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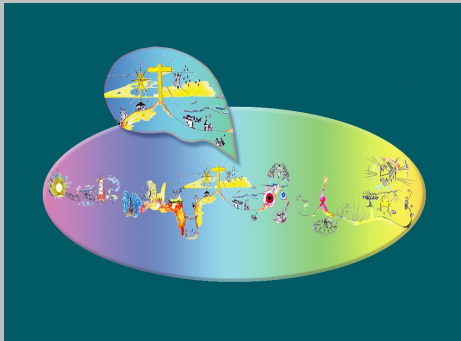
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We believe in one GOD, in three persons; FATHER, SON and HOLY SPIRIT. We regard the Bible (both Hebrew Bible and New Testament) as the only infallible authoritative WORD OF GOD.

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, OR OF MAN】

PSALM 1

Blessed is the man who does not walk in the counsel of the wicked or stand in the seat of mockers. But his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers. Not so the wicked! They are like chaff that the wind blows away. Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. For the LORD watches over the way of the righteous, but the way of the wicked will perish.

PSALM 2

Why do the nations conspire and the peoples plot in vain? The kings of the earth take their stand and the rulers gather together against the LORD and against his anointed One. "Let us break their chains, "they say," and throw off their fetters." The One enthroned in heaven laughs; the Lord scoffs at them. Then he rebukes them in his anger and terrifies them in his wrath, saying, "I have installed my King on Zion, my holy hill." I will proclaim the decree of the LORD: He said to me, "You are my Son; today I will make the nations your inheritance, the ends of the earth your possession. You will rule them with an iron sceptre; you will dash them to pieces like pottery." Therefore, you kings, be wise; be warned, you rulers of the earth. Serve the LORD with fear and rejoice with trembling. Kiss the son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who takes refuge in him.

PSALMS 146 -150

Praise the LORD. Praise the LORD, O my soul. I will praise the LORD all my life...Praise the LORD... Praise the LORD...Praise the LORD...Praise the LORD. Praise God in his sanctuary; praise him...Let everything that has breath praise the LORD. Praise the LORD.

The Book of Psalms begins with the introductory part of psalms 1 and 2, and concludes with the five psalms from 146 to 150. The first two psalms quoted at the beginning announce one of the main themes of the Bible; revealing the final outcomes of two opposite ways: the way of the ungodly and the way of the righteous. The last five psalms are so-called “Halleluiahs” psalms, which are framed with “Halleluiahs” in the Hebrew language, i.e., ‘Praise the LORD’ at the beginning and at the end. Thus, these last five psalms contain ten such “Halleluiahs Chorus” and conclude the whole Book of Psalms with a highly elevated climax.

Jewish commentary “Midrash” over Psalms puts it: “Moses gave the Israelites the five books of the Law; and corresponding with these David gave them the five books of the Psalms.” The structural similarity between the Psalms and the Torah (The first five books of the Hebrew Bible written by Moses; Genesis to Deuteronomy) has long been noted; the Psalms are divided into five books according to the Torah. Psalms 1-41 correspond to Genesis, psalms 42-72, to Exodus, psalms 73-89, to Leviticus, psalms 90-106, to Numbers, and psalms 107-150, to Deuteronomy. Despite many attempts, the explanation for these five classifications of the Psalms is not satisfactorily tackled yet. Likewise, there is a suggestion that the last five psalms also correspond to the same five classifications of the Psalms and thus, with the five books of Moses from Genesis to Deuteronomy. These last psalms describe the final restoration of Israel for the coming of their long-awaited Messiah. Interestingly, such a prophetic progression of Israel from her birth to her redemptive consummation reflected in the Torah is also reflected in the five books of the Psalms and also, in the last five psalms 146 -150, as well as the entire Bible.

Psalm 146 that corresponds with the Genesis period refers to the creation, the covenantal relationship with Jacob, His own people, and redemption of those who trust in the Lord. Psalm 147 that corresponds with the Exodus period refers to the birth of the nation of Israel. Prophetically it seems to refer to the rebirth of Israel and rebuilding of Jerusalem in the twentieth century after her nineteen hundred year exile in order to prepare her for her messiah’s appearance. There is no other nation in history that has returned to their ancient homeland after centuries of exile. Surely, ***‘He has done this for no other nation; they do not know his laws. Praise the LORD’ (Ps.147:2)***. Psalm 148 corresponds with the Leviticus period, and actually this psalm is filled with “praise”, i.e., the meaning of ‘Levi’. Prophetically, this psalm seems to illustrate a time of spiritual revival for Israel when she will reestablish the priesthood and restore temple worship. Psalm 149 corresponds with the Numbers period, and it also represents the time of God’s wrath over His enemy. Prophetically, this psalm seems to illustrate ‘vengeance’, i.e., the judgment of God to be poured out on an un-believing world during a time of tribulation. Psalm 150 corresponds with the Deuteronomy period, and it represents the praises of Messiah’s kingdom. The conclusion of the whole psalms is the scene of God’s glorious dwelling among men in Messiah’s millennial temple in Jerusalem, which will turn out to be a golden age when the kingdom of heaven is materialized on earth. All that is illustrated in Psalms is to be completely fulfilled in the last generation of human history, in which we are living. Past twenty centuries have seen the growth of Gentile Christianity and in the last century, the sudden rebirth of Israel was witnessed as one of the imminent prophetic signs of Messiah’s advent. In fact, a long dilemma of the wandering Jew; without a country, a nation, a king, a temple, a priesthood and a sacrifice has finally ended, and in this century, we are to await and see the finale of God’s amazing salvific work for the entire worlds as well as His own people.

Psalm 1 illustrates a prophetic story of God’s chosen people who should be characterized by righteousness. The righteous are those who honour God, and order every area of their lives according to His will, and at the same time, who faithfully fulfill their obligation that the relationship to this world entails. According to Jewish commentary, “Talmud” the three Hebrew letters of Adam’s name, A,D,M, represent the initials of three men, Adam, David, and Messiah, and it is interpreted in the following way; that what Adam began, David continued and finally Messiah will complete. The Book of Psalms reflects insights given to David and others, in which

Psalm 1 pictures two kinds of persons in this world; the godly who are in Messiah (Christ) and the ungodly who in Adam, as explained by apostle Paul: ***‘For as in Adam all die, so in Christ all will be made alive...And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven’*** (1Co.15:22, :49). When Paul exhorted the body of Christ to live a life worthy of the calling as a prisoner for the Lord, he likened Christ’s follower’s spiritual life to daily “walk”: ***‘You must no longer live as the Gentiles do, in the futility of their thinking’*** (Ep.4:17). Accordingly, the ungodly means those who live as if God does not exist. If man does not live quite as he/she should, it would be categorized as the way of sinners because of “missing the mark”, i.e., “sin”, which inevitably leads to eternal destruction: ***‘There is a way that seems right to a man, but in the end it leads to death’*** (Pr. 14;12). The ungodly are compared to ***‘chaff’***. Because they have no roots they are blown with the wind without fruit. When the Lord comes as a harvester, they will be separated from the grain, i.e., the fruitful godly at the threshing floor, which John the Baptist figuratively depicted as a serious event for the day of judgment at Christ’s second coming: ***‘The axe is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire...he will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and he will clean his threshing-floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire’*** (Matt.3:10-13).

On the other hand, the godly ***‘meditates day and night’*** on God’s law. This Hebrew term of “meditate” pictures a cow chewing her cud, that is, it depicts that “meditation” is to the soul what “digestion” is to the body. As the prophet Jeremiah said to the Lord: ***‘When your words came, I ate them; they were my joy and my hearts delight’*** (Je.15:16), the godly daily find joy in the Word of God. Jeremiah also reflected Psalm 1 when he conveyed the Lord’s message to illustrate the source of the righteous man’s strength: ***‘But blessed is the man who trusts in the LORD, whose confidence is in him. He will be like a tree planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a year of drought and never fails to bear fruit’*** (Jer.17:7-8). Although for Christ’s followers there is no condemnation, i.e., no judgment of sin as Christ taught: ***‘Whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life’*** (Jn.5:24), the unbelievers cannot escape a fearful judgment and raging fire that will consume the enemies of God. They have to stand before a great white throne when each person is judged according to what he/she had done in the end of time. These ungodly people will never be allowed to enter the heavenly kingdom of God, even if they might have been so-called good people of religious groups who lived up to the moral standard of this world. Man’s choice of one of the two ways now on earth also decides his/her destiny.

In this world there is always a movement against God and Christ. The nations continue to rebel as in the days of Christ. Herod and Pontius Pilate met together with the Gentiles as well as the people of Israel in Jerusalem to conspire against Christ and they, united, crucified Christ. But all-knowing God mocks the rebels and laughs because they only did what God’s power and will had decided beforehand should happen. Despite the all-united rebellious world powers, God declares that He has established the Davidic kingdom by installing His king, Messiah in His own royal city of Zion, Jerusalem. In Psalm 2, four different voices speak in turn; the nations, the Father, the Son and the Spirit in this order. The voice of the nations represents a world-wide political unrest that would create a climate for the global conflict. The voice of the Father speaks of His determination to set His king on His holy hill of Zion where Messiah will establish a world-wide kingdom. The voice of the Son, quoting the Father’s word, declares to possess the nations and the uttermost parts of the earth as His inheritance. He will reign over the earth at the end of a series of wars, which will prophetically end with the battle at Armageddon after the battle of Gog and Magog. In the end, the voice of the Holy Spirit warns the rebellious rulers to wisely prepare their mind, heart and will for the Lord. They will have to be properly instructed, to

fearfully serve Him, and faithfully submit to Him so that they will not be destroyed.

Now that we understand one of the chief themes of the Bible and that of Psalms announced in the first and second psalms, we are urged to make our mind to chose either way; a way of the godly or that of the ungodly, or in other words, the way of God or that of man. Before making a wise choice for our destination, it might be very helpful to examine ourselves and to know how to steer our minds to the best direction so that our lives will be filled with peace and significance. There is some practical guidance for knowing the battle for man's mind in the Bible. The following summary is in accord with the teaching of the Bible.

1. The mind is naturally at enmity with God because of sin as Paul taught in Ro.8:7. Before accepting Christ, man is alienated, and his/her mind is against the true knowledge of God and hates the law of God. Even if you may say that you believe in God and Christ, and love Him, if you do not obey Him you live like an atheist. Galatians 5:19-21 lists evil results that will be produced after following your own wrong mind. It warns of involvement in "spiritism", i.e., encouraging the activity of demons and wrong doctrines. It refers to the danger of constant efforts to get the best for yourself, complaints, criticisms, the feeling that others are wrong except yourself and those in your little group, and all sort of things such as envy, murder, indulgence and immorality. Those who practise such things will never inherit the kingdom of God. If you continue to go on your way without repentance, God will give you over to **a 'deprived mind, to do what ought not to be done' (Ro.1;28)**. There were many who followed Christ in His day, but the Lord who saw their hearts, minds, thoughts and motives rejected them. If you make your heart so hardened you can no longer hear the Holy Spirit and your mind will become reprobate.

2. The devil has power to blind your mind to spiritual truth if you continue to pursue your own way. Even if you may know all kinds of disciplines and knowledge, if you do not know what is right in God's sight you are blinded. Because natural man's mind does not accept this fact, we need help by the Spirit to remove the veil from our blinded minds. Biblical knowledge does not help you if you don not wholeheartedly repent your sinful life and do not allow the devil to control you by completely surrendering your mind, heart, thought, will and body to Christ. If you really desire and ask for God's will above all other things in your life, you will be freed.

3. As Paul said: **'Everything that does not come from faith is sin' (Ro.14:23)**, a double-minded man is unstable in all his/her ways. This carries with it the idea of a person who wishes to be secure in this world as well as heavenly abundance and blessing. However, you cannot have both.

4. People do not fall suddenly but there is the inner rehearsal or preparation for it before the outward falls, during which you are indulging yourself in sinful mind and heart as Christ warned of man's inner sin in Matt. 5:28. It is only Christ that can cure our minds and bodies of the carnal things that destroy us. We should be completely liberated into a changed life in Christ.

5. Paul taught: **'Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind' (Ro.12:2)**. He means that you renounce the pride, the jealousy and the lusts of your mind and that you receive Christ into your heart, letting Him control your heart, mind, conscience, will and body. Repenting of your sin, receiving Jesus Christ as your Savior and following Him as a disciple, is the way to have your mind transformed into a renewed mind. To make a daily commitment concerning thoughts in your mind, what you look at, what you read, how to discipline your time, your prayer, your Bible reading, your relationship with others is essential.

It is an opportune time for us all to renew our mind and make decisions as to which way we should follow in the coming year 2010, which is expected to become an increasingly difficult and chaotic year because of the forever increasing pull of the world and of evil.

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This month, a money gift of ¥***** has been sent to Mary Jane in the Philippines to assist her ministry to poor children and mountain tribes, and also to Frederic in Burundi to care for the refugees. US\$**** equivalent for Mary Jane and £**** equivalent for Frederic have been sent.