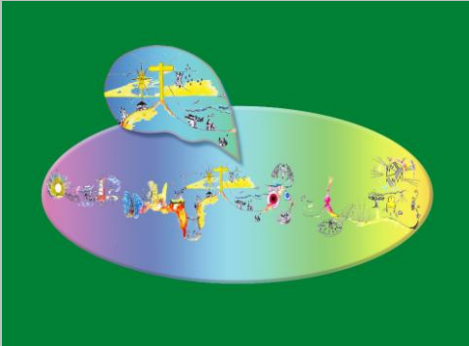


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## Eternal Fellowship News Bulletin

We believe in one GOD, in three persons; FATHER, SON and HOLY SPIRIT. We regard the Bible (both Hebrew Bible and New 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!

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HULDAH MINISTRY

# LETTER TO THE BROTHERS AND SISTERS IN CHRIST

## 【PSALM 37: There Is A Future For The Man Of Peace】

*Do not fret because of evil men or be envious of those who do wrong; for like the grass they will soon wither, like green plants they will soon die away. Trust in the LORD and do good; dwell in the land and enjoy safe pasture. Delight yourself in the LORD and he will give you the desires of your heart. Commit your way to the LORD; trust in him and he will do this: He will make your righteousness shine like the dawn, the justice of your cause like the noonday sun. Be still before the LORD and wait patiently for him; do not fret when men succeed in their ways, when they carry out their wicked schemes. Refrain from anger and turn from wrath; do not fret—it leads only to evil. For evil men will be cut off, but those who hope in the LORD will inherit the land. A little while, and the wicked will be no more; though you look for them, they will not be found. But the meek will inherit the land and enjoy great peace.*

*The wicked plot against the righteous and gnash their teeth at them; but the Lord laughs at the wicked, for he knows their day is coming. The wicked draw the sword and bend the bow to bring down the poor and needy, to slay those whose ways are upright. But their swords will pierce their own hearts, and their bows will be broken. Better the little that the righteous have than the wealth of many wicked; for the power of the wicked will be broken, but the LORD upholds the righteous. The days of the blameless are known to the LORD, and their inheritance will endure for ever. In times of disaster they will not wither; in days of famine they will enjoy plenty. But the wicked will perish: the LORD's enemies will be like the beauty of the fields, they will vanish—vanish like smoke.*

*The wicked borrow and do not repay, but the righteous give generously; those the LORD blesses will inherit the land, but those he curses will be cut off. If the LORD delights in a man's way, he makes his steps firm; though he stumble, he will not fall, for the LORD upholds him with his hand. I was young and now I am old, yet I have never seen the righteous forsaken or their children begging bread. They are always generous and lend freely; their children will be blessed. Turn*

*from evil and do good; then you will dwell in the land for ever. For the LORD loves the just and will not forsake his faithful ones. They will be protected for ever, but the offspring of the wicked will be cut off; the righteous will inherit the land and dwell in it for ever. The mouth of the righteous man utters wisdom, and his tongue speaks what is just. The law of his God is in his heart; his feet do not slip.*

*The wicked lie in wait for the righteous, seeking their very lives; but the LORD will not leave them in their power or let them be condemned when brought to trial. Wait for the LORD and keep his way. He will exalt you to inherit the land; when the wicked are cut off, you will see it. I have seen a wicked and ruthless man flourishing like a green tree in its native soil, but he soon passed away and was no more; though I looked for him, he could not be found. Consider the blameless, observe the upright; there is a future for the man of peace. But all sinners will be destroyed; the future of the wicked will be cut off. The salvation of the righteous comes from the LORD; he is their stronghold in time of trouble. The LORD helps them and delivers them; he delivers them from the wicked and saves them, because they take refuge in him.*

#### PSALM 37.

There are many who have been distressed, drained, disheartened, and led astray by various things for various reasons in this world. I have chosen some encouraging Word to explore in this letter. In the book of Psalms there are several acrostic psalms that are written in the form of a poem with twenty-two stanzas, each starting with a letter of the Hebrew alphabet (from “*aleph*” to “*tav*”). Psalm 37 is composed of the ABC scheme — “*aleph*” beginning verse 1, “*beth*” verse 3, “*gimel*” verse 5, and so on, dividing forty verses into twenty-two stanzas, which makes the poem easy to memorise. Having written about the wicked in Psalm 36 and later, again in Psalm 39, David wrote Psalm 37 in his mature years, discussing the age-old problem: Why do the righteous suffer while the wicked appear to prosper? This psalm is neither prayer nor praise, but instruction and exhortation. An acrostic psalm is not easy to break down into manageable sections because its twenty-two verses or stanzas tend to be independent on its own. But this long psalm can be divided into four sections according to the development of the psalmist’s, i.e., David’s thought about the wicked: ‘*The wicked plot*’ in v.12, ‘*The wicked borrow*’ in v.21, and ‘*The wicked lie*’ in v.32.

What is taught here is thoroughly practical, instructed by godly wisdom and it is reflected in the Beatitude in the Sermon of the Mount by Jesus Christ. The contrast between the wicked and the righteous, and the idea of the two assemblies; the wisdom are similar to style of Proverbs. ‘*The fear of the LORD adds length of life, but the years of the wicked are cut short. The prospect of the righteous is joy, but the hopes of the wicked come to nothing. The way of the LORD is a refuge for the righteous, but it is the ruin of those who do evil. The righteous will never be uprooted, but the wicked will not remain in the land. The mouth of the righteous brings forth wisdom, but a perverse tongue will be cut out. The lips of the righteous know what is fitting, but the mouth of the wicked only what is perverse*’ (Proverbs 10:27-32). The entire book of Proverbs deals with the contrast between the righteous and the wicked, seen especially in chapter 10, whose last section has been quoted above. As Proverbs repeatedly teaches how important and essential it is for man to fear the Lord, so Psalm 37 describes those who rightly relate to God as ‘the meek’, ‘the righteous’, ‘the upright’, ‘the blameless’, ‘the generous’, ‘the peaceable’, and ‘the wise’. By contrast, the wicked are those who care nothing for God and therefore have no relationship with Him.

The central theme of this psalm is ‘Who will inherit the land?’ that is, ‘Who will enter and enjoy the blessings of the Lord in the promised land?’ This issue is developed in the first section of the four divisions, and the whole section is framed by statements of contrasting the brief career of the wicked in vs.1-2 with the Lord’s sustaining help of the righteous in vs.39-40. However, in reality the wicked seem to have been prospering and God has not done anything about it. Therefore, David, taking a long view, evaluates the present situation as immediate and transient in terms of the ultimate and eternal. The four sections marked by verses 1, 12, 32 represent David’s four assurances. (1) vs.1-11, God is worth trusting. (2) vs.12-20, God understands your situation. (3) vs.21-31, God blesses His people. (4) vs.32-40, God judges the wicked.

In the first section, there are many imperatives. A provoking fact in this world is that those who do care about God do not seem to get on very well while those who care nothing for God seem to succeed in their ways. Here, David gives only one negative instruction: ‘Do not fret and anger’, but four positive instructions: ‘Trust in the Lord’, ‘Delight in the Lord’, ‘Commit your way to the Lord’,

and ‘Be still before the Lord’. Acknowledging that the wicked are temporary and will eventually perish, staying cool is encouraged despite man’s propensity for intolerance of keeping silent, by counting God’s blessings instead of fretting over negative things and by rolling off your burden to the Lord exactly as the apostle Peter taught: **‘God opposes the proud but gives grace to the humble. Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time. Cast all your anxiety on him because he cares for you’ (1Peter 5:5-7)**. Surely in His due time, the Lord will bring to pass the vindication of His people who have endured through the wickedness of His (not our personal) enemies. The outcome is certain: **‘But the meek will inherit the land.’**

In the second section, the teaching of the first section is reiterated in different words. However, there is a further description about the wicked here. The expression: **‘The wicked plot against the righteous’** means that the wicked is actively hostile to the righteous, which Peter expressed in the following way: **‘They (those ‘living in debauchery, lust, drunkenness, orgies, carousing, and detestable idolatry’ in v.3) think it strange that you do not plunge with them into same flood of dissipation, and they heap abuse on you’ (1Peter 4:4)**. In other words, in this wicked world, the righteous, i.e., those who live with integrity, would have to tolerate wickedness until the Lord’s appointed time. As Peter interpreted the events in Lot’s (Abraham’s nephew) days: **‘if he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly; and if he rescued Lot, a righteous man, who was distressed by the filthy lives of lawless men (for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard) —if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment’ (2Peter 2:6-9)**, so, all the righteous have to do in the present world is to leave the avenging and judgment to the Lord. The Lord who holds the future knows everything about the wicked and their day, i.e., their coming judgment while He also knows **‘the days of the blameless.’** The encouraging Word for the righteous: **‘In times of disaster they will not wither; in days of famine they will enjoy plenty,’** is a promise of the Lord’s constant provision and protection, which may seem ‘little’ in comparison with the wealth of the wicked but which never fails. Christ also demonstrated to us through the miraculous feeding of the thousands with loaves and fish in some occasions (Matt.14:13-21, Lk.9:10-17), He without fail knows how to make a little go a long way. It is the righteous that have unflinching confidence for the future but sadly the godless do not.

In the third section, beginning with the verse in NIV: **‘The wicked borrow and do not repay’** is different from some translations. In the context of this section, there is some implication of the cursing and the blessing, and therefore, the other interpretation: **‘The wicked have to borrow and cannot repay’** is regarded possible. Deuteronomy 28 supports this interpretation, where God promised abundant blessings upon the obedient: **‘The LORD will open the heavens, the storehouse of his bounty, to send rain on your land in season and to bless all the work of your hands. You will lend to many nations but will borrow from none’(v.12)**, whereas he pronounced curses upon the disobedient: **‘The alien who lives among you will rise above you higher and higher, but you will sink lower and lower. He will lend to you, but you will not lend to him. He will be the head, but you will be the tail’ (vs.43-45)**. Those who trust in the Lord and keep His Word are encouraged to look beyond the overwhelming anxieties of the present and look to the bright future secured by the Lord. David’s assurance of God’s provision and protection comes from his observation of life: **‘I was young and now I am old, yet I have never seen the righteous forsaken or their children begging bread.’**

In the final section, David’s blessed summary follows. Referring again to the hostility of the wicked against the righteous and to the righteous’ patient waiting for the Lord and also to the flourishing of the wicked, David sums them up, placing emphasis on the future: **‘there is a future for the man of peace. But all sinners will be destroyed; the future of the wicked will be cut off’ (Lines added)**. It is worth noticing the fact that the Bible grounds its warnings and promises for the future in its record of the past. Therefore, we are sure that despite the present prosperity of the wicked the Lord makes secure the inheritance of the righteous in the promised land. The apostle Paul precisely reflected verse 5 of this psalm in 1Thessalonoans 5:24, **‘The one who calls you is faithful and he will do it,’** in whose context, Paul prayed that believers would be kept blameless at the day of the Lord’s

second coming. As already examined, Peter also reflected this psalm in 1Peter 5, in which he encouraged those who were suffering for the sake of the Lord; *‘And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast.’* He was sure that in God’s appointed time, just as Christ suffered and entered into glory, so all His servants would participate in His future glory after their suffering. Christ also quoted verse 11 in the Sermon on the Mount, and so, this psalm is very much relevant for us today living in the last period of the end times to see its fulfillment.

Recently there have been plenty of evidence that indicate how much nearer we are to the end of all things, i.e., the end of times when Christ returns to the earth. This might be great news for those who have persistently cried out to the Lord for justice day and night. We are seeing more signs that indicate the end times than ever, some of which we can see in global news. New York Times reported in the front page of 14<sup>th</sup> July, ’09 with a stunning headline: “Iraq Suffers as the Euphrates River Dwindles”: ‘The Euphrates is drying up. Strangled by the water policies of Iraq’s neighbors, Turkey and Syria; a two-year drought; and years of misuse by Iraq and its farmers, the river is significantly smaller than it was just a few years ago. Some officials worry that it could soon be half of what it is now. The shrinking of the Euphrates, a river so crucial to the birth of civilization that the Book of Revelation prophesied its drying up as a sign of the end times, has decimated farms along its banks, has left fishermen impoverished and has depleted riverside towns as farmers flee to the cities looking for work.’ It is interesting that the Times connected the stunning situation of the Euphrates to the biblical prophecy in the book of Revelation, which tells that after the seven-year period of tribulation the historic river will dry up and the apocalyptic battle of Armageddon will occur. In April ’08, a report had already been released by the United Nations Environment Protection agency (UNEP) that the Euphrates could dry up by 2025.

The Temple Institute in Jerusalem released the news that she started building the sacrificial altar of the minimum possible size in east of Jericho exactly according to the biblical instructions but unfortunately not in its proper place, i.e., on the Temple Mount, on 30<sup>th</sup> July, Tish B’av, a fast day when Jews mourn the destruction of the Temple some 2,000 years ago. She has already built many of the vessels for the Holy Temple, and also, the tenth “Red Heifer,” which is to be prepared by the Messiah to purify His Temple is said to be ready. There has been no red heifer for the past 2,000 years until the end of the last century. This meant Israel was far from being ready for the coming of her Messiah until a red heifer is available. But now, if she is ready to purify the Temple with red heifer’s ash the appearance of the Messiah will be very close. Apparently the Jews seem to be preparing themselves for their Messiah. From an ominous view point it might be interpreted that the altar, which the antichrist is to defile according to Scriptures will be soon ready.

Christ taught famines and earthquakes in various places as one of the end of age signs. In August this year earthquakes of magnitude 5.0 and greater in the world were centralized in Asia, especially in Indonesia and Japan. In Japan there have been several earthquakes of more than M6 continually occurring since 11<sup>th</sup> August. I happened to know that there is a man, Britton LaRoche who has correctly predicted those latest earthquakes in Japan according to his “eclipse quake theory” that he claims, when the gravitational force of the sun and moon are both pulling together they create larger than normal tidal forces and when these tidal forces work together they provide a larger than normal downward push on a subducted tectonic plate and cause quakes. He predicts the last event of the death blow occurring on 19<sup>th</sup> August with the next lunar perigee, leading to M6 and M7 either quakes between 17<sup>th</sup> and 25<sup>th</sup> August in Japan with a strong possibility of an M8 on 22<sup>nd</sup> August. Nobody knows what the future holds but it is certain that those in the Lord will be protected for ever, whatever happens to the world and the earth as examined in psalm 37.

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Last month two pastors, Christopher Jardiolin and Junie Q. Codien in the Philippines bought Motorcycles and started utilising them in their ministries. They are very thankful for them, which enabled their outreach to mountain tribes and churches. They are working for the Lord, helping one another, along with Mary Jane for peoples’ salvation in Christ. Pray for their joint ministry to the disadvantaged and the poor.