

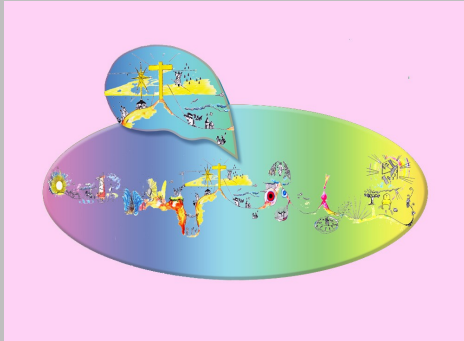
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Eternal Fellowship News Bulletin

We believe in one GOD, in three persons; FATHER, SON and HOLY SPIRIT. We regard the Bible (both Hebrew Bible and New Testaments) as the only infallible authoritative WORD OF GOD.

HULDAH MINISTRY aims to return to the Word Of God, founded on Hebrew background and to interpret it from Hebraic perspective, acknowledging that Jesus is a Jew and the Jewish-ness of His teaching as a continuation from the Hebrew Bible. The Ministry also aims to put His teaching into practice, to have a closer relationship with the Lord, Jesus Christ, and to regularly have a Christian fellowship so that this-worldly kingdom of God will materialise in the midst of the followers of Jesus here and now, as well as earnestly seeking Christ's Return to establish the otherworldly Kingdom of God on earth.

All activities are free of charge and no obligation whatever. Just enjoy our fellowship!

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HULDAH MINISTRY

LETTER TO THE BROTHERS AND SISTERS IN CHRIST

【 MYSTERY OF CHRIST'S TWO NATURES】

Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, and did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness.

And being found in appearance as a man, he humbled himself and became obedient to death –even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.
PHILIPPIANS 2:5-11.

For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding. And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins.

He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in

Concerning the identity of Jesus Christ, the Bible is our primary source of information. The historical reliability and authenticity of the biblical documents are well proved beyond question. One of the biblical claims that Jesus was God-incarnate, and that He was born in human flesh is backed up by evidence in at least three ways: (1) Messianic prophecy being fulfilled by Him, (2) His sinless life and miracle performance, and (3) His resurrection from the dead.

The Gospel of John presents many examples that Jesus referred to Himself as God by applying some Old Testament terms attributed to God alone to Himself. First, Jesus used the name “YHWH(‘I AM’)” in His remark: **‘You are of this world; I am not of this world. I told you that you would die in your sins; if you do not believe that I am the one I claim to be, you will indeed die in your sins’ (8:23-24)**. The term ‘I AM’ was the very name that God used to call Himself in Exodus 3:14, which the devout Jews feared of even pronouncing. When Jesus was confronted by Judas who came to the grove with some officials from the chief priests and Pharisees to arrest Him, where He had spent a night for praying, He asked them, **‘Who is it you want?’** In reply to their coercive demand: **‘Jesus of Nazareth,’** Jesus said **‘I am he.’** At His words, they, taken aback, drew back and fell to the ground. This scene alone illustrates how the power of God manifested in His words because the very words of Jesus revealed His true identity, “YHWH”.

Secondly, Jesus declared, **‘I am the way and the truth and the life. No one comes to the Father except through me. If you really knew me, you would know my Father as well.’** and **‘Anyone who has seen me has seen the Father. How can you say, “Show us the Father”? Don’t you believe that I am in the Father, and that the Father is in me?’(Jn.14:6-7, 9-10)**. These words emphasise His special relationship with the Father. There is no other way to the Father apart from through Christ.

Thirdly, Jesus did not rebuke when He was worshipped on nine recorded occasions in the Gospels. For example, when His disciples saw Him walk on the lake, they worshipped Him, saying, **‘Truly you are the Son of God’ (Matt.14:22-33)**. This incident shows one of the very significant aspects concerning Christ’s identity because in the Hebrew Bible worshipping anyone or anything else except for God alone was firmly forbidden.

Fourthly, there are many terms recorded, which Jesus refers to Himself, or His disciples admitted as His attributes, and which are applied only to God in the Hebrew Bible. All these claims: **‘I am the light of the world’ (Jn.8:12)**, **‘I am the good shepherd’ (Jn.10:11)**, the giver of life (Jn.5:21), the speaker with divine authority (Jn.7:46), being omniscient (Jn.2:25), being omnipotent (Jn.10:18), being pre-existent (Jn.3:13), being eternal (Jn.8:58), Saviour (Jn.4:42), Judge (Jn.5:22), and so on all indicate Christ’s identity as God. Furthermore, the offensive reaction of the Jews against Christ in His days is actually summarised in the following words: **‘We are not stoning you for any of these, but for blasphemy, because you, a mere man, claim to be God’ (Jn.10:32-33)**. John also clearly describes Jesus’ claim of deity, **‘he (Jesus) was even calling God his Father, making himself equal with God’ (Jn.5:18)**.

The most logical conclusion from the comparison with the titles and attributes ascribed to both God and Jesus as shown above, is that Jesus shares the same divine nature with God. The orthodox Christian position holds that Jesus is both God and man. More precisely in theological terms, “Jesus Christ, the Eternal Son of God, retaining all his divine attributes, took to Himself a human volitional behavior pattern when He took to Himself all the essential attributes of human nature” (James Oliver Buswell, *A Systematic Theology of the Christian Religion*, vol.2, Zondervan Publishing House, 1962).

The verses quoted from the New Testament at the beginning of this letter, point to Christ as one person who has two natures; human (finite) and divine (infinite). In other words, the Scriptures portray the nature of God as a plural oneness, i.e., a plural unity, **“echad”** in the

Hebrew term. Borrowing an expositor's expressions, the famous passage of "*the Shema* (Hear O Israel)" in Deuteronomy 6:4 reads '***The LORD our God, the LORD is one ("echad")***,' which means 'The YHWH, our God, YHWH is a plurality within an indivisible unity.' Thus, biblically speaking, God is illustrated as one divine unity consisting of a plurality of three persons; the Father, the Son and the Holy Spirit. Jesus Christ is the second person out of this three-personal divine Being and who came to earth by taking on a human nature in the flesh. In other words, Christ has two natures; human and divine, and yet, these attributes are in perfect union within Him. This truth is sometimes illustrated by referring to the nature of light as Christ called Himself '***the light of the world***'.

Scientists have found that light has two apparently different natures and it behaves in two ways; like a particle and like a wave. This dual nature of light is observed not to be contradicting as possibly expected, but to work at the same time. Interestingly enough, it is said that the problem for physicists is not that light has a dual nature, but that the mystery lies in understanding how the two natures of light relate to each other. The same can be said of the two natures of Christ. The mystery exists in understanding how the two natures of Christ relate. Concerning a better understanding of the relationship between the two natures of light, physicists believe from the law of physics, that there is one unifying force field (super-force) which describes all of the fundamental forces in the space-time universe (i.e., the strong nuclear, weak nuclear, electromagnetic and gravitational forces) entirely in terms of fields. In other words, the higher law of physics (super-force) would transcend and unite the lower laws, including particle and wave physics. In a similar manner, some analysts say that the lower laws (the commandments) were put in charge to lead us to the higher law of Christ (salvation through faith in Christ in Ga.3:24). 'Just as gravity (the lower law) binds us to the earth and aerodynamics (the higher law) frees us to soar, the lower laws of God bind us to death and the higher law of the Spirit of life sets us free from the law of sin and death (Romans 8:2)' (Norman Geisler & Peter Bocchino, *Unshakable Foundations*, Bethany House, 2001, p301).

In the same way as the mystery of the two seemingly contradicting natures within Christ, the existence of evil in this world seems to contradict the attributes of God. If God who is infinitely powerful, omnipotent, eternal, all-knowing and moral and created all things from nothing, and yet if something evil exists, did God Himself then create evil? The existence of evil leaves us with another mystery. There are three different worldviews: Pantheism that affirms God and denies evil, Atheism that affirms evil and denies God, and Theism that affirms both God and evil. The first view ignores the problem of evil as being an illusion, and the second view has a fatal problem that it cannot define the concept of darkness, evil or injustice without admitting the presence of the ultimate standard of light, goodness and justice. The following rather lengthy quote is from '*Mere Christianity*' by C S Lewis, which is worth reading, where he tackles the dilemma of the existence of evil, and the nature of sin, and Christ's claim of forgiveness of sins.

God created things which had free will. That means creatures which can go either wrong or right. Some people think they can imagine a creature which was free but had no possibility of going wrong; I cannot. If a thing is free to be good it is also free to be bad. And free will is what has made evil possible. Why, then, did God give them free will? Because free will, though it makes evil possible, is also the only thing that makes possible any love or goodness or joy worth having.....

Of course God knew what would happen if they used their freedom the wrong way: apparently He thought it worth the risk. Perhaps we feel inclined to disagree with Him. But there is a difficulty about disagreeing with God. He is the source from which all your reasoning power comes: you could not be right and He wrong any more than a stream can rise higher than its own source.....

How did the Dark Power (a mighty evil spirit who was held to be the Power behind death and disease, and sin) go wrong?The moment you have a self at all, there is a possibility of putting

yourself first – wanting to be the centre – wanting to be God, in fact. That was the sin of Satan: and that was the sin he taught the human race.....What Satan put into the heads of our remote ancestors was the idea that they could ‘be like gods’ – could set up on their own as if they had created themselves – be their own masters – invent some sort of happiness for themselves outside God, apart from God. And out of that hopeless attempt has come nearly all that we call human history – money, poverty, ambition, war, prostitution, classes, empires, slavery – the long terrible story of man trying to find something other than God which will make him happy.

The reason why it can never succeed is this. God made us: invented us as a man invents an engine. A car is made to run on petrol, and it would not run properly on anything else. Now God designed the human machine to run on Himself. He Himself is the fuel our spirits were designed to burn, or the food our spirits were designed to feed on. There is no other. That is why it is just no good asking God to make us happy in our own way without bothering about religion. God cannot give us a happiness and peace apart from Himself, because it is not there. There is no such thing.

That is the key to history. Terrific energy is expended – civilisations are built up – excellent institutions devised; but each time something goes wrong. Some fatal flaw always brings the selfish and cruel people to the top and it all slides back into misery and ruin. In fact, the machine conks. It seems to start up right and runs a few yards, and then it breaks down. They are trying to run it on the wrong juice. That is what Satan has done to us humans. And what did God do? First of all He left us conscience, the sense of right and wrong: and all through history there have been people trying (some of them very hard) to obey it. None of them ever quite succeeded. Secondly, He sent the human race what I call good dreams.....a god who dies and comes to life again and, by his death, has somehow given new life to men. Thirdly, He selected one particular people and spent several centuries hammering into their heads the sort of God He was.....Those people were the Jews, and the Old Testament gives an account of the hammering process.

Then comes the real shock. Among these Jews there suddenly turns up a man who goes about talking as if He was God. He claims to forgive sins. He says He has always existed. He says He is coming to judge the world at the end of time. Now let us get this clear. Among Pantheists, like the Indians, anyone might say that he was a part of God, or one with God: there would be nothing very odd about it. But this man, since He was a Jew, could not mean that kind of God. God, in their language, meant the Being outside the world, who had made it and was infinitely different from anything else. And when you have grasped that, you will see that what this man said was, quite simply, the most shocking thing that has ever been uttered by human lips.

One part of the claim tends to slip past us unnoticed because we have heard it so often that we no longer see what it amounts to. I mean the claim to forgive sins: any sins. Now unless the speaker is God, this is really so preposterous as to be comic.....Yet this is what Jesus did. He told people that their sins were forgiven, and never waited to consult all the other people whom their sins were forgiven, and never waited to consult all the other people whom their sins had undoubtedly injured. He unhesitatingly behaved as if He was the party chiefly concerned, the person chiefly offended in all offences. This makes sense only if He really was the God whose laws are broken and whose love is wounded in every sin.....A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic – on a level with the man who says he is a poached egg – or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse (C.S.Lewis, *Mere Christianity*, Zondervan Publishing House, 2001, p47-52.)