



### 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

## 【LUNAR AND SOLAR ECLIPSES IN A NEW SABBATICAL CYCLE】

*The Mighty One, God, the LORD, speaks and summons the earth from the rising of the sun to the place where it sets. From Zion, perfect in beauty, God shines forth. Our God comes and will not be silent; a fire devours before him, and around him a tempest rages. He summons the heavens above, and the earth, that he may judge his people: "gather to me my consecrated ones, who made a covenant with me by sacrifice." And the heavens proclaim his righteousness, for God himself is judge.*

*"Hear O my people, and I will speak, O Israel, and I will testify against you: I am God, your God. I do not rebuke you for your sacrifices or your burnt offerings, which are ever before me. I have no need of a bull from your stall or of goats from your pens, for every animal of the forest is mine, and the cattle on a thousand hills. I know every bird in the mountains, and the creatures of the field are mine. If I were hungry I would not tell you, for the world is mine, and all that is in it. Do I eat the flesh of bulls or drink the blood of goats? Sacrifice thank-offerings to God, fulfil your vows to the Most High, and call upon me in the day of trouble; I will deliver you, and you will honour me.*

*But to the wicked, God says: "What right have you to recite my laws or take my covenant on your lips? You hate my instruction and cast my words behind you. When you see a thief, you join with him; you throw in your lot with adulterers. You use your mouth for evil and harness your tongue to deceit. You speak continually against your brother and slander your own mother's son. These things you have done*

***and I kept silent; you thought I was altogether like you. But I will rebuke you and accuse you to your face. “Consider this, you who forget God, or I will tear you to pieces, with none to rescue: He who sacrifices thank-offerings honours me, and he prepares the way so that I may show him the salvation of God.”*** **PSALM 50.**

This psalm 50 that impressively opens with threefold God’s names; ‘el, elohim, Yahweh’ representing God as the ‘Almighty One, God in the fullness of His Deity, and God as the eternal and gracious One who has made a covenant with His people, Israel’, uniquely includes seven names and titles of God altogether: ‘**The Mighty One**’, ‘**God**’, ‘**the LORD**’, ‘**judge**’, ‘**The Most High**’, ‘**the I AM**’.

As Moses called upon ‘heaven and earth’ to serve as third party witnesses to the covenant when he renewed the Sinai covenant between the Lord and His people, Israel on the plains of Moab shortly before their entry to the promised land, Canaan, so here, the Lord summons ‘**the earth from the rising of the sun to the place where it sets...the heavens above, and the earth**’ to testify the truth of God’s accusation against Israel and the rightness of His judgement. The summons emanates from Zion, in which His word is first heard, His glorious light is manifested, and then God Himself came from His enthronement in terms of lightening and tempest. He will no longer let His people’s sins go un-rebuked and they are to be called to account for their behaviour in accordance with His covenant.

God’s message to His people in vs.7 to 15, is admonition. He does not accuse them of their negligence in the ritual of sacrifices at all but of their wrong thought that sacrifices were of first importance to Him as pagans thought. He pointed out their wrong motives and declared the absurdity of their worship motivated by such a false view. God is the God who does not depend on their offered dead beasts because all man’s possessions and all nature belong to Him. God desires Israel to acknowledge her utter dependence on Him alone and to respond to Him by giving thank-offerings and also by obedience.

On the other hand, God denounces those who speak of His law but do not keep them. Those who are associated with thieves, and who condone immorality, and who tolerate in themselves an uncontrolled and deceitful tongue, and who betray and slander their brothers might be all given a chance to repent and though those wicked might construe God’s silence as His indifference or even His approval, their every deed will be without doubt judged by God. Their optimistic and impudent assumption that God must be lawless and faithless like themselves is expressed in the following way in the Scripture: ‘**These things you have done and I kept silent; you thought I was altogether like you**’ (Line added). In alternative expression, what they thought is explained as that they thought the ‘**I AM**’ was, i.e., they thought that they were ‘Yahweh Himself’. This expression is noteworthy because it is none other than the declaration that those who repudiate God’s law and who are disobedient to Him are those who exalt themselves as God. All those who are grumblers and fault-finders that follow their own evil desires and boast about themselves and flatter others for their own advantage will be completely destroyed as Jude taught: ‘**See the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him**’ (Jude 15). Thus, the poem concludes with a terrible warning to such godless people in contrast to those obedient and faithful to God, to whom salvation is surely offered.

This psalm 50 has links with the preceding psalms 46-49, and this liturgy is also said to be related to the ‘Feast of Tabernacles (Sukkot)’, the last greatest feast of the Lord. Psalm 47 is employed in the synagogue liturgy for “Rosh Hashanah (the New Year festival)” Accordingly, Psalm 50 is possibly connected to the preceding two feasts, Rosh Hashanah and Yom Kippur, starting on the first day of “Tishri”, as well.

The ten days starting with “Rosh Hashanah” and ending with “Yom Kippur” are commonly known as the “Days of Awe (Yamim Noraim)” or the “Days of Repentance”. This is a time of

considering the sins of the previous year and of repentance before “Yom Kippur”. Among Jews, there is a concept concerning the Days of Awe that God has “books” in which He writes their names, marking who will live, who will die, who will have a good life, and who will have a bad life, for the next year. These books are written in on Rosh Hashanah, but their actions during the Days of Awe can alter God's decree. The actions that change the decree are “teshuvah (repentance)”, “tefillah (prayer)”, and “zedakah (good deeds, charity)”. Then, these “books” are sealed on Yom Kippur. During this period, there is a common custom to seek reconciliation with people that you may have wronged during the course of the year. The Talmud maintains that Yom Kippur atones only for sins between man and God. To be atoned for sins against others, you must first seek reconciliation with them. The wrongs that you committed against them need to be sought to be righted. Yom Kippur, which is to be observed on the 10th of Tishri, this year began at sunset on 8th October and ended at nightfall on 9th October. Yom Kippur is considered the holiest and most solemn day of the year, and it is a Sabbath day. Therefore most Jews refrain from working and attend synagogue services. It is also traditionally a day of fasting.

On the first day of “Tishri”, the first day of the civil New Year, the Jews observe Rosh Hashanah and the ‘Feast of Trumpets’, and this day is said to be prophetically important for not only the Jews but also Gentile nations because the day is thought as the anniversary of the creation of Adam, the father of the all human-being and on the day God is believed to begin the judgment of the entire world. Rosh Hashanah is known as by three other names; “the Day of Judgment”, “Yom Teruah (the Day of the Sounding of the Shofar [ram’s horn])”, and “the Day of Remembrance”. According to Jewish tradition, blowing shofar on the day reminds the Jews of two things: (1) to offer their lives to God, expecting His mercy so that He will leave His seat of judgment and go to His seat of mercy and forgiveness exactly as the account of the offering of Isaac occurred on the day, and (2) to have faith in the future coming of their Messiah and the re-gathering of Israel back to their homeland as Isaiah prophesied: ***‘In that day the LORD will thresh from the flowing Euphrates to the Wadi of Egypt, and you, O Israelites, will be gathered up one by one. And in that day a great trumpet will sound. Those who were perishing in Assyria and those who were exiled in Egypt will come and worship the LORD on the holy mountain in Jerusalem’ (Isaiah 27:12-13).***

As fully known, the Feasts of Israel set by God Himself and described in Leviticus 23 comprehensively, are not only commemorative in a historical context but also very much prophetic. Among seven great feasts, the first three commencing in the first month “Nisan” point to the Messiah’s First Coming and all was fulfilled. The fourth commencing in third month ‘Shivan’ was also fulfilled by the birth of church. The last three feasts in the seventh month “Tishri” point to the Messiah’s Second Coming, which many biblical scholars and teachers have so far been expecting to be fulfilled soon by drawing end-time prophetic charts.

This year, a Sabbatical Year in the Jewish calendar is believed to have started on 29th September. In other words, a new Sabbatical cycle that will run for seven years and conclude with another Sabbatical Year in 2014/2015 has commenced. Accordingly, there are quite a few that believe that the last seven years, i.e., the 70th week of Daniel (Daniel 9:27) has started this year. Among their arguments, a discovery of a series of solar and lunar eclipses connected to the feasts of Israel in 2014 and 2015 is fascinating and worth to note. Pastor Mark Blitz searched the internet to see if he could find any solar or lunar eclipses over the next few years which might be significant, and consequently he found amazing results on a US Government web site. As shown below, he has found four lunar eclipses and two solar eclipses that all appear on Jewish holidays in the Sabbatical Year of 2014/2015.

The Lord Jesus Christ taught His disciples how His Second Coming will be heralded with signs in the heaven shortly after the end time of abomination, desolation and tribulation: ***‘Immediately after the distress of those days “the sun will be darkened, and the moon will not***

***give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.” At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other’ (Matthew 24:29-31, Line added).***

Accordingly, to keep watching the signs in the heaven is very biblical and helps us understand whereabouts we are now in God’s redemptive plans. The following excerpt about Pastor Mark Blitz ‘s discovery is quoted from a “*Prophecy in the News*” magazine in May ’08.

The four lunar eclipses will occur on: **Passover, April 15, 2014**  
**The Feast of Tabernacles, October 8, 2014**  
**Passover, April 4, 2015**  
**The Feast of Tabernacles, September 28, 2015**

This is most unusual. It is a rare occurrence for four lunar cycles to happen on successive Passover and the Feast of Tabernacles (Sukkot) observances. It will not happen again for hundreds of years. However, Mark found that a series of four lunar eclipses on these particular holy days did occur in the twentieth century -- not once, but twice! The first set occurred in 1949-1950, the year after Israel became a state! The second set happened in 1967-1968, the year Israel liberated Jerusalem! Such a phenomenon is nigh unto impossible, unless it was set up by Divine design...Mark is convinced that God was telling the beleaguered Jews that He was fully aware of their circumstances! In that case, we wonder what is God telling the Jews in the 1949 and 1967 lunar eclipses? And, as we look at the next seven years, we wonder, “What is God telling Israel through the upcoming lunar eclipses?” Is it possible that these are fulfilling biblical prophecies?

In addition to the four lunar eclipses in 2014-15, Mark also found two solar eclipses.

They will occur on: **Adar 29/Nisan 1, March 20, 2015**  
**The Feast of Trumpets, September 13, 2015**

These two dates are quite significant because they are special days in the Jewish calendar. For example, it was on Nisan 1, the first anniversary of the Exodus, that Moses raised up the tabernacle for the first time and the glory of God descended. Two weeks later, the Chosen People observed their first Pentecost since the Exodus. Nisan 1 marks the beginning of the religious festival cycle. Six months later, on Tishri 1, the Jews observe Rosh Hashanah, the Feast of Trumpets. This day is highly prophetic, because it is said to be the anniversary of the Creation of Adam. It is Adam’s birthday. And, even though it is a Jewish observance, it is prophetically significant as a day for Gentile nations.

It is the day when God will sit down upon His throne of Judgment and take the books in his hand. That is when He will begin the judgment of the world. So, a solar eclipse on Rosh Hashanah could precede the Second Coming of Christ in power and great glory, and fulfill the biblical description...

Now, let’s look at the places in the Bible that speak of the sun being darkened and the moon not giving her light...(Isa. 13:9-11, 24:23, Joel 2:10,11, 2:30,31, 3:14,15). Isaiah and Joel are the only Old Testament prophets that mentioned solar and lunar apparitions in the day of the LORD. In each case, however, it is apparent that they are referring to events that precede the messianic kingdom. Joel adds earthquakes, blood, fire and pillars of smoke. I think he is describing the battles that attend the Tribulation Period, especially the final Battle of Armageddon.

In the New Testament...( Matt. 24:29,30, Mark 13:24, Luke 21:25-27, Acts 2:20,21, Rev. 6:12,13, 8:12)...The idea that a third of the sun is smitten may be a reference to a partial eclipse, similar to the one that will occur on Rosh Hashanah in the Jewish year 5775 -- September 13, 2015.

Resources on this information: <http://prophecyinthenews.com>, [www.elshaddaiministries.us](http://www.elshaddaiministries.us)