Uchimura. Vol.11*. Iwanami Shoten. pp.424-425. He presented an arguments against the war on “*yorozu-choho*” in 1903.

<sup>137</sup> 2022. Y. Iwamura. *How does religion aim for a post-COVID society? Chapter 1: Reflection and consideration on history*. WCRP Peace University Lecture. March 10. p.23.

“Because of that We ordained for the Children of Israel: that whoever kills a person—unless it is for murder or corruption on

Shigetaro Koda [1882-1960]<sup>138</sup>, a deacon of the Hyogo Church of Congregationalist churches, spent his religious infancy in Doshisha University. He was moved by a book “Study of the Bible” in 1921, which is written by Kanzo Uchimura who visited Kobe, especially about the Second Coming, eschatology, and anti-war. In 1922, he left Suma Church (currently the United Church of Christ in Japan), where he received baptism in 1914, along with brother Yujiro<sup>139</sup> and his friends<sup>140</sup>. All of them converted from Doshisha-affiliated Protestant Congregationalist churches to the non-church movement. In 1923, Shigetaro established “Sumaura Seishyo Koudou (須磨浦聖書講堂: Sumaura Bible Hall)<sup>141</sup>” (Rintaro Inoue’s rented house) as a pastor. (“*Enkaku*” pp.2)

The reason for this was that he wanted to draw a clear line from the just war theory<sup>142</sup> of Augustine, the father of Western church theology, that is the preferential peace. They connected like a magnet to the non-church movement of the unarmed complete peace.

At *Sumaura Seishyo Koudou*, where Shigetaro was the leading pastor, they obtained a copy of “The Plan of the Ages” written by Charles Taze Russell<sup>143</sup> from the United States, and were studying eschatology based on the Book of revelation and the Book of Daniel. However, they were not a follower of Russell. When you read Shigetaro’s writings<sup>144</sup>, the name of Russell does not appear.

Brother Sugiyama and myself verified why Akashi Junzo<sup>145</sup> [1889-1965] (representative of *Todaishya*, the former Japanese branch of the Watch Tower Bible and Tract Society<Jehovah’s Witnesses> before the war) was expelled from the Watchtower after the war. The reality of the Watchtower organization and changes in its doctrine have come to

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earth—it is as if he killed the whole of mankind; and whoever saves it, it is as if he saved the whole of mankind. Our messengers came to them with clarifications, but even after that, many of them continue to commit excesses in the land.” (The Quran 5:32)

<sup>138</sup> Shigetaro leaned under the Christian humanist Isoo Abe [1865-1949] at Doshisha University English School Junior High School [now Doshisha University]. Iwamura speculates that he must have been influenced by Abe’s socialist ideology, who was against the war during the Russo-Japanese War. His father, Naogoro, ran “Nippon Mokuzai Cooperation” in Hyogo Port. He was a butler at Doshisha related Hyogo Church. His entire family was Christian. Shigetaro did stud abroad at Wisconsin State University from 1901. He got married with American elementary teacher Moaud Emonds in 1906 while he lived in the United States for 10 years. Shigetaro went back to Japan with his wife Moaud and her parents to take over the family business with his older brother Yujiro in 1909. “*Enkaku*”. pp.1-2.

<sup>139</sup> In 1912, Shigetaro’s older brother Yujiro (the eldest son of the Koda family, graduated from Doshisha University) married Shizue, the eldest daughter of Mr. & Mrs. Tsugoe, who ran a lumber company in Shingu town, Wakayama Prefecture. Both of them were passionate about Protestant union church activities. Yujiro died of rectal cancer in 1924. Shizue married with Junzo in 1931.

<sup>140</sup> Charles Taze Russell of Todaisha (Bankoku Seishiyokenkyu kai, current the Watch Tower Bible and Tract Society) came to Japan and gave a lecture in Osaka. Shigetaro didn’t know this visit.

<sup>141</sup> It was located in Ichinotani, Suma-ku, Kobe City. Take the city tram and get off at the final station “Suma” and walk up the slope along the river for about 15 mins. It was close to “Bethel Lodge”. For member of attendees, please refer page 8 of “*Enkaku*”. Shigetaro was trusted as a pastor.

<sup>142</sup> Many of Jehovah’s Witnesses participated in World War I.

2015. Y. Iwamura. *Christianity and Pacifism*. OCC College Lecture. Erasmus Institute of Peace Studies.pp.5-6.

<sup>143</sup> C.T. Russell, the first president of the Watchtower Bible and Tract Society, was raised as a Scottish Presbyterian. But he accepted the eschatology and soteriology of Independent Adventist Church leader Nelson H. Barbour [1824-1905] in 1874 that follows the Second Coming doctrine that was formed by William Miller’s [1872-1849], who lived in Pittsburgh, Pennsylvania.

2008. George D. Chrystides. *Historical Dictionary of Jehovah’s Witnesses*. The Scarecrow Press, Inc. Plymouth, UK.

<sup>144</sup> 1925. H. Koda. *Prophecies from the Book of Daniel*. Kohzando Shobo.

1951. R. Inoue. (et al.) *Feast of the Kingdom*. Revised version.

<sup>145</sup> 2001. Y. Iwamura. *Kobe and Bible*. Kobe Shimbun Publishing Center. pp.209-212.

obvious. On September 6, 1926, Junzo was sent to Kobe from the United States and they lived together in Suma Sekimori-cho. (“*Enkaku*” pp.3)

The testimony of *Todaishya* that fought against Japanese imperialism without giving up for oppression, records of wartime resistance, and individual beliefs in the Bible have been revealed one after another through suicidal like materials. On the other hand, after the 1930s, the vibrant faith of the individuals had been removed because the Watchtower’s focus on legalism, organizational expansion, and theological education. After the war, Junzo Akashi read such dogmatic publications after his releasing from prison, and was disappointed. Although he had praised as a role model during the war, but his reputation had changed to a disloyal fellow. Meanwhile, in the Christian churches evaluate<sup>146</sup> many publications of *Todaishya* before the war and Junzo Akashi as a faithful Christian.

Is the Watchtower right or is Christian right? This is a contradictory question for me.

#### **b. Shizue Akashi, the one was tossed about by the fate of time**

Akashi (Kanda) Shizue, Uchimura Kanzo, Ehara Mari(Font row, from left)  
Shigetaro Koda & Moaud, Aoki Chyojuro. (Back row, from right)  
At Bethel Lodge, July 15, 1919.  
1994. Supervised by Tomoo Matsuda and Nozomi Ehara. Edited by Kenji Takagi, Kiyoshi Fukushima. Ehara Banri: Celebration. Achievement of Reminiscences. Shinkyo Publishing.p.186.



The Watchtower can be said to be the only religious organization that sustained wartime resistance for about 20 years, from the end of the Taisho era to the Showa era. I follow the footsteps of “*Todaishya*”. Especially, the life of Shizue Akashi [1887-1944]<sup>147</sup>, who died in Tochigi Prison in 1944, cannot be ignored by the Watchtower researchers. When I heard about “women at the mercy of war” from Ryo Goto [1901-2000], waves rose inside of my heart. He told me about a life story of Shizue in details. I could not hold my emotions by facing Shizue

<sup>146</sup> 1973. Y, Kasahara. *Gospel and the World*. August issue. pp38-43., 1974. Y, Shikama. *Witnesses of Christ: Living in Resistance. Vol.4*. The Board of Publications, the United Church of Christ in Japan. Edited by Hiroo Sekita. pp.102-133., 1987. T, Yoshino. *Kobe and Christianity*. Kobe Christ Shoten. pp.216-224., 1978. T, Sasaki. *Research on Wartime Resistance. Vol.1*. Institute for the study of Humanities & Social Sciences, Doshisha University. pp.93-139., 2001. Y, Iwamura. *Kobe and the Bible*. Kobe Shimbun Publishing Center. pp.211-212.

<sup>147</sup> Shizue Akashi [maiden name: Tsugoe] born in Shingu Town, Wakayama Prefecture. In 1912, she married with Yujiro Koda [1877-1924] (Shigetaro’s older brother). Yujiro died in 1924. Jyunzo returned in 1926. In 1931, she married with Jyunzo. She was arrested in Sugamo Prison.

in front of me across time and space. Shizue was a one who survived without changing her mind despite being caught up in the missionary activities of *Todaishya* and the wartime resistance movement. Shizue's single-minded purity, which I never had because I had let my heart tending to run freely in the wrong direction, made me droop so deep like my chin touch my chest.

As a religious person, I felt ashamed. As a minister at the Kingdom Hall, I acted harshly toward the arrogant Jehovah's Witnesses, sometimes making them cry, but I had a busy religious life that rarely I experienced to cry myself. I wonder how I walked from the nursing home in Tsurukabuto, where Ryo lives, to JR Asagiri Station, or whether I wandered around, but when I arrived home, I was an empty shell. Even though it a time of war, I was filled with uncontrollable anger for the cruel treatment. After the war, publications of the Watchtower misrepresented his faithful sister as having been a bigamist with Junzo Akashi<sup>148</sup>. I, who was a mediocre leader of the organization, felt dumbfounded by the ruthlessness of the organization, which had no consideration for weak woman, and that the religion I had risked my life for serving, give false testimony in order to keep priority to the organization.

Until that moment, I had spent all my time collecting old English editions of the Watchtower from the early 20<sup>th</sup> century, phonographs, and movie scripts from the talkie era, even I moved to the United States for that. I poured my income into getting the early 19<sup>th</sup> century publications from the American Watchtower and collecting prewar documents of *Todaishya*. I gathered enough together to open a museum in the future. I was proud in lending them out for display at regional conventions and showing them off. So to say, my motivation was self-interests, which made my existence more noticeable to others than necessary. I was the worst kind of elder, falling short of the Watchtower's emphasis on self-transformation. In order to be called as a great elder, I was a slave to my desire for self-expression rather than my substance. In 1988, elder Mr. and Mrs. Koshino of Ebina Bethel visited my house to conduct a researching the evidence of the trace of the prewar time of *Todaishya* to prepare for the publication of the organization's history book, "Jehovah's Witnesses: Proclaimers of the Kingdom of God (published by the Watch Tower Bible and Tract Society in 1993)". Mrs. Koshino's maiden name was Asano Asayama<sup>149</sup>, and she worked as a maid at Shigetaro's house. I immediately knew by intuition that they had come to my place for obtaining materials that they can find fault things about Junzo Akashi. I presented materials showing Junzo's pride as pure religious person. They took note to record, completed their business, and left. They looked very similar to when I heard about Shizue and Moaud Koda from Ryo Goto and how I was stunned. Mrs. Koshino slipped her feet into groove when she rides on the car. I can tell that it was such a psychological shock to her. Five years later, the Watchtower

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<sup>148</sup> "Jehovah's Witness Yearbook 1998" (The Watch Tower Bible and Tract Society. pp.66-161.)

The Watchtower denigrated Jyunzo as if his marriage to Shizue was bigamy, "Akashi accepted the traditional Japanese custom of polygamy even though he already had a wife".

<sup>149</sup> Asano Koshino is a member of the 22<sup>nd</sup> class of Gilead School, the first to graduate after the war.

published this book. Even in the section on Japanese history, they don't mention about Junzo at all. On the other hand, many Christian publications feature Junzo Akashi as a faithful witness of Christ<sup>150</sup>. It is completely opposite.

However, it was unexpected for me that those personal collection<sup>151</sup> had an influence on young people in nearby congregations, and these relationships led to their collective leaving.

What kind of woman was Shizue Akashi? I talk about her from my paper “*Enkaku* (history)” written in 1988.

She was born in Shingu City, Wakayama Prefecture in 1887 as the eldest daughter of Iheiji Tsugoshi. She was the girl of a family that owned a timber company. She graduated from the regular course of Shokei Girl's High School in Kumamoto Prefecture in 1904. During her high school days, she volunteered her free time for charity work at the Hitoyoshi Catholic Church. The church was built in 1903, five years after French Father François Brengé [1871-1946] took office, it had a tatami-mat hall. It is now a rectory, and the main hall is at nearby. In 1906, sisters (nuns) were caring for the poor and sick at a clinic (later *Fukuseien* 復生園 <a leper colony>), and I imagine that she received an inspiration in her youth through her experience<sup>152</sup>. (“*Enkaku*” pp.1)

She came to Kobe to marry with Yujiro<sup>153</sup>, older brother of Shigetaro, in 1912<sup>154</sup>. (“*Enkaku*” pp.1-2)

After Kanzo Uchimura came to Kobe, Mr. and Mrs. Koda were baptized by Kanzo on October 15<sup>155</sup>, who visited Kobe in 1918. Together with his younger brother Shigetaro, he converted from Doshisha church to the non-church movement. In 1922, Shizue (静江 <quiet-river>) changed her kanji to Shizue (静栄 <quiet-prosperity>). The following year, they began to attend “*Sumaura Seishyo Koudou* (Sumaura Biblical Hall)<sup>156</sup>” at Nishisuma kogami, Suma-ku (current Sekimori-cho), about 1km east of “Bethel Lodge”. A mother of Shigetaro's wife Moaud [1880-1963], Addy Emonds returned to the United States after her husband passed away, but she had returned to Japan again later. (“*Enkaku*” pp.2)(Sumaura Biblical Hall)

In December 1926, Junzo Akashi established the Japanese branch of *Todaishya*,

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<sup>150</sup> 1973. Y, Kasahara. *Gospel and the World*. August issue. pp38-43., 1974. Y, Shikama. *Witnesses of Christ: Living in Resistance. Vol.4*. The Board of Publications, the United Church of Christ in Japan. Edited by Hiroo Sekita. pp.101-147., 1987. T, Yoshino. *Kobe and Christianity*. Kobe Christ Shoten. pp.216-234., 1978. T, Sasaki. *Research on Wartime Resistance. Vol.1*. Institute for the study of Humanities & Social Sciences, Doshisha University. pp.93-139., 2001. Y, Iwamura. *Kobe and the Bible*. Kobe Shimibun Publishing Center. pp.211-212.

<sup>151</sup> Currently stored at Iwamura's Library in the parsonage, 5-1-101 Kariguchidai, Tarumi-ku, Kobe City.

<sup>152</sup> 2001. *100 years of Hitoyoshi Catholic Church 1899-1999*. Hitoyoshi Catholic Church. pp.19, 32-33.

<sup>153</sup> She married on May 14, 1945 with Yujiro, the eldest son of Naogoro Koda and Shina. It was an arrangement between lumber dealers. They lived in Shinzaike Hyogo Kobe City. In the same year, when Shigetaro and Moaud returned from the United States, she and her elder son, Yujiro and Shizue, also moved into the new large house at 6 Horikiri Suma.

<sup>154</sup> Yujiro is also a devoted member of Jyogo Church. He and his wife later became the non-church movement believers. He died of rectal cancer on September 1, 1924 at 12:30 p.m. Shizue was 36 years old.

<sup>155</sup> On March 31, 1918, Kanzo Uchimura gave a lecture on “The Resurrection and Second Coming of Christ” at the Kobe Young Men's Christian Association (current YMCA). Koda couple were impressed and invited Kanzo to their Bethel Lodge. On October 15, the couple was baptized. That was the third case in which Kanzo personally performed baptism.

<sup>156</sup> On September 2, 1923, Sumaura Seishyo Koudou (Sumaura Bible Hall) was started in the rented house of Rintaro Inoue.



incorporating *Sumaura Seishyo Koudou* in Japan. The Watchtower<sup>157</sup> preached by Junzo and the Bible-centrism preached by Kanzo, a non-church preacher, the idea of the Second Coming, the belief that the existing Christian church rejects to admit idols such as the cross came together on the same page.

Particularly *Todaishya* in the 1930s and 1940s, it differed from the postwar attitude that the Watchtower emphasized on organization itself.

They devoted themselves day and night to evangelizing based on a Scottish reformed presbyterian church<sup>158</sup> who thoroughly rejected idols, and the eschatology of the aforementioned Nelson H. Barbour<sup>159</sup>. Rather than denying the Trinity, they were a group that belonged to the path of Christ as unitarians<sup>160</sup>. Therefore, it is obvious that the Watchtower's origins are not the Free and Accepted Masons, spiritualism, nor occultism<sup>161</sup>. The time when they became obsessed with the divine name Jehovah was before Japan's *Todaishya* were thoroughly persecuted by the imperial police<sup>162</sup>. (*"Enkaku"* pp. 3)

*Todaishya* that did not accept the imperial system was subject to a violation of the Public Security Preservation Laws [enacted in 1925]<sup>163</sup>. In May 1933, the first legal crackdown on a religious organization in Japan. Confiscation of publications, imprisonment, and torture were carried out all over the country due to the ban. How did Junzo Akashi and his wife Shizue spend their time practicing their faith while in prison? Tsugoshi Ryuitsu [1903-1983] was adopted into the Tsugoshi family at the age of four. Shizue, who was 20 years old at the time, took care of him like a mother to him. Even while Shizue was in prison, she kept opening her heart to him and exchanges letters. For Shizue, who had moved from Wakayama Prefecture to Sumoto City Hyogo Prefecture because of her marriage, Ryuitsu was her only relative. The letter to Ryuitsu which is reminiscent of Shizue's personality. The letter filled with Shizue's heart of honest and humble care to others.

"Please take care of yourself, Yasuyo, since you have just delivered a baby. It's been quite hot these days, but I am sure you've been going to the sea every day. You are good at fishing and swimming. You are good at swimming like Kappa (it is a *yokai*<妖怪>, a creature living

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<sup>157</sup> The Japanese branch of the Watchtower, *Todaishya* (the Watch-tower, Bible and Tract Society, Headquarter in Brooklyn, New York)

<sup>158</sup> The first president, C.T. Russell, respected the strict Puritan worship of Scotland, and did not place any idols in the congregation.

<sup>159</sup> The view of life and death that there is no consciousness after death has been inherited by three streams of successors of William Miller; the Adventists, the Seventh-day Adventist Church and the Independent Adventist. What all three have in common is the denial of the immortality of the soul and the denial of hell. Rev. N. H. Barbour is a leader of The Independent Adventist Church and editor of "The Morning Preamble". 1976. *Jehovah's Witness Yearbook*. pp.36-38.

<sup>160</sup> Only God the Father is God. Deny the Trinity. 1977. P, David B. *The epic of unitarianism*. Translated by Yshitsugu Konno. Apollon.

<sup>161</sup> Many of the critical books about the Watchtower in Japan are based on those written by former Jehovah's Witnesses in the United States and other countries. Many of the books written by pastors who do not specify the source of the original work and just borrowing ideas from other writings and adding new concept cannot be called academic one. Essays based on such unauthentic information, even if it's recommended by prominent Japanese scholars and the pretense is impressive, but the substance does not match it. It can be found in bookstores, libraries, and universities.

<sup>162</sup> "The International Bible Students Association" changed its name to "Jehovah's Witnesses" on July 26, 1931 in Columbus, Ohio, United States by its second president, Joseph Franklin Rutherford. *Jehovah's Witness Yearbook* 1976. pp.149.

<sup>163</sup> *Todaishya* was the first religious organization in Japan to be suppressed under the Public Security Preservation Law.

in rivers, in Japanese folktales), but please be careful not to go too far from the coast. I sometimes swim in my dreams. I wear kimono and swim in a place like the deep bottom of the river. Are your vegetables in backyard ready now? Are tomatoes and eggplants ready to eat now? During my sickness, I look up books and read about how to grow vegetables, and I learned that to grow eggplants, you need to give fertilizer in the soil before planting, and then fertilized twice (with human feces) later. Tomatoes should be supported by pole and when its flowers bloom, you need to cut off the buds to prevent the branches from growing too long. It seems that legumes do not need using human feces fertilizer. I wanted to tell you this, although my doctor had told me that I should not read or write. I had been suffering from a pleura disease since the end of May and had been resting for a while. I don't think my condition is so serious, but since my body is weakened, so the doctors were worried about my symptoms and how my condition would change, so they are taking great care of me. I would also like to express my sincere gratitude to the director for his deep care of me. Thanks to them, I have recovered after than I expected. So, I finally can write letters. Please do not worry about me. Still, I get tired from reading and writing for a long time, so I will write you again. I also want to know what is going on there. I was thinking of going through the process of returning the photos, but I haven't done yet. If you find anything interesting, please let me know. Your fish was taken by a cat and you failed. With best regards, I wish you all good health." (August 14, 1943)<sup>164</sup>

The following postcard in the sealed envelope dated September 21, 1943 is Shizune's last communication.

"Lawyer often came to me and if I told him that my previous ideas were wrong, he could let me go at any time. And he recommended me to say that." "My heart is filled with tears of joy and I can't tell you how grateful I am." "I am truly sorry that one of your relatives will be sentenced to prison." "The result became like this because God's words were not something to meet with the hopes and objectives of the Japanese nation. But I believe that the time will come when everything will become true and proven. Akashi also thinks in same way." "My heart is strong so that I cannot lie to God, people, or myself. Even if I became a criminal because of my faith, I felt that it was unavoidable<sup>165</sup>."

On November 26, 1943, she was transferred to Tochigi Prison and placed in solitary confinement. The arrested witness Tomi Tanabe was also imprisoned in Tochigi Prison, but she died the following year at the age of 48. ("Enkaku" pp. 6)

Shizue also passed away alone on June 8<sup>th</sup>, suffering from malnutrition, lung disease, and neuralgia. She was 58 years old. The English version of "Yearbook 1947" and "Yearbook 1948", published by the Watch Tower Bible and Tract Society, discusses the wartime

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<sup>164</sup>1987. K. Kousaka. *Excavating Modern History. Imozuru. 2<sup>nd</sup> Collection*. Kobe YWCA. p.133.

<sup>165</sup> *Excavating Modern History. Imozuru. 2<sup>nd</sup> Collection*. p.135.

resistance of Shizue and Junzo. I believe that this is not because there was still confusion inside of the Watchtower headquarters, but because they thought that they could utilize beautiful stories of experiences to promote organizational promotion. This is an attribute that organizational supremacists tend to fall into. However, the strict and honest behavior of Jehovah's Witnesses at the Auschwitz concentration camp, which was under the influence of German Nazism, earned them the trust as a human being from gestapo, camp commander Rudolf Hess.<sup>166</sup> Even in totalitarianism, it cannot be denied that "anti-war" behavior has earned universal respect from everyone.

### **c. Moaud Koda, the first Jehovah's Witness after the WW2.**

*Citation from "Jyosei-jishin (女性自身 Woman herself)" (November 23, 1960. pp.112-116). "A couple at a room with a sea view".*

*From the second floor of Mr. Shigetaro Koda's house, you can see Kobe Port by just sitting. A ship slowly enters after a long journey with a relieved look on itself. A ship departs from the port to the sea with a seven-colored tape, and it looks elegant like a white castle.*

*In July 1959, Mr. Shigetaro was in bed because he was attacked by a cerebral hemorrhage. From his bed, he watches the ships coming and going with his old eyes.*

*Across the ocean where the ship heading to, there is America where he married with his wife Mrs. Moaud almost 50 years ago.*

*That thought is already far away. However, his wife, Mrs. Moaud, continues to maintain a vivid sense of the mysterious union that is husband and wife.*

*Just a short while ago, October 23 was his birthday.*

*His wife, Mrs. Moaud came upstairs as usual, held Mr. Shigetaro's cold hands in her warm hands that filled with a life and she told him.*

*"Happy birthday to you, my dear. I feel blessed to have been married with you. You have been my life for so long, and you will continue to be more so."*

*Mr. Shigetaro has been unable to move his facial muscles since suffering a brain hemorrhage. Therefore, when he received his wife's congratulations, although his heart was filled with tears, his face has almost no expression. Instead of it, his eyes could not help but getting teary-eyed.*

*His wife has been congratulating him for over 50 years.*

*Happiness; was it really that way? Mr. Shigetaro has had epilepsy since he was young.*

*When he had a seizure, it was so severe that he was unable to get up on his own if he falls down on the street or on the train.*

*Even inside of his house, he falls on a charcoal brazier when he has a seizure.*

*Mrs. Moaud's life of 50 years was spent being the pillar of support for her husband, who was*

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<sup>166</sup> 1995. R. Hess. *Commandant of Aushchwitz*. Clays Ltd, Elcograf S.A.pp.135-136.

I bought it at Auschwitz concentration camp on June 9, 2022. The author Rudolf Hess, a camp commander, was a devout Roman Catholic believer.

*total loss of perception or consciousness at any time, no matter the time of place. Moreover, she was living in Japan, a foreign land just across the Pacific Ocean.*

*However, his wife quietly says, “I was happy”. And She adds that taking care of her husband “was my purpose of life”.*

In fact, at her age of 76, Mrs. Moaud does not look like her age. She teaches beautiful English conversation to students who are like her grandchildren from the platform for three days every Monday, Wednesday, and Thursday at the Palmore Institute in Kobe City. On Tuesday, she teaches English at Sumanoura Girl’s Academy, and even back home, she gathers her students together three times a week to teach English.

She was teaching English at Okayama Prefectural Commercial High School in 1929, traveling three hours each way twice a week. This was to support Mr. Shigetaro, who was suffering from epilepsy. The following year, she published an English conversation textbook, “Every Day English”. Mr. Shigetaro’s epilepsy attacks became more frequent, so they relocated to Okayama Prefecture. They lived at 255 Kunitomi-cho, Okayama City in 1936, and Mrs. Moaud was naturalized in Japan. In 1943, Mrs. Moaud was dismissed from Okayama Prefectural Commercial High School since English was an enemy language. She was looked down from people since she is an American woman. While eyes of the Special Higher Police and the *Kempeitai* of suspecting her as a spy, she opened an English school called “Day and Night” to make their living. However, English schools were banned, so she sold their personal belongings to buy food, and made manure and carried it in heavy buckets to do manual labor in the fields to support house income. (“*Enkaku*”. pp. 4-6.)

In 1945, Mrs. Moaud ran from the women’s bath to the men’s bath to take care of her husband, who had collapsed from a seizure, forgetting that she was naked. It became a famous at local in Okayama Prefecture as a beautiful story of love between a married couple.

After the war, when there was a shortage of supplies and even the Japanese were struggling to survive, she could easily have received supplies from the Occupation Forces if she explained that she was an American citizen. But she never tried to do so. She said, “I am a wife of Japanese”.

In 1947, Junzo’s eldest son Masato Akashi and Akamatsu Kesazou visited Mr. Shigetaro to invite him to join the Watchtower’s activities after the war, but he kept no comment. Mrs. Moaud accepted to return and became the first Jehovah’s Witness after the war. (“*Enkaku*”. pp. 7)

In 1949, Mrs. Moaud got a job as an English teacher at the Palmore Institute [1886-2020] and Sumaura Girl’s Academy, which provided the most trusted English education in the port city of Kobe, where practical English was needed. In 1960, three Rotary Clubs in Kobe presented Mrs. Moaud with certificates of recognition. It was a letter of appreciation for being a practitioner of the Japanese Way of Women, even more than Japanese people. (“*Enkaku*”. pp. 7)

She passed away on August 27, 1963 at the age of 79. On September 3, the non-church movement and the Watchtower conducted joint memorial service for her.

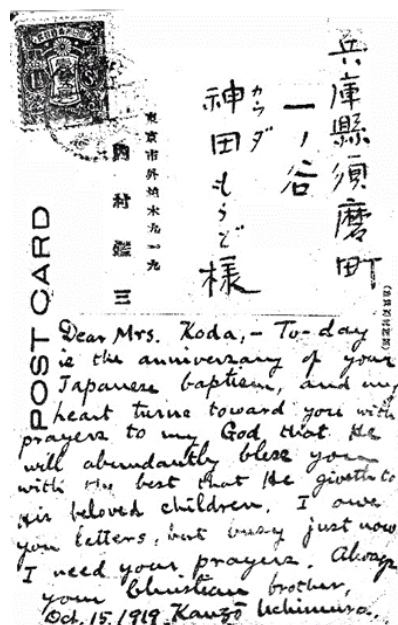
Mrs. Moaud never returned to the United States. The question she used to say was, “If I go to America, who will take care of Shigetaro?” Students from the Palmore Institute established the Moaud Kanda Memorial Scholarship.

I was shown the English lesson notebooks from Moaud’s students Reiko Kuroda (English teacher at the Palmore Institute) and Nobuo Shiraki while she was still alive. Many people became Christians through meeting Mrs. Moaud’s personality, and you will know that Moaud never insisted on making people to become Watchtower members.

The reason was that in post-war Japan, if she could live their lives like the Good Samaritan, she did not care whether it was *Todaishya* or not. Needless to say, that it will not adapt to the current strict organizational uniformity. Throughout her life, Mrs. Moaud remained uncompromising in her view on the Bible, including partaking in the sacrament, tolerance of other religious activities, and protesting on military expansion.

Therefore, the faith of Shizue Akashi, Shigetaro Koda & Moaud, and Ryo Goto can be said that was not something heterogeneity of Christianity, but was the most purified witness of Christ. Members of *Todaishya* do not believe in the doctrine of the Trinity. However, needless to say that they followed Christian ethics and ideals to a degree that is sometimes impressive.

Mrs. Moaud is one of the three people who were directly baptized by Kanzo Uchimura, and is the spiritual sister of Tadao Yanaihara (former president of the University of Tokyo).

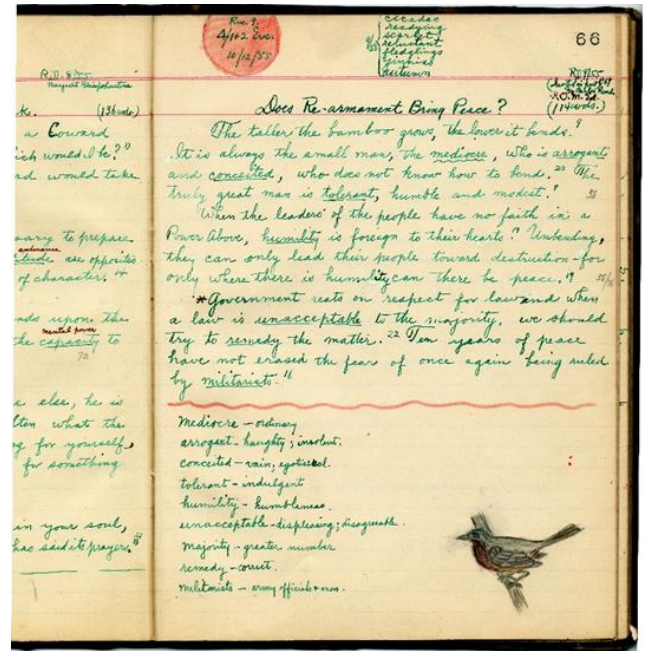


Postcard from Kanzo Uchimura to Moaud Koda. (Dated October 15, 1919.)





Shigetaro Koda & Moaud. 3-chome Yakushidori, Nada-ku, Kobe City. (Date of photo: unknown)



Palmore Institute: Teaching manual of Moaud. October 12, 1955.



Two from the left in the second row, Ryo Goto. Last row standing Akashi Shizue, Kanda Moaud. At Bethel Lodge, October 28, 1926.

### (3) Heresy will eventually shed into orthodoxy

#### a. Should religious fidelity be encouraged?

At 4:35 p.m. on June 6, 1985, a traffic accident occurred at an intersection in front of a station

in Kawasaki City, Kanagawa Prefecture, that Dai Suzuki (10 years old) was run over by a dump truck<sup>167</sup>. Jehovah's Witnesses are Bible fundamentalists<sup>168</sup>. As written in the Bible, Jehovah's Witnesses and conservative Jews believe in the Biblical phrase "You must not eat any blood" (Hebrew: **לֹא תֹאכְלוּ דָמוֹ** <damow lo tohelu> ) (Genesis 9:4, Leviticus 17:14, Deuteronomy 12:23, Acts 15:28-29). In the Bible, blood is said to represent life of every creature (Leviticus 17:14). There are many traditions in both Christianity and Judaism that have regarded blood transfusion as the act of ingesting blood into the body as "eating".

At the time, I was a leader of the Kingdom Hall<sup>169</sup> in the Kobe City Meimai Congregation. The media reported harsh coverage to the refusal of blood transfusions. The general public also criticized it as a cult. It was true that our evangelism activities became difficult to do. As a clergyman, I had no choice but to thoroughly educate about "a little Dai's" faith and the reason of refusing blood transfusions, so that no one would leave us<sup>170</sup>. Dualistic terms of which is the righteousness, fanaticism or the life of human, rose up outside the Kingdom Hall. However, I personally thought that I would have refused a blood transfusion without hesitation compared to our members of my congregation<sup>171</sup>. My wife Kayoko was highly regarded in the congregation for coaxing even the very hard family on us to pay money for the magazines. However, the owner of the Chinese restaurant, who had always been smiling even when the restaurant was full of customers, watched a news program and felt sorry for a little Dai and became angry with us. He took a cooking knife and slammed it against the cutting board, and yelled at her "Are you all humans?" My wife Kayoko was not feeling calm in her heart, but since she was an elder's wife, she did not say anything without making a bad situation worse, but simply said "Please excuse me, you are in busy" and left<sup>172</sup>. The entire Japan was ablaze through the media that much.

I left Jehovah's Witnesses in the late 1980s, not because of this incident. However, as a religious person, I still respect, esteem, and even admire the life-threatening faith of the Witnesses. Immediately after I left the group, I felt that I would never want again to experience the humiliation and bitterness of being criticized and the loneliness of separation when I was a leader. After I left the group, I began to receive counseling regarding the division of Jehovah's Witness families. To be honest, I sometimes approached believers by

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<sup>167</sup> He was on his way to a fellow believer's house by bicycle to attend a Jehovah's Witness Bible study.

It was a severe injury with open fractures of both lower extremities. The estimated blood loss was 500cc, so a blood transfusion was needed as soon as possible.

<sup>168</sup> He is a fundamentalist who believes in verbatim inspiration. He lives as written in the Bible.

<sup>169</sup> A building where Jehovah's Witnesses hold meetings (public Bible lectures, Watchtower studies, Theocratic Ministry School, service meetings, book studies, etc.).

<sup>170</sup> The eldest son of bookstore owner Makoto Suzuki (42 years old at the time), Dai-chan, a fifth-grade student at Municipal Takatsu Elementary School, died saying "I want to live more". In response to this, Dai-chan's parents commented. They said, "I believe in the resurrection. That doesn't mean we are not sad. We will know whether we did the right thing or not when we die".

<sup>171</sup> I served for cure and care with Jehovah's Witness doctors in the medical section at a regional convention. Furthermore, they telling to medical personnel that it is the Bible's understanding to avoid "blood transfusions". They already had experienced to hear the doctors and nurses.

<sup>172</sup> A month later, when my wife went to a Chinese restaurant to preach, the owner laughed and said to her, "I was so emotional at that time" by scratching his head.

criticizing the Watchtower's refusal of blood transfusions as a humanitarian problem as one of the ways to open conversation. However, it's been about 30 years since then. I stated to have thoughts of complex verification, analysis, and critics on that why the Watch Tower Society began the doctrine of refusal of blood transfusion<sup>173</sup> in 1950, and the fact that I cannot deny<sup>174</sup> its contribution to the development of artificial blood in the medical field. Because I have knowledges about the risks associated with blood transfusions<sup>175</sup>.

Now, to be clear, I refuse blood transfusions for medical reasons<sup>176</sup> rather than religious reasons. I personally choose to refuse blood transfusions without hesitation.

However, blood transfusions are effective for patients with severe trauma. Actually, in recent years, medical professionals have begun to declare that blood transfusions for patients with minor trauma increase mortality rates. The case of a little Dai that was a profuse hemorrhage. It is the question whether it is humanely permissible to refuse blood transfusions in such case. In Japan, which is said to be disaster-prone country, I seriously consider this as someone who is involved in volunteer activities overseas, such as earthquakes, cyclones, and volcanic eruptions. Around the world, I have witnessed the collapse of houses due to dam discharges, landslides, and air strikes. Blood shortages in emergency hospitals occurs. Doctors also carried their medical activities depend on the blood donation system to supply ABO and Rh blood types for red blood cells, HLA (Human Leukocyte Antigen) blood types for white blood cells, and blood components that cannot be stored for a long time (such as platelets). It is like to give a preaching to Buddha, if you try to convince doctors on the site about bloodless surgery<sup>177</sup>.

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<sup>173</sup> Officially formulated by a governing body.

<sup>174</sup> Refusal of blood transfusion became an opportunity to consider various ethical issues such as IC (informed consent), patient autonomy\*, advance directive, consent decisions, and the patient's best interest at own end. 2006. T. Yamada. *The journal of Japan Society for Clinical Anesthesia*. Vol.26. No.3. pp.303-308.

\* "Autonomy" (Greek word *αὐτονομία* *autonomia*) is the right to make independent decisions, "one who gives oneself one's own laws" (independent, autonomy, self-reliance, self-government, self-governing right, self-sufficiency, right to self-determination)

<sup>175</sup> A survey conducted in the United Kingdom in 2011 on more than 9,000 blood transfusions, it revealed that more than half of them could have been avoided.

National Comparative Audit of Blood Transfusion: Part 1 Audit of Use of Blood in Adult Medical Patients (2011); available at [go.nature.com/yubguj](http://go.nature.com/yubguj)

<sup>176</sup>Scientific proof of no blood transfusion in the academic journal "Nature" Vol.12. No.7 (2015).

"In recent years, we have learned that blood transfusions, while saving lives, are often unnecessary and even harmful. An anesthesiologist Steven Frank, who is the Head of Blood Management Plan at Johns Hopkins Medicine (Baltimore, Maryland, United States) says. "I think we have been brainwashed into believing that blood transfusions can save patients' lives, and that the more we use, the better. Now, I started to think it better to use less blood."

He also says. "Blood transfusions not only do not always have the intended effect, but can also bring risks.

Transfused blood would transmit infections and put a huge strain on the heart, and probably give damage the lungs. It can also harm the immune system. Blood is a liquid organ, and a blood transfusion is the act of transplanting someone else's organ."

[https://www.natureasia.com/ja-](https://www.natureasia.com/ja-jp/ndigest/v12/n7/%E8%BC%B8%E8%A1%80%E3%82%92%E6%B8%9B%E3%82%89%E3%81%97%E3%81%A6%E5%91%BD%E3%82%82%E6%95%91%E3%81%86/64894)

[jp/ndigest/v12/n7/%E8%BC%B8%E8%A1%80%E3%82%92%E6%B8%9B%E3%82%89%E3%81%97%E3%81%A6%E5%91%BD%E3%82%82%E6%95%91%E3%81%86/64894](https://www.natureasia.com/ja-jp/ndigest/v12/n7/%E8%BC%B8%E8%A1%80%E3%82%92%E6%B8%9B%E3%82%89%E3%81%97%E3%81%A6%E5%91%BD%E3%82%82%E6%95%91%E3%81%86/64894).

<sup>177</sup>Atsushi Amano [1955-], known as "Emperor Emeritus's surgeon", performs heart surgery on patients who do not consent



Jehovah's Witnesses have received psychological hostility from Japanese society for their "refusal of blood transfusions", "refusal of martial arts classes", and "refusal of voting". They have been spiritually detained by the Christian world and by the second and third generations of former Jehovah's Witnesses. "Brothers and fathers, listen now to my defense (Greek: ἀπολογία <apologia>)"(Acts 22:1)<sup>178</sup>.

This morning, it's time to study "apologetics", so let's think about "apology" (apologia) in the Bible that I mentioned at the beginning.

## b. Abraham's faith kills his own son

The book of Genesis tells the story of Abraham's sacrificing his son Issac to God as a burnt offering. If you are religious person, what would you think about Abraham's faith in trying to kill his own son?

Is a religion that encourages killing one's own son healthy? God said.

"This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live. (Deuteronomy 30:19)" Rather than taking a child's life, but saying "choose life (בַּחַר <bachar>)" isn't it the true nature of God's instrument of power of life and death.

Did the God of the Bible want human sacrifice<sup>179</sup>? No, because God is a God who does not encourage people to kill their own children, so the people have come to worship, love, and coexist with God. "But if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the Lord" (Joshua 24:15). What is the basis of our decision to live with God as "for me and my household, we will serve the Lord" (Hebrew: נַעֲבֹד אֶת־יְהוָה וְאֲנִכִּי וּבֵיתִי nōkî ūbêti naābōd et Yahweh <as for me and my household, we will serve

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to blood transfusions through "bloodless surgery". Emperor Emeritus (Emperor at that time) , who was 78 years old, received underwent heart bypass surgery at the University of Tokyo Hospital. 2021. A, Amano. *Tenshyoku*. PRESIDENT Inc. pp.106-107.

<sup>178</sup> "This is my defense to those who sit in judgment on me." (1 Corinthians 9:3), "The latter do so out of love, knowing that I am put here for the defense of the gospel. The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains." (Philippians 1:16-17), "At my first defense, no one came to my support, but everyone deserted me. May it not be held against them." (2 Timothy 4:16), "But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect." (1 Peter 3:15)

<sup>179</sup> Kitakami River (Iwate / Miyagi Prefecture) have made the land in the river basin fertile and productive of crops by its floods. On the other hand, there was also a history in which it was impossible to avoid the loss of lives and homes due to floods. Through our volunteer activities in Tohoku, we learned about the record of history that tremendous human sacrifices and victims to prevent flood disasters. Therefore, on August 22, 2018, I obtained permission from the Miyagi Chrine Headquarters to visit a roadside shrine called "Otsuru Myojin (Nakada-cho, Tome City, Miyagi Prefecture)" where has a record of human sacrificing pillar. I visited there with Ohkuni Ryushou (chief priest of *Ikohayawakenomikoto* Shrine) and Yoshino Yuichi (chairman of the Watanoha district promotion council) for praying requiescat for spirits. However, there is also a view denying the human pillar (sacrifice) theory, saying, "The true meaning is to bury a human alive at the bottom of the building to make the construction base more solid. The human pillar story is a purely imaginary thing from beginning to end."

1988. T, Takagi., T, Obayashi (co-edit). *A study of Japanese myths and legends. Vol.2*. The Oriental Library. p173.

the YHWH>)? Because God is rich in grace, mercy, and justice, therefore “me and my household will serve” יהוה. Would you be willing to obey God who command you to kill your own frightened child in front of you? The main character of “democracy” is the “people”. In other words, when it comes to baptism, we have confessed and made our own choices. For about 500 years, Protestant confessional churches have made free will decisions. It is a belief of “democracy”. It is true that Moses, David, and Paul were also essentially different from “murder (homo necans)<sup>180</sup>” in the scene of “And now you have betrayed and murdered (φονεῖς <phonies> plural *murderers*) him” (Acts 7:52).

How about if Abraham hesitated and stopped offering Isaac like a human sacrifice on Mount Moriah? Is it a God willing for sacrifice personal happiness for the greater good?

I cannot forget the manga I read when I was in elementary school. I was influenced no small extent by the actions of Dutch boy Hans on my later life. Seawater was leaking from a crack in the embankment. It is the story that the boy Hans who found a crack so he stuck his finger in it all night to prevent water flow and died in frozen. There is a model of Bushido that Ichiro Suetsugu pursued; “The rock under water”<sup>181</sup>. I don’t know if boy Hans and Koyata are real people. Even if it is for a good cause, risking one’s life moves people’s hearts. Religion brings peace to the mind. If you recommend self-sacrifice such as human sacrifice, human pillar, or martyrdom, people will resist it as fanaticism. However, in history, beautiful stories of people who sacrificed their lives for their hometown, country, and others are told. Even now, in the Russia-Ukraine war, Christian countries are praying each other while fighting on the battlefield.

Does the Watchtower believer celebrate fame, glory, and faithfulness if refusing a blood transfusion could cost him his life? No. Parents are distressed when a doctor recommends a blood transfusion for their child, who has lost a fatal amount of blood. Democracy gives an immediate answer, “Please give a blood transfusion”.

Suppose that Abraham refused to kill his son at the place where Isaac was to be sacrificed. Is it reasonable to think that God would punish him for his weak faith? Democrats infer that God of love forgives even if one does not obey for the oracle. They argue that people who do not kill their own children are the true humanity of society. However, there is a tendency in religion to connote, preserve, and encourage Abraham and the parents of children who refuse blood transfusions as great. Because the Lord is God, not human.

### c. We can coexist because if we stay away from any kind of violence

<sup>180</sup> 2016. Y, Iwaura. *Mourning way of Christian – Asked recent view of life and death*. The Japanese Society for The Study of Prayer, Salvation and Heart mind. p.10.

2011. W, Mizugaki. *The "Killing Human" (Homo Necans) : A Christian Point of View on Life*. Kwansei Gakuin Graduate School of Theology. “Homo” is a “person” and “necans” is present participle of the verb “neco” which means “to kill”.

“Murder” “*homicidium*”, “murderer”, “*homicida*”.

2008. W, Burkert. *Homo Necans. Interpretationen altgriechischer Opferriten und Mythen*. HOSEI UNIVERSITY PRESS. Translated by Yoshihiko Maeno.

<sup>181</sup> 1973. S, Yamamoto. *Rocks under water*. Shinchosha Publishing. pp.71-90.

David Christie Murray, a former Anglican clergyman and researcher of the history of Christian heresy, talks in his book “A History of Heresy” as follow:

*“All that can surely be said that a certain community of faith emerged time goes by and it became widely recognized as Orthodox. And there have always been people who differed from Orthodoxy in some respects, yet who recognized themselves as true imitators and followers of Christ, secret or publicly. After all, we are not able to do more than tracing the formation of the norms of faith and define a deviation from the norm as heresy. To distinguish a sect or individual as a heretic would be no more than to find that the sect or individual lacks allegiance to some of the accepted norms of faith. That means stating the facts, and it is not a judgment to diminish the value of the other person. Only God may know how much our orthodox faith truly reflects orthodox faith that meets God’s will. The theologian, as a finite human being, tries to bind the infinite and unlimited within language, but this is impossible.”<sup>182</sup>*

“Defining deviation from the norm as heresy” is hesitated thing to do. It is emphasized as “Only God may know to what extend our orthodox faith truly reflects orthodox faith, which means doing God’s will”.

I have been visiting to Aleppo, Syria since 2017 to build a home for orphans since I made a promise<sup>183</sup> to Gregorios Yohanna Ibrahim (the Syriac Orthodox archbishop of Aleppo) in 2012 to do so. Syriac Orthodox Church and Arab Orthodoxy in the Middle East are Nestorian [381-451]<sup>184</sup>. They have been considered heretics for their non-Chalcedonian beliefs<sup>185</sup>. However, the foundation of our faith is “in Christ” (Greek: ἐν Χριστῷ <en Christō>) as it from “So in Christ we, though many, form one body, and each member belongs to all the others. (Romans 12:5)” The declaration of “heresy” was carried out by the ecumenical councils<sup>186</sup>. Nestorius, the Archbishop of Constantinople, was expelled as a heretic in 431 because he called the Virgin Mary as “Mother of Christ (*Christotokos*)”. Cyril of Alexandria [376–444] insisted that they should call her as “Mother of God (*Theotokos*)”<sup>187</sup>. However, Hans Küng [1928-2021], a Roman Catholic theologian, criticized it that “Cyril was a power-politician who had no conscience at all, and with the support of the people he manipulated, he never hesitated to

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<sup>182</sup> 1997. D. Christie, Murray. *A History of Heresy*. Kyobunkwan. Translated by Mikiko Nomura. pp.23-24.

<sup>183</sup>2023. *Why the world is cold to Syria? Voices from the disaster-affected areas*. Christian Today. February 10.

<sup>184</sup> 1982. *Baker Theological Dictionary*. Theological Dictionary Translation and Editorial Committee, Word of Life. p.342.

<sup>185</sup> In “Anti-Eutychēs and Nestorius”, it examines in Latin that there is a meaning of unifying between God and people. God in Christ, which is consisted by “from two natures (ex duabus naturis)” and “in two natures (in duabus naturis)”. After the Council of Chalcedon in 451, the “churches” that came to be known as “Oriental orthodoxy” were divided into “Non-Chalcedonian Orthodox Churches” and “Monophysitism”. As the result of dispute among the Coptic Orthodox Church, the Syriac Orthodox Church, and the Armenian Apostolic Church, they have remined separated from the Roman Catholic Church and the Orthodox Church.

2008. G. R. Evans. *A Short History of Medieval Christianity*. Translated by Renta Kidera. Kyobunkwan. pp.104-105.

<sup>186</sup>“Council” (Latin, Concilium) is a body that decides on the doctrine of the Roman Catholic Church, the provisions of canon law, and *exousia* (power) of the pope. The First Council of Nicaea was convened by the Roman Emperor Constantine I (ac. 280-337). He made nicene as an orthodox one and Arianism is heretical. At the Council of Chalcedon in 451, the Eastern Roman Emperor Marcianus [396-457] declared monophysitism heretical.

<sup>187</sup> 1998. Chas S. Clifton. *Encyclopedia of Heresies and Heretics*. Translated by Masashi Tanaka. SANKO-SHA. pp.160-161.

forcefully enforce his position at the council”<sup>188</sup>.

Therefore, even if the historic Christian church declared one as heresy, that declaration is not always scripturally, spiritually, or religiously valid. The rescue pastors of the Protestant church who are trying to encourage others to deviate from the other church say that because heresy does not come from God. It is a typical way of Bible quote of a Bible lexicalist. “Some time ago Theudas appeared, claiming to be somebody, and about four hundred men rallied to him. He was killed, all his followers were dispersed, and it all came to nothing. (Acts 5:36)”

We should consider the fate of Jan Hus, John Wycliffe, and the Waldensians that I mentioned before. Even though they have been wiped from the center stage of history, the torch of Bible faith continues to burn. Only God knows whether they have received God’s approval or not.

I have been working as a volunteer building homes for orphans in the Middle East since 2017. The Christians I met in Syria and Lebanon are Arab Orthodox. They have existed since before Christianity since they founded on the Mediterranean coast around the 4<sup>th</sup> century. Especially they have been kept worshipping continuously since the 1<sup>st</sup> century AD, even before Saint Augustine [354-430]<sup>189</sup>, the first Father of the Church. Nevertheless, the Roman Catholic and Protestant churches mistakenly believe that the Eastern Church has no link to the Early Church. Three churches, the Syriac Orthodox Church, the Coptic Church, and the Armenian Apostolic Church, never interrupted. They coexisted even when Islam ruled the Middle East. The Holy Apostolic Catholic Assyrian Church of the East is still scattered throughout the Middle East and they intermingle with Muslims. There is the largest church in the Middle East in Iraq.

Christianity was also a heresy for Judaism. Nestorianism, the origin of Arab Christianity, was also rejected as heresy. There had been no interruption for three churches for 2,000 years. And they coexisted even when Islam swept through the Middle East in the 7<sup>th</sup> century. However, when the Crusaders<sup>190</sup> invaded Arabia, not only Muslims but also Arab Orthodox people were slaughtered.

History has been proven that, without any exception, Jan Hus, John Wycliffe, the Waldensians, Martin Luther, Anabaptism, the Puritans, the Seventh-day Adventist Church by William Miller, the Salvation Army, and Pentecostalism have been views as a heresy by historical Christian churches, and persecuted, subjected to bloodshed. However, over the years, through the Synod, they have now gained citizenship without making its declaration of the end of heresy. In recent years, there has been a toning down of the tendency to exclude the

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<sup>188</sup> 2020. H, Küng. *Das Christentum. Wesen und Geschichte*. Kyobunkwan. Translated by Seiji Fukuda. p.293.

<sup>189</sup> Augustine, who is said to be the father of Western church theology, is the basis of the doctrines of modern Western churches such as Roman Catholic and Protestant. “Original Sin”, “Just War Theory”, “Sacrament”.

<sup>190</sup> 2021. Y, Iwamura. *Christ is not only for Christianity (3). From binary opposition to the original text of the Bible*. Christian Today. January 5, 2021. <https://www.christiantoday.co.jp/articles/28951/20210105/christ-is-not-only-for-christianity-3.htm>.

World Assemblies of God, the Seventh-day Adventist Church, and the Church of Jesus Christ of Latter-day Saints as heretical.

In some cases, cracks seem difficult to restore.

The Koshien Revival Mission, promoted by Japan Revival Crusade from November 5 to 7, 1993, featured a “power evangelism” that emphasized liberation and healing from evil spirits. From my age of 26 to nearly 40, I spoke from the pulpit of the Kingdom Hall about the negative history of Christianity, including blood sins, disunity, and witch-hunting. I am not sure to say if it can be my expiation, but I became involved in the work of church unity through doing pastoring. I was in charge of the liaison, publications, and accounting for the pastoral committee of the Kobe Missionary Cooperation Association. Evangelical Christianity were divided. Leading evangelical pastors rejected various healing conferences as heretical and eliminated them. Jesus Christ Church in Japan, based in Shioya, Kobe City, is still unable to reconcile.

I traveled from Kobe every month for over a year as a member of the secretariat for the 150<sup>th</sup> Anniversary Conference of Protestant Missions in Japan held from July 8 to 9, 2009. I proposed to Nobuhisa Yamakita<sup>191</sup>, the executive committee member, that we should include the fact the Protestant missions to Japan were earlier in Okinawa than in mainland Japan<sup>192</sup>, and my proposal was adopted by the executive committee. After the meeting, there was blatant emotional talk and I was denounced<sup>193</sup>. Since an organization is a sum of people, so it is natural for there to be personality clashed, feuds, and envy. The Bible also records the conflict between Paul and Barnabas<sup>194</sup>.

As it mentioned already, the First Council of Nicaea was convened by the Roman emperor. It cannot be denied that Christian doctrine, heretical resolutions, and institutionalization had preserved the imperial hierarchy based on Roman law. Over the course of approximately 1,500 years, the establishment of regulations, the rule of law, and the prioritization of organizations have created an empire of religious elites within the unity of politics and religion. Schisma also inherits DNA cells. The standardized character of the Watch Tower Bible and Tract Society is an extension of the institutionalized organization of the Roman Catholic Church.

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<sup>191</sup> Nobuhisa Yamakita [1941-]. Graduated from Rikkyo University. Pastor of Hijirigaoka Church (1975-20119). He seated on chairman of the General Assembly of the United Church of Christ in Japan for four terms. In 2010, as chairman, he was the first in the history of the organization to dismiss and discipline Pastor Jiro Kitamura, a regular member of the church, for allowing an unbaptized person to partake in the sacrament. On the other hand, he has an attitude not excluding the Seventh-day Adventists as heretical.

<sup>192</sup> Bernard Jean Bettelheim [1811 1870]: British missionary and doctor. He was the first Protestant missionary who preached in Naha in Okinawa from 1846 to 1854. Born as a Jewish child in Bratislava, the current capital of Slovakia. He published “the Ryukyu Translation Bible “in Hong Kong in 1855.

It means that missionary Bettelheim reached to Okinawa on May 1, 1846 (about 150 years ago), to devote himself for evangelism and medical care. 1989. A. Ebisawa. *The Bible in Japan*. Kodansha Gakujutsubunko. Pp.125-138.

<sup>193</sup> It was probably that they go the same Hijirigaoka Church, but I saw Ms. Shyoko Aminaka (current general secretary of General Assembly of the United Church of Christ in Japan) was furious and told executive committee chairperson Kitayama not to give her opinion. Even though it is an ecumenical organization, it is a face of the centralized system inherited from the 4<sup>th</sup> century.

<sup>194</sup> Acts 15:2.

It has become “we lord it over your faith ((2 Corinthians 1:24)”. In the 1<sup>st</sup> century A.D., Peter and his apostles were responding. “We must obey God rather than human beings (Acts 5:29)”. Even in a church where there are leaders who have met Christ and fallen into heresy, schisma, and Satan worship (Revelation 2:13), the relationship of “I and Thou”, and if you live your life in Christ, you are true Christian.

“Now I say to the rest of you in Thyatira, to you who do not hold to her teaching and have not learned Satan’s so-called deep secrets, ‘I will not impose any other burden on you, except to hold on to what you have until I come.’ To the one who is victorious and does my will to the end, I will give authority over the nations (Revelation 2:24-26)”.

### **<Conclusion>**

It is written in the Westminster Confession of Faith chapter 1 verse 8; “The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which, at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical; so as in all controversies of religion, the Church is finally to appeal unto them.”

And also in verse 9, it is written that “The infallible rule of interpretation of scripture is the scripture itself; and therefore, when there is a question about the true and full sense of any scripture, (which is not manifold, but one,) it must be searched and known by other places that speak more clearly.”

If you don’t have an enough training to understand the Bible by itself before you ask a pastor, priest, or senior colleague for answer when you don’t understand while you are reading the Bible, you cannot handle people of heresy who value its knowledge. It means, it points to the internal proof of the Holy Spirit as the basis for believing in the divine authority of the Bible.

For example, as the Bible text studies testify, there is a trace of filling in the missing parts in 1 John chapter 5 verse 7 to 8; “For there are three that testify: the Spirit, the water and the blood; and the three are in agreement”. In 1754, Sir Isaac Newton, considered the father of scientists, wrote “An Historical Account of Two Notable Corruptions of Scripture”. Because he carefully researched the ancient Bible texts.

As a result, he discovered that the words of 1 John chapter 5 verse 7 don't exist in the original Greek Bible, therefore he rejected the theory of the Trinity. Like Newton, I left the Jehovah’s Witnesses because I backlashed their incorrect understanding of the Bible.

In the beginning, I said that schisms eventually become heresies. History changes like a pendulum. When once it was a schism group became orthodox and if other new sects were born, they started frowning at them and discriminated, persecuted, and even opened religious wars. However, after 50 or 100 years passed, God, who created history, intervenes so that these sects and heresies can legitimately confess Jesus Christ as the Savior.

It is because, so to say, God is preaching us to do the same act of the Samaritan who are considered as heresy, rather than the religious people, clergy and the orthodox that ignore and pass through the other side of a half-dead person who is barely breathing. It is the most popular code of conduct in the world. Unlike the religious people who did “*Kyujo-Yohai* (宮城遥拝: Worshipping the Imperial House from afar)”, and worshiped by placing altars in churches and seminaries, the blood of Abel, who firmly refused to worship the emperor so that they were imprisoned, tortured, and died in prison, cried out from the ground. Don't you think so? They acted as a person of conscience even without seminary, university, or any other qualifications. Therefore, the legacy of Jan Hus and John Wycliffe, and others continues to be a significant milestone, and it shines like an emerald found in the desert by the Amish of America, or in the work of the people to protect Article 9 of the Japanese Constitution. More than whether Orthodox or not, action, so to say “fruit” is more important than doctrine (Matthew 7:20-21).

\* Japanese titles and some Japanese words are translated tentatively.