



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 Testament) 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!

www.huldahministry.com
information@huldahministry.com



HULDAH MINISTRY

LETTER TO THE BROTHERS AND SISTERS IN CHRIST

【 THE WAY OF GOD'S KINGDOM 】

As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem. And he sent messengers on ahead, who went into a Samaritan village to get things ready for him; but the people there did not welcome him, because he was heading for Jerusalem. When the disciples James and John saw this, they asked, "Lord, do you want us to call fire down from heaven to destroy them?" but Jesus turned and rebuked them, and they went to another village.

LUKE 9:51-56.

While he was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priest and the elders of the people. Now the betrayer had arranged a signal with them: "The one I kiss is the man; arrest him." Going at once to Jesus, Judas said, "Greetings, Rabbi!" and kissed him. Jesus replied, "Friend, do what you came for." Then the men stepped forward, seized Jesus and arrested him. With that, one of Jesus' companions reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear.

"Put your sword back in its place," Jesus said to him, "for all who draw the sword will die by the sword. Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels? But how then would the Scriptures be fulfilled that say it must happen in this way?"

At that time Jesus said to the crowd, "am I leading a rebellion, that you have come out with swords and clubs to capture me? Every day I sat in the temple courts teaching, and you did not arrest me. But this has all taken place that the writings of the prophets might be fulfilled." Then all the disciples deserted him and fled.

MATTHEW 26:47-56.

Many believe that there are such things as Christian countries, whose economic, political, social and international policies somehow reflect the teachings of Christ. Such countries have adopted Christianity as their official and state (or majority) religion, or their chief political leader declares his support of Christian teachings. But neither of these things has anything to do with Christ's teachings of the kingdom of God. God's kingdom bears no geographical or political boundary; His reign extends to all believers in Christ beyond any particular country or ethnic group, and so, the Bible does not hold any concept about a Christian country. The fact is that the true followers of Christ are a very minority even in those so-called Christian countries. Many also believe that Christianity is a Western religion because Europe and U.S. are main areas where it has been believed and taught for many centuries. But Christ is a Jew and taught in the context of Hebrew thoughts. We should carefully examine what Christ actually taught in the first century, rather than adopting what some nominal Christians and institutional Christianity have taught in later centuries.

The kingdom of God is at the heart of Christ's teaching, in which the Greek term "*basileia*" used for 'kingdom', equivalent to the Hebrew term "*malukuth*", refers to the authority, sovereignty and rank that a king possesses. Apparently the kingdom taught by Christ does not refer to a geographical area but to the reign and authority of God. The proclamation of Christ: '***the kingdom of God is at hand***' has brought forth God's dynamic and powerful reign on earth and He not only talked about it but lived it by demonstrating love, compassion and authority for those in need, the poor, the sick, the deprived and the weak put under the bondage of devil's power. He proclaimed deliverance from all satanic powers and thus, God's kingdom broke into the world. Those who realised their own incapability of achieving the perfection that God demanded by their own resources and strength repented and entered the kingdom. This means that all man-made religion which tries to achieve something for God in order to gain self-satisfaction and complacency completely loses its worth before the Lord. Christ taught the religious leaders in His time not to pursue outward religiosity by rituals, prayers and fasting, but to search their innermost motives and to change their hearts into total submission to God. Until we realize our own spiritual poverty and bankruptcy, and fully open our whole-beings for Him to change us, the kingdom of God won't force His way into our lives. God's reign begins in our hearts quietly only when we willingly submit our hearts—thoughts, emotions and decisions—and body to Him.

There were many Jews who wanted Jesus to be a political Messiah, to cause political revolution and overthrow Roman rule. However, Christ refused to let them turn Him into a political king restricted to a particular group of people and geographical area. God's kingdom is universal and eternal, having two phases; the present and future reality. Although Jesus did not lay down any political programme to try to change the social situation, His mission on earth has actually brought a far more radical revolution to the world than by a limited worldly political or economic programme. Christ's revolution would be characterised by the loving attention to the needy individual, the renouncement of racism, the denouncement of the oppressor and the proud, the rejection of violence, and God's future judgment. Violence was a common means for the achievement of political goals to crush all forms of opposition in His time. However, violence does not lead to change in man's heart even if political and economical aims can be won through it. Christ demonstrated the difference of the nature of His kingdom by peacefully preaching God's Word and capturing people's hearts through love, instead of the path of violence because the kingdom of God is not geographical but spiritual.

Among Jesus' disciples were some very radical and enthusiastic individuals such as Simon the Zealot, Judas who founded the Zealots and who once led Jewish revolt against Rome with guerrillas in 6CE, and also, sons of Zebedee called '***Sons of Thunder***', James and John. One day when Jesus and His disciples were travelling through Samaria towards Jerusalem where they were to observe the feast of Tabernacles, the people of a Samaritan village refused overnight shelter for them as quoted at the beginning. Both James and John felt upset against their hostility and wanted to use radical means to destroy them. In another time when Jesus was arrested Peter radically reacted against the hostile crowd and cut off the ear of one of the high priest's servants, Marchus. This was a natural and instinctive reaction of a man who felt the urgent need to defend his master. However, instantly healing the injured man and rectifying Peter's misled action that was contradictory to His teaching, Jesus taught the futility of violence. Violence only opens a way to more violence and sows seeds of repeated hatred and vengeance from generation to generation. The path of violence has nothing to do with the kingdom of God. What Christ pointed out here was even though God had authority and power to deliver Him out of arrest and also Christ Himself could call on the Father for help, the way of His kingdom was the way of peace and to capture people's hearts

but never political or geographical gain, and thus, He allowed Himself to fall into the hands of violent men. The following article entitled “*Would Paul Answer the Call to Christian Patriotism?*” by Dinsmore Mark would be helpful in acquiring a balanced biblical view of pacifism.

A number of respected Christian columnists and pastors across our nation are rightly sounding an alarm at the thickening shroud of global governance descending upon our nation. With the presidentially promised "change" now being delivered, the spectre of a militarized one-world spirituality is darkening the horizon of earth under the guise of "hope" and "peace." I understand—and share—the righteous anger over the sorry state of the church and its lackadaisical response to the evils of our time. Serious students of God's Word, however, have been long alerted to these signs: "This know also, that in the last days perilous times shall come..." (1 Tim 4:1; see also 2 Tim 4:3-4). Though we take some comfort that our Lord could return at any time for His Bride, it appears that even those whose blessed hope is in a pre-tribulation rapture should take heed and prepare for precipitous times ahead (1 Pt 4:12-16).

In light of increasing daily distress over our nation's economic unraveling and corporate "bailout," a number of states are introducing legislation to declare their sovereignty and withdraw from this mess, and some patriots have even called for a 2009 Continental Congress to "establish practicable strategies the People can take, en masse, to peacefully reclaim Liberty and restore Constitutional Order." Indeed, that these are "perilous times" only confirms the prophetic import of increasing global "birth pangs."

Many well-written books and DVDs document how our nation, and evangelicalism, came to this point, but this lament is not my chief concern, nor is it in suggesting a roadmap for political action. Rather, it is to articulate and apply a biblical response to the foreboding future tyranny that is prophesied (and proceeding) to unite the world in a Babel-like rebellion under Antichrist. Surprisingly, the cause and cure of our nation's decline is a controversial subject even among conservative Christians. As one columnist whom I respect recently wrote, "A real Christian patriot would never allow his country to be taken over by a gaggle of elitist goons bent on stealing his liberties...." "Christian patriot." These two words are inextricably linked in the minds of most Americans who grew up with any kind of serious education regarding the nature of our Constitutional Republic and the faith of our Founding Fathers. The ideals of a "Christian Patriot" are indeed wonderful—to live in a nation that exalts our Creator and whose government is firmly rooted in God's Word. But is this our earthly hope and promise, prior to Christ's return? And, is this the mission to which the church is called—to establish "one nation, under God, indivisible...?" Is this the example of our *spiritual* forefathers? Consider Daniel. Consider Joseph. These courageous men (both types of Christ, among many), were subjected to all manner of trials and temptation, and yet they did not resist the enemy with force. Still, God spared them. They both rose to prominence in pagan cultures that literally worshiped demon-gods—Satan himself—in various manifestations, but did either Daniel or Joseph attempt to overthrow these empires by political persuasion? Did they stir up the faithful to stage a protest or ignite a revolution? "That's the Old Testament!" some might protest. Then what of Paul? What of Peter? Did these equally courageous New Testament saints resist their captors with force? Did these powerful apostles of Christ start a political party to declare their independence from the pagan world in which they preached? To a man, no. All of Christ's disciples except John were martyred—and not for their "inalienable rights" to live in a country that worshiped God nor for their right to "keep and bear arms."

We have enjoyed (and oft taken for granted) the liberties afforded us at the expense of those who bled and died for our gain. This is a testament to their courage, faith, and God's grace—but does this mean that the American Revolution is a *biblical* example and pattern of behavior for us to follow? To my own initial confusion and dismay (as it contradicts years of conservative Christian-heritage instruction) there is not a single example in Scripture of "armed revolution" of any kind as a pattern for the church. Remember, it is the Lord who raises up kings (both just and unjust) and allows them to dictate the rules of the land in order to bring about His will for His people (Ps 75:7; Dan 2:21; Prov 21:1); and, as we have seen in the example of Israel, "judgment must begin at the house of God" (1 Pt 4:17). Grievously, America is ripe for judgment...and so is the church. Though it is difficult for us to "count it all joy" (James 1:2-4), the persecution and trials that are coming upon us are for the purification of God's remnant. As such, a true soldier of Christ seeks to "understand the times" (1 Chr 12:32) and prepare his household, his church, and

his community—not for a revolution of might but one of heart and mind.

In fact, Jesus said, "My kingdom is not of this world... [else] would my servants fight" (Jn 18:36). Do not misunderstand—I am not a pacifist by strict definition. I support the Second Amendment; I'm teaching all three of my sons how to be responsible marksmen, whether for food provision or self- and family defense. But here's the difference: the right to "keep and bear arms" was not granted to us by God. If (when) our government knocks on my door and demands my weapons under threat of violence or imprisonment, would it be a biblical response to resist or "open fire!?" Thousands of neo-Patriots cheered, as did I, when former NRA president and "Moses" actor Charlton Heston declared that the only way he would surrender his weapons is when the enemy (our own government) "pried them from [his] cold, dead, hands." But through study, prayer, and reflection, I've come to the conviction that it would be foolish to give my life for this "right" given to me by man. Though reluctantly and in the flesh, I pray that I will "render to Caesar the things that are Caesar's, and to God the things that are God's" (Mk 12:17; Rom 13:1-7). If necessary, I'll defend my family with my life *without* a rifle, but we must trust in God's ability to deliver us from that "temptation," or trial, when it comes (Ps 22:4; James 1:2-4).

My fear today is that if Christians answer a "call to arms" to fight whatever totalitarian regime is being plotted (in preparation for Antichrist), then godly men will be imprisoned or die, leaving women and children behind to be ravaged both physically and spiritually. Going down in a "blaze of glory" like the Revolutionary "heroes" sounds good to our own flesh, but if we are dead men, how can we minister the gospel under whatever pagan ruler or communist culture rises to replace our Constitutional Republic? We are in a spiritual battle, but we must choose on which hill we are willing to die. Dying for Nationalistic Pride or even for our "Rights" is not the same as dying for the cause of Christ. Far better for godly men to survive in a pagan nation and submit to rule of law (which God ordains) and to subsist by His Word—unless (or until) we are asked to bow down and worship a false god. Such an affront would still not be cause to take up arms. In the life-and-death trial of the fiery furnace, Hananiah, Mishael, and Azariah did not go into the flames as "National Patriots," willing to die for their "Bill of Rights," nor did they offer any physical resistance to their captors. Like Christ's, theirs was a peaceful obedience and demonstration of submission to God, who alone is able to save (Dan 3:17-18; James 4:12; Heb 7:25).

Does this mean, as some brethren suggest, that I am weak, unfaithful, or lazy? Does it mean that I am consigned to our nation's "fate"? No! On the contrary, I am reminded that "we wrestle not against flesh and blood," which causes me to re-focus God's precious resources of time and energy on eternal things—not on fulfilling the "American Dream" for myself and my posterity, nor on establishing God's "kingdom now." Rather, we must earnestly set about "redeeming the time" (Eph 5:16) with renewed fervor to preach the gospel and make disciples—not for an earthly hope of heaven *here*, but with an eye on his kingdom to *come* (Christ's *eternal* kingdom). Scripture is clear that this present terrestrial globe "shall melt with fervent heat...and the works that are therein shall be burned up" (2 Pt 3:10). That includes every church building, every mansion, every monument, every false god, and every political power structure built or imagined by mankind—whether Democrat or Republican, Communist or "Christian." Scripture tells us that "peace on earth, goodwill to men" (Lk 2:14) cannot come until Christ rules and reigns on earth. As Christians, we should protect and defend human life wherever we are. We should never deny Christ in order to save our lives, but to throw ourselves in front of an advancing tank that threatens our "Constitutional" liberties would only crush and silence our voice for God, and would do nothing for the cause of Christ. Even John Adams acknowledged that it is fruitless to force "biblical government" upon an "immoral people," hell-bent on conspiracy against their Creator. In spite of the courageous speeches and admirable acts of our Revolutionary heroes like Paul Revere, was theirs a biblical response? Or, is the *Apostle* Paul our model of Christ, when he said, "Therefore I endure [suffer] all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim 2:10). These are difficult issues that one must prayerfully work through. May our Lord continue to sharpen us all for His glory and His purpose, "having done all, to stand" (Eph 6:13) and, as He commanded, "Occupy till I come" (Lk 19:13)—doing so not in a passive state but in a state of action for the gospel and cause of Christ. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev 22:20).