

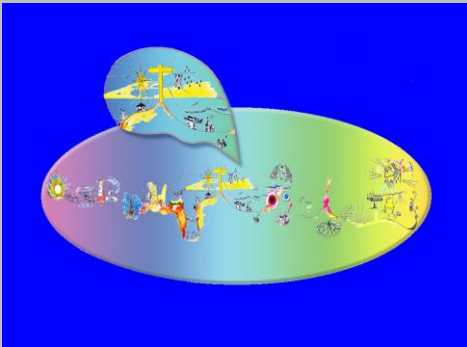
平成20年 8月 月報

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AUGUST 2008  
NO 154



### 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

## 【SIMILARITY BETWEEN THE TWO】

*The LORD said to Moses, “Say to the Israelites: On the first day of the seventh month you are to have a day of rest, a sacred assembly commemorated with trumpet blasts. Do no regular work, but present an offering made to the LORD by fire.”*

*The LORD said to Moses, “The tenth day of the seventh month is the Day of Atonement. Hold a sacred assembly and deny yourselves, and present an offering made to the LORD by fire. Do no work on that day, because it is the Day of Atonement, when atonement is made for you before the LORD your God. Anyone who does not deny himself on that day must be cut off from his people. I will destroy from among his people anyone who does any work on that day. You shall do no work at all. This is to be a lasting ordinance for the generations to come, wherever you live. It is a Sabbath of rest for you, and you must deny yourselves. From the evening of the ninth day of the month until the following evening you are to observe your Sabbath.”*

*The LORD said to Moses, “Say to the Israelites: On the fifteenth day of the seventh month the LORD’s Feast of Tabernacles begins, and it lasts for seven days. The first day is a sacred assembly; do no regular work. For seven days present offerings made to the LORD by fire, and on the eighth day hold a sacred assembly and present an offering made to the LORD by fire. It is the closing assembly; do no regular work.*

*(“ ‘These are the LORD’s appointed feasts, which you are to proclaim as sacred assemblies for bringing offerings made to the LORD by fire – the burnt offerings and grain offerings, sacrifices and drink offerings required for each day. These offerings*

*are in addition to those for the LORD's Sabbaths and in addition to your gifts and whatever you have vowed and all the freewill offerings you give to the LORD.) "So beginning with the fifteenth day of the seventh month, after you have gathered the crops of the land, celebrate the festival to the LORD for seven days; the first day is a day of rest, and the eighth day also is a day of rest...This is to be a lasting ordinance for the generations to come...I am the LORD your God." So Moses announced to the Israelites the appointed feasts of the LORD. LEVITICUS 23:23-44.*

This month we continue to trace the 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"*.

Having presented five hundred Japanese words that are remarkably similar to Hebrew words, Eidelberg confidently claims: 'There can be very little doubt that the existence of a large number of similar words in two languages is a clear indication that the speakers of the two languages must have maintained a close relationship in the remote past.' Here, by using the term "similar", he means either that the words are similar in sound and meaning, or that the variations are the result of systematic sound changes. Also, for the sake of simplicity, he regards the modern Hebrew pronunciation as 'standard,' and the Japanese as 'dialectal.' Although it would be ideal and really fascinating to introduce all the words on his list, it will occupy too much space. Accordingly, I have selected a few Hebrew words to present here, from which several Japanese words may have been derived.

First, there are four words taken from the Hebrew root "GADAL", which means 'to make big', 'to magnify', 'to increase': 1. "GADAL" and the Japanese word, "Kodai (誇大)" ('exaggeration', 'magnification'). 2. "GADOL," ('big', 'vast' and 'immense') and "Koudai (広大)" (with the suffix "-na", means 'vast', 'extensive', and 'immense'). 3. "GADOL" ('big', 'great' and 'exalted.' This word is used in 1Kings 10:23) and "Koudai (高大)" (with the suffix "-na", implies 'grand', 'sublime' and 'excellent'). 4. "MI GADOL" (an expression of two words meaning 'he who is exalted' or 'he who is great') and "Mikado (帝)" (the exalted Emperor of Japan. The same epithet was used for King Solomon).

Secondly, there are five words taken from the Hebrew root "KOR", which means 'cold': 1. "KOR" and "Koori (氷)" (ice). 2. "KARA" ('intensive cold' or 'frost') and "Kooru (凍る)" ('to freeze'). 3. "KOR ASE" (literally, 'to make cold') and "Koorasu (凍らす)" ('to freeze'). 4. "KARER" ('to cool' or 'to catch a cold') and "Kareru (声、のどが嗄れる)" ('to become hoarse' as a result of catching a cold). 5. "KOR ASA" (literally, 'has been done by cold') and "Karasu (声、のどを嗄らす)" ('to get hoarse' as a result of catching a cold).

Thirdly, there are six words taken from the Hebrew root "HOK", which means 'law': 1. "HOK" ('law', 'rule' and 'principle') and "Hou (法)" ('law', 'rule' and 'principle'). 2. "HUKI" ('lawful') and "Houki (法規)" ('laws and regulations' and 'legislation'). 3. "I HUKI" (a combination of two words, meaning 'unlawful') and "Thou (違法)" ('illegally' and 'unlawfulness'). 4. "HOK ASE" (literally, 'to make law') and "Housei (法制)" ('laws' and 'legislation'). 5. "I HUKI ASE" (literally, 'to make unlawful') and "Thousei (違法性)" ('illegality' and 'unlawfulness'). 6. "HOKAN" (a combination of the word "HOK" and the suffix "-an", may mean 'judge' or 'lawyer' and "Houkan (法官)" (a judge and a judicial officer).

Fourthly, there are some synonyms of great similarity in the two languages, concerning which Eidelberg claims: 'For even if "coincidence" did somehow manage to create two similar words in two unrelated languages, there is practically no way in which it could "by chance" form similar synonyms. Hence, the fact that the Japanese language contains quite a few Hebrew synonyms,

cannot be attributed to coincidence.’ For example: 1.“AVAR” (‘end’, ‘termination’, ‘finish’ and ‘past’) and “*Owari* (終わり)” (‘an end’, ‘a termination’ and ‘a finish’). 2.“SIYUMA” (an Aramaic word meaning ‘conclusion’, ‘finishing’) and “*Shimau* (終う)” (‘to finish’ and ‘to conclude’). 3.“MOTSA” (literally meaning ‘exit’ and idiomatically implying ‘the exit of a period’ or ‘the end of a period’. Thus, “MOTSA SHAVUA” means ‘weekend’) and “*Matsu* (末)” (a suffix, usually used to designate ‘the end’ of a period. Thus, “*Shuu-matsu* (週末)” means ‘weekend’). 4.“KALA” (literally meaning ‘to cease’, ‘to end’, ‘to finish’ and ‘to destroy’. It is often used to designate the end of a period, and particularly the end of a year) and “*Kure* (暮れ)” (‘the end of the year’). 5.“KALA ASE” (literally meaning ‘to end’. It is sometimes used with the implication of ‘to destroy’) and “*Karasu* (枯らす)” (‘to kill’ and ‘to destroy’).

Fifthly, there is another group of Hebrew words that imply ‘trouble’, ‘distress’, ‘sorrow’ and ‘grief’. Although the synonyms do not have a perfect matches, they are nevertheless very well represented in the Japanese language. For example: 1.“TSARA” (‘anguish’, ‘trouble’ and ‘distress’) and “*Tsurai* (辛い)” (‘heartbreaking’, ‘cruel’ and ‘painful’). 2.“TSUKA” (‘trouble’, ‘anguish’ and ‘distress’) and “*Tsuuku* (痛苦、苦痛)” (‘anguish’, ‘agony’ and ‘pain’). 3.“METSAR” (‘trouble’, ‘suffering’ and ‘difficulty’) and “*Motsure* (もつれ)” (‘trouble’, ‘complication’ and ‘difficulty’).

Lastly, the following examples show some inflected forms of Hebrew words that are still found in the Japanese language: 1. “KOKARA” (an Aramaic word meaning ‘a trap’) and “*Kakaru* (掛かる)” (‘to fall into a trap’). 2. “HIKAKER” (an inflected form of “KOKARA”, meaning ‘to become entrapped’) and “*Hikkakeru* (引っ掛ける)” (‘to entrap’).

To conclude his findings of the amazing similarities between the two languages Eidelberg draws readers’ attention to what seems to be a strange historical coincidence. In 586BCE, after the destruction of the temple of Jerusalem the Hebrews were exiled to Babylonia from the kingdom of Judah. ‘In 444 B.C.E., when the descendants of the Hebrews who had been exiled to Babylonia returned to Jerusalem and decided to revive the Hebrew law in the country, they spoke about it to Ezra. “And Ezra the priest brought the law before the congregation…upon the first day of the seventh month the Hebrew New Year…And they found written in the law…that the children of Israel should dwell in booths in the feast of the seventh month the feast of Tabernacles.” (Nehemiah8:2,;14). A similar event took place in Japan in 645C.E. when the leaders of the Taikuwa reform (大化改新) decided to begin a new era in the country, they declared it on the first day of the seventh month - the Hebrew New Year - and on the fourteenth day of the seventh month - coinciding with the date on which the feast of Tabernacles should be celebrated - they brought offerings to Shinto gods (according to the *Nihon-Shoki*, 日本書紀); very similar to what the Hebrews in Jerusalem had done more than one thousand years before them!

Should the close similarity between the two historical events be attributed to coincidence, or were the Shinto priests of the Taikuwa era just following an ancient Hebrew tradition of declaring the beginning of a new era on the day of the seventh month?’ (quoted from ps.110-111, in “*The Biblical Hebrew Origin Of The Japanese People*”. Chinese characters added).

It is one of Joseph Eidelberg’s claims in his book that ‘a systematic comparison of the ancient history of the Japanese, as presented in the *Nihon-Shoki* (日本書紀) with the ancient history of the Hebrews, as described in the Bible, leads to the conclusion that some of the narratives in the two books present different versions of the same events.’ Accordingly, it would be worth tracing the historical background of the ‘Taikuwa reform, 大化改新’ and quoting an interesting comparison of its new laws with the biblical laws from the Eidelberg’s book.

Buddhism was introduced into Japan in 552CE, in the era of Emperor Kimmei (欽明天皇), at which point the acceptance or rejection of the new religion developed into a political issue. While one of the then two influential and powerful families, Soga family supported Buddhism on the grounds that all the countries on the continent had already adopted it, the other family, Mononobe family opposed them and claimed with the priestly Nakatomi family, that the acceptance of foreign religions would incur the anger of the local Shinto gods. The political and religious struggle between the two clans was finally driven to a full-scale civil war in 587CE. After the victory of the Soga clan the family became the most powerful family of Japan, and Buddhism began to constantly attract new adherents. While Buddhism became the centre of cultural and religious life in Japan, Shinto was gradually obliterated, and almost destroyed because of the Soga family's plot to usurp the throne and the supreme symbol of Shinto authority represented by the imperial family. The scheme failed by a revolution in 645CE, when a group of zealots, led by Chief Shinto Priest Nakatomi-no-Kamako (中臣鎌子) overthrew the then government and the Soga clan's ambitions finished. In this uprising, the head of the Soga family set fire to his own residence and burnt with it all the ancient books of Japan.

After this uprising, Chief Shinto Priest Nakatomi-no-Kamako (別名、藤原鎌足) was appointed to be Minister of the Interior and the new government declared the beginning of the Taikuwa Era, when a series of political, social and religious reforms was advocated. The main purpose of this reform was to restore Shinto as the national religion of Japan. Thus, if the new laws introduced to Japan in that era are found to be very close to ancient Hebrew laws and traditions, Eidelberg's conclusion that what is written in the *Nihon-Shoki* are different versions of the same events that are described in the Bible might be vindicated. The comparison between the two is quite interesting.

'The Taikuwa Era began on the first day of the seventh month. The first day of the seventh month is the Hebrew New Year, called "a holy convocation" in the Bible (Lev.23:24).' As Leviticus 23:34-36 describes as quoted in the beginning of this letter, the *Nihon-Shoki* records: 'On the fourteenth day of the seventh month, the leaders of the Taikuwa Government sent envoys to bring offerings to Shinto gods.' As the Scripture regulates not only six days of work and a Sabbath rest on the seventh day, but also a Sabbath rest for the land as described in Lev.25:3-4, the *Nihon-Shoki* records: 'The agriculture land of the country was to be redistributed to the people once every six years. As Leviticus 25:23 forbids the sale of the land forever, the *Nihon-Shoki* records: 'A decree was issued saying that "From this time forward the sale of land is not allowed.'" As Numbers 26:54 describes a proportional distribution of the land, the *Nihon-Shoki* records: 'Land was to be distributed to the people according to the size of their families. As Leviticus 21:5 forbids any cuttings in their flesh, especially for priests at the time of mourning over their dead relatives, the *Nihon-Shoki* records: 'People should not cut their hair and stab themselves when mourning over their dead relatives.'" As Deuteronomy 17:6 claims the necessity of two or three witnesses in cases of adultery, the *Nihon-Shoki* records: 'Husband should not accuse their wives of adultery if they cannot prove their case with "...let us say, three credible witnesses.'" The last example: 'An edict was promulgated saying that "For each ward in the capital let there be appointed one alderman, and for four wards one chief alderman, who shall be charged with the superintendence of the population and the examination of criminal matters" is significant because this was promulgated far before Japan had the first capital, Nara, which was eventually built in 710CE, as if the law were adopted from the biblical law in Deu.16:18.

Eidelberg concludes: 'Since it is practically impossible to attribute the close similarity between the Hebrew and Japanese laws to coincidence, it is reasonable to assume that Shinto leaders of that epoch were in possession of the ancient Hebrew writings- which were always written in Hebrew. Was the Taikuwa reform an attempt to reinstate the ancient Hebrew "Way of God" in Japan?' (quoted from ps.24-25).