

# Vision of Praise

August 2011

From the editor

This time, we'd like to share with you Paster Peter's message "The Hidden Cross," from the Eatenal Purpose written after the Great East-Japan Earthquake on March 11.

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## The Hidden Cross

Peter

The Lord's Prayer in Latin:

*Pater noster qui in caelis es,  
sanctificetur nomen tuum,  
veniat regnum tuum,  
fiat voluntas tua,  
sicut in caelo et in terra.*

*Panem nostrum supersubstantialem da nobis hodie;  
et dimitte nobis debita nostra,  
sicut et nos dimisimus debitoribus nostris;  
et ne inducas nos in temptationem,  
sed libera nos a malo.*

*Quia tuum est regnum et potestas et gloria in saecula. Amen.*

There are not many things we can claim as the absolute necessities. As a matter of fact, there is only one. It is to worship the Lord God in Spirit and truth. God has called us for the most fundamental need of our being. When we

worship the Lord God, the Redeemer, all our desires in life are fulfilled, because He has created heaven and earth and redeemed all our pains and sadness on the cross.

My friends, I tell you this with my most sober consciousness: The time of the Lord has come here on the earth. All the earth, prostrate yourself before the Sovereign Lord.

There is a fierce expression in English, “a disaster of apocalyptic proportion.” Such a disaster has afflicted our generation. On March 11, 2011, the gigantic earthquake of 9.0 magnitude hit the eastern seaboard of Japan, and consequently caused the unprecedented tsunami to attack the region.

I confess that Mitsuko and I were half-hearted when we decided to release “Pater Noster.” We might have a disaster, humongous one, if the Latin Lord’s Prayer should be released. The reason why we feared was that we had seen a number of disasters take place along with the release of praises, especially a few versions of the Lord’s Prayer.

You may think it is an absurd notion. If it is true, you may argue, we should abstain from releasing any praise.

You must understand that we are not encouraging disasters in any sense of the word. In my humble estimate, because of the celestial praises the Lord God has prevented far worse disasters from happening. It could have been far worse than what we have already experienced. The celestial praises have saved us with the minimum calamities, though they are still unbearable. Truly we have suffered the disaster of apocalyptic proportion.

In the deepest sense, I know that “Pater Noster” holds the key. Let me explain what I believe is the celestial effect of the celestial praise.

*Et dimitte nobis debita nostra,  
sicut et nos dimisimus debitoribus nostris.*

(And forgive us our debts as we forgive our debtors.)

Debts are not anything to be desired, yet we incur them in our life. What bothers us in the Lord's Prayer is that God's forgiveness seems to be dependent on our act of forgiving others. Is His forgiveness conditional? If we do not forgive others, would He not forgive us? Is that so? Is He not God of the absolute forgiveness? Then why is it conditional here?

The Latin word *dimisimus* is used in the complete tense. The original Greek *apheekamen* (did forgive) is the aorist form of *aphiemi* (forgive). The aorist tense denotes the definite past, indicating an unprecedented and unrepeatable event. When the Lord was crucified, it was a once-for-all defining event. The Lord's Prayer here should be translated literally, "as we did forgive our debtors."

Since the aorist tense does not fit in the context, the majority of the English Bibles translate it in the present tense, "as we forgive our debtors." However, I do not see why we cannot stand on the literal translation, which opens up a new perspective of God's wisdom.

"As we did forgive our debtors" indicates the once-for-all event of the Lord's crucifixion. In the middle of the agony on the cross, the Lord prayed, "Father, forgive them, for they do not know what they do." It was the decisive prayer. Because the Lord's forgiveness was once-for-all, it must have the unlimited effect. Just as His death included us, His forgiveness also included us. "Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the

glory of the Father, even so we also should walk in newness of life.” (Romans 6:4 NKJ)

The Lord’s Prayer, in this light, now presents no condition. Rather it reveals the absolute forgiveness. Since He radiated the absolute forgiveness through the once-for-all redemption, we are included in His act of forgiveness, and therefore we can exercise our forgiveness for others. Our act of forgiveness is not based on the legal ground. It is not legalistic at all, but we are on the grace all the way. Our forgiveness is an extension of the Lord’s act of forgiveness. When we are in need of forgiving others, we simply let the Lord’s forgiveness emerge in our consciousness and transport it to others.

“And forgive us our debts as we forgive our debtors” becomes man’s faith-exercise. As we receive the Lord’s once-for-all forgiveness, we are included into His act and exercise God’s forgiveness for others.

This is not a twisted interpretation, but it appears in the New Testament’s light. It does not give any legal ground, but carries God’s grace all the way. The secret of forgiveness is seen in *sicut et nos dimisimus* (as we did forgive). The cross of Jesus is hidden in the Lord’s Prayer.

Once seeing, we shall never forget that forgiveness is the Lord’s.

As long as we regard forgiveness in the realm of emotion, we will continue in confusion and end up with frustration. Man’s emotion, once triggered, does not forgive easily. The best we can do is to pretend to have forgiven already, but in fact we may carry a hidden agenda against others for a considerable time.

This ought not to be. Come now for the once-for-all act of the Lord’s redemption. Forgiveness is completed in Christ.

All we have to do is to see His truth. See it, and the heavenly light will shine on you.

The Lord once taught the redemption-prayer, using a fig tree that withered away upon His cursing:

Have faith in God. For assuredly, I say to you, whoever says to this mountain, “Be removed and be cast into the sea,” and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them. And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. But if you do not forgive, neither will your Father in heaven forgive your trespasses. (Mark 11:23-26 NKJ)

“Have faith in God.” Its direct translation is “Have God’s faith.”

There is such a thing as God’s faith rather than man’s faith. Pure faith depends on neither man’s manipulation nor psychological ability. We need not stir up our willpower to believe, for pure faith is God’s to begin with. It is originated in heaven, not on the earth. When you have God’s faith, you can easily believe.

Equipped with God’s faith, you command a mountain of trouble to be removed, and it will be cast into the sea. As you become an instrument of God’s faith, you can exercise childlike pure faith. No more doubt, and no more fear. Just believe, and whatever you say by faith will be done and realized. It is that simple.

When you exercise God’s faith, you need not carry an unforgiving spirit. It is a hindrance to block God’s free life

from flowing in and cause spiritual cholesterol to be a blood clot. “Whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses.” (Mark 11:25 NKJ)

Remember this. We are to exercise God’s faith and the Lord’s forgiveness. See the hidden cross in the Lord’s Prayer, and receive the light and grace unlimited.

If you have not read “The White Dove” by Mitsuko, please do so by all means. In the book (Vol. 1), you will encounter with the most brilliant light of the redemption in the revelation of the black and white cross.

As Mitsuko saw the cross in her vision, the black horizontal bar, which represented sin and darkness, was pierced through by the brilliant white light of the vertical bar, which represented God’s grace. All ugliness of the black bar was suddenly absorbed into the white bar, and now the horizontal bar became brilliant and beautiful as it was.

This is the secret of the redemption. The cross is at work. I see the same secret in the Lord’s Prayer. In it His cross is at work.

Think of all your past. There are persons and occasions you have disliked, and also people who have caused you trouble. They are in the black horizontal bar, but look at the white vertical bar piercing through in the middle. Are not all things absorbed into the white light?

I see this not only in individuals, but in nations as well.

Currently, Japan is suffering from tremendous pains caused by the disaster. However, this is not the end. This is the beginning of God’s forgiveness and His resurrected power. God is not asking our understanding; He is asking our faith in His redemption.

I tell you my conviction: There is no other salvation

apart from the black and white cross. See the shadow and darkness of life absorbed into the cross of Jesus. Our debts are all now absorbed into His Prayer. “*Sicut et nos dimisimus*” is our secret in Christ.

Weep not. Our Savior is walking on the wrenched seashore, absorbing all sadness and pains. By His stripes, we were all healed.

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(*from the message delivered at the Church of the Wind*)

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