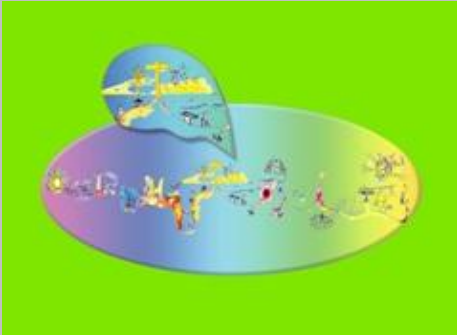


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We believe in one GOD, in three persons; FATHER, SON and HOLY SPIRIT. We regard the Bible (both Hebrew Bible and New Testaments) as the only infallible authoritative WORD OF GOD.

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

【 JAPANESE WAY OF GOD 】

The LORD said to Moses and Aaron, “Say to the Israelites: ‘Of all the animals that live on land, these are the ones you may eat. You may eat any animal that has a split hoof completely divided and that chews the cud...’“You will make yourselves unclean by these; whoever touches their carcasses will be unclean till evening. Whoever picks up one of their carcasses must wash his clothes, and he will be unclean till evening...Anything that one of their carcasses falls on becomes unclean; an oven or cooking pot must be broken up. They are unclean, and you are to regard them as unclean. As spring, however, or a cistern for collecting water remains clean, but anyone who touches one of these carcasses is unclean...Do not defile yourselves by any of these creatures. Do not make yourselves unclean by means of them or be made unclean by them. I am the LORD your God; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves about on the ground. I am the LORD who brought you up out of Egypt to be your God; therefore be holy, because I am holy...

‘Clean and Unclean Food’ in LEVITICUS Ch.11.

‘Purification After Childbirth’ in Ch.12.

‘Regulations About Infectious Skin Diseases’ and
‘Regulations About Mildew’ in Ch.13.

‘Cleansing From Infectious Skin Diseases’ in Ch.14.

‘Discharges Causing Uncleanness’ in Ch.15.

‘Unlawful Sexual Regulations’ in Ch.18.

Then the LORD said to Moses, “Make a bronze basin, with its bronze stand, for washing. Place it between the Tent of Meeting and the altar, and put water in it. Aaron and his sons are to wash their hands and feet with water so that they will not die. Also, when they approach the altar to minister by

presenting an offering made to the LORD by fire, they shall wash their hands and feet so that they will not die. This is to be a lasting ordinance for Aaron and his descendants for the generations to come.” EXODUS 30:17-21.

Last month I introduced the interesting findings and research of an Israelite, Joseph Eidelberg over the issue of the origins of the Japanese language and the Japanese people. Along with his book entitled “*The Biblical Hebrew Origin Of The Japanese People*”, we will continue to trace his steps in investigating the Japanese “Way of God, 神道”. The late Joseph Eidelberg determined to serve in a small Shinto shrine in Kyoto as a novice in order to learn the basic concepts of the so-called Japanese religion, Shinto (神道) .

After being admitted to the “*shamusho*” (the administrative office of a Shinto shrine), having had an explanation about his duties from the chief Shinto priest, what he was first obliged to do was to purify himself by dipping in the hot water of “*O-furo*” bath. Thus, bathing made him ritually clean as a preparation for participating in all the shrine’s activities. Needless to say, this practice reminded him of the series of Levitical ritual laws of cleansing by water. His duties as a novice began with a prayer and tidying up and cleaning of the shrine in the early morning, and after washing his hands and rinsing his mouth before entering the sanctuary, the service began. He found that there is a practice of “following in the footsteps of forefathers” in the Shinto religion, which he describes as: “There are no written codes of ethics, no idols, no images and no omnipotent gods. Yet the gods will “cause the waters of mountain gorges to change into sweet waters and to fertilize the young rice-plants, so that a full harvest might be reaped,” so long as people observe the traditional laws of the community and follow in the footsteps of their forefathers.’ The worship of all “*kami*” (God, 神) is to be observed in the shrines, which comprise a group of wooden structures, built on a rectangular piece of land, and whose sacred gateways are served by two red vertical pillars and a red bar connecting the upper parts, though the oldest form is said to have consisted of only two vertical pillars and a rope connecting the upper parts. There is also a custom to surround the holy place with a specially twined straw rope, called “*shimenawa*, しめ縄”, marking off a boundary. This reminds me of the account of Exodus 19, where Moses was commanded by the Lord to set bounds around the area at the foot of the Mt. Sinai: ‘***Put limits for the people around the mountain and tell them, “Be careful that you do not go up the mountain or touch the foot of it...Put limits around the mountain and set it apart as holy”***’ (vs,12 & 23). Concerning the slips of white papers, cut in a zigzag pattern, inserted along the bottom edge of the *shimenawa*-rope, some even suggest that they are a reminder of the terrible thunders at Mt.Sinai when the Israelites were confronted with the awesome presence of the Lord.

On finding that Shinto traditions link the world of heavenly deities with that of human beings, Eidelberg searched ancient Japanese writings to get a short view of Japanese mythology. He, fully knowing that it is not always possible to establish the exact boundaries between historical fact and traditional myths in ancient writings, presents the following epitomised version of Japanese mythology:

‘At the stage of creation, when the earth was not yet completely formed, the heavenly Gods decided to send the male deity Izanagi (伊邪那岐神) and the female deity Izanami (伊邪那美神)” to complete and solidify the drifting land.” Thereupon, the two deities stood on the Heavenly Floating Bridge (天の浮橋), and with the Heavenly Jeweled Spear (天の沼矛) in their hands they stirred the brine below. When they lifted the spear, the brine drippings coagulated and formed an island called Onogoro (淤能碁呂嶋)……Having married, the divine couple was united and begot fourteen islands and thirty-five deities. However, upon giving birth to the fire god, the female deity Izanami burnt herself and died. Izanagi, bereaved of his wife and ritually unclean by her death, went to

cleanse himself in flowing waters of a stream...Sun Goddess Amaterasu (天照大御神)^{あまてらすおおみかみ}...Moon God Tsuki (月読命)^{つくよみのみこと}...God Susano (須佐之男命)^{すさのおのみこと} came into being.....

God Susano...wanted to depart to another land. His incessant weeping finally enraged Izanagi, and he agreed to his departure. Before setting out on his journey, Susano decided to ascend to heaven and to take leave of his sister, Sun Goddess Amaterasu. However, instead of bidding her farewell, he threw himself into a wild rage and committed many sins, which his sister found unbearable. Eventually, he frightened his sister to such an extent that she hid herself in a rock cave, letting the Plain of High heaven (高天原)^{たかまがはら} and the central Land of Reed Plains (Japan, 葦原中国)^{あしはらのなかつくに} sink into complete darkness. As a result of the sudden darkness, the whole universe was in great confusion, and the screams of the deities were heard everywhere. At last the gods beseeched the Heavenly Koyane (天兒屋命)^{あめのこやねのみこと}, the ancestor of the priestly Nakatomi clan, to find a way to bring the Sun Goddess out of hiding. Whereupon the Heavenly Koyane, assisted by another god, put a sacred *sakaki* tree in front of the cave, decorated it with a big mirror (八尺鏡)^{やたのかがみ} and many *yasaka* beads (八尺勾玉)^{やさかのまがたま} and began reciting the following solemn liturgy: Hi-Fu-Mi-Yo-Itsu-Mu-Nana-Ya-Kokono-Towo (一、二、三...十). When Sun Goddess Amaterasu heard this liturgy, she said, “Though of late many prayers have been addressed to me, of none has the language been so beautiful as this.” So she opened the door of the cave a little, and peeped out. One of the gods, who was waiting beside the door, pulled it open, and the radiance of the Sun Goddess filled the universe again. With the sun shining, the Heavenly Koyane recited the Great Purification Liturgy – to cleanse heaven from the pollution caused by Susano – and the gods rejoiced.

As peace returned to heaven, Goddess Amaterasu gave her grandson, Ninigi-no-Mikoto (ニギハヤヒ)^{ににぎのみこと} (命), a mirror, a sword and a string of Yasaka beads, and sent him to rule the central Land of Reed Plains. So also assigned the Heavenly Koyane and some other deities to accompany her grandson and to assist him in his duties on earth. In 660 B.C.E. – according to Nihon-Shoki (日本書紀) chronology – Ninigi-no-Mikoto’s great grandson, Emperor Jimmu (神武天皇), became the first ruler of the people of Yamato (大和). This, in a very simple form, is the basic mythological story that explains the origin of Japanese people. The mirror, the sword and the *yasaka* beads, that Sun Goddess Amaterasu gave to her grandson are still used as sacred symbols of authority by Japanese emperors, and Shinto recognizes that its origin goes back to the mythological age.

At first sight, neither Shinto nor Japanese mythology shows any connection with another country. It all seems to have originated in the islands of Japan. A closer examination, however, reveals that some of the most important concepts of Shinto, and some of the least understood sections of the mythology, are both of Hebrew origin. Thus, for example, many of the heavenly and earthly sins enumerated in the General Purification ceremony, including the heavenly offence of sowing two kinds of seeds in the same field, are definitely listed as sins in ancient Hebrew writings. Moreover, the wedding of Izanagi and Izanami was performed according to an ancient Hebrew tradition, which Jews all over the world still maintain; and the prayer that the Heavenly Koyane recited to entice Goddess Amaterasu to open the door of her cave – a prayer whose words have no meaning in Japanese – was recited in a clear Hebrew language.

According to an ancient Hebrew custom, which is still observed in many Jewish communities, in the course of a wedding the bride has to walk in a circle around the groom, who represents the

heavenly pillar……The couple Izanagi and Izanami became “officially” married after walking around the Heavenly Pillar (天御柱^{あめのみはしら}) and exclaiming “Ana-niyasi” - an exclamation which has no meaning in Japanese. However, the Hebrew-Aramaic expression “Ana-nisa,” of which the exclamation “Ana-nitasi” may be a slight corruption, simply means ‘I wed!’ While the expression “Ana-niyasi” is mentioned in the Kojiki (5:5), no record is left of the Heavenly Koyane’s prayer. However, this prayer is so deeply implanted in Japanese tradition that today it is used for counting from one to ten; nevertheless, it is impossible to deny its Hebrew origin. Thus, the prayer recited by the Heavenly Koyane…Rewriting the same after rectifying some minor corruptions, we get: Hi-Fa-Mi-Yo Tsia-Ma-Na’ ne-Y-Kakhena-Tavo. Transliterating the new vocables into Hebrew characters (reading from right to left), we receive: **מה-נענה-י-קחנה-תבוא הי-פה-מי-י-ציאה**

And combining these vocables into word: **מה נענה יקחנה תבוא; מי יוציאה**; היפה, מי יוציאה; מה נענה יקחנה תבוא; We form two perfect Hebrew clauses, pronounced “Haiafa, mi yotsia; ma na’ ne ykakhena tavo,” meaning “The beautiful [Goddess], who will bring her out; what should we call out [in chorus] to entice her to come,” which every Hebrew speaking person today is able to read and understand! Should the combination of ten meaningless Japanese vocables into a complete Hebrew sentence - so well suited to persuade Goddess Amaterasu to leave her cave - be attributed to coincidence?

But not only the prayer was Hebrew. The term “Heavenly Koyane,” which has no meaning in Japanese, as well as the words “*shamusho*,” “Yamato,” “*yashiro*,” and “*yasaka*” - whose Japanese etymology is lost in antiquity - all seem to be of Hebrew origin.’ [quoted from ps.10-14, in “*The Biblical Hebrew Origin Of The Japanese People*” by Josheph Eidelberg. Chinese characters added]

In the following context, Eidelberg argues that “Koyane” is identified as “kahane” meaning “priest” in Aramaic, “*shamusho*” as “shamashut” in Hebrew meaning “servicing”, “Yamato”(the ancient land of the Japanese people) as “Ya-umato” in Hebrew-Aramaic term meaning “God’s people”, “*yashiro*”(designating a Shinto shrine as “a deity’s dwelling place”) as “Ya-shore” meaning “God dwells”, and “*yasaka*”(a peculiar bead in the shape of a comma, used by the ancient Japanese as an amulet) as “Ys-sakha” in Hebrew meaning “look to God”, implying “have trust in God”. Interesting enough, when this bead is hung from a string its shape represents the Hebrew alphabet “Y”, i.e., “י” and the word “Ya” actually means “God” in Hebrew. There are many examples in Hebrew words that have the element “Ya” to imply God. The Hebrew word “hallelu-ya”(halleluiah, הלללללל) is such a good example. Consequently, Eidelberg suggests that “Ya” found in many ancient Yamato words point to a Hebraic origin of Shinto religion.

The word Shinto, i.e., “Way of God” is said to have been coined during the reign of Emperor Yomei (用明天皇) in Nihon-Shoki to distinguish it from Buddhism, however, Eidelberg points out that it could have originated from the ancient Hebrew as the Hebrew Bible testifies. For example, Genesis 18:19 reads: ***For I have chosen him(Abraham), so that he will direct his children and his household after him to keep the way of the LORD by doing what is right and just...***(Line added).

Furthermore, Eidelberg refers to another ancient name of Japan, “The Kingdom of Sumera” (皇^{すめら}みくに^{御国}) and points out its striking resemblance to the name “Kingdom of Samaria”, which originated from the capital city of the Northern kingdom of Israel. He also refers to the Japanese tradition of dedicating horses to the sun (Goddess Amaterasu). It is quite interesting to know that this kind of paganism was forbidden in God’s law and it was Josiah king of Judah that abolished those unlawful traditions. In fact, such rebellion against God caused the destruction of Samaria and the loss of the kingdom. After that the wandering of the ten tribes of Israel began.