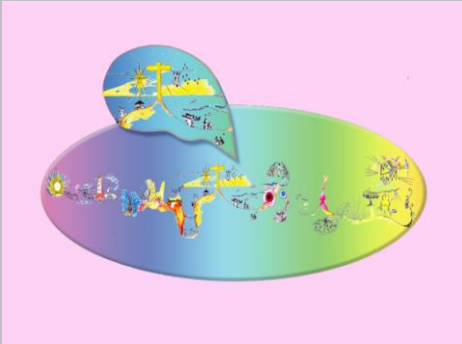


平成22年 4月 月報  
フルダ・ミニストリー

—主に在る  
とこしえの集い—

APRIL 2010

NO 174



## 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](http://www.huldahministry.com)  
[information@huldahministry.com](mailto:information@huldahministry.com)



HULDAH MINISTRY

# LETTER TO THE BROTHERS AND SISTERS IN CHRIST

## 【PASSOVER FEAST, THIS YEAR】

*Give thanks to the LORD, for he is good; his love endures for ever. Let Israel say: "His love endures for ever." Let the house of Aaron say: "His love endures for ever." Let those who fear the LORD say: "His love endures for ever."*

*In my anguish I cried to the LORD, and he answered by setting me free. The LORD is with me; I will not be afraid. What can man do me? The LORD is with me; he is my helper. I will look in triumph on my enemies. It is better to take refuge in the LORD than to trust in man. It is better to take refuge in the LORD than to trust in princes.*

*All the nations surrounded me, but in the name of the LORD I cut them off. They surrounded me on every side, but in the name of the LORD I cut them off. They swarmed around me like bees, but they died out as quickly as burning thorns; in the name of the LORD I cut them off.*

*I was pushed back and about to fail, but the LORD helped me. The LORD is my strength and my song; he has become my salvation. Shouts of joy and victory resound in the tents of the righteous: "The LORD's right hand has done mighty things! The LORD's right hand is lifted high; the LORD's right hand has done mighty things!"*

*I will not die but live, and will proclaim what the LORD has done. The LORD has chastened me severely, but he has not given me over to death.*

*Open for me the gates of righteousness; I will enter and give thanks to the LORD. This is the gate of the LORD through which the righteous may enter. I will give you thanks, for you answered me; you have become my salvation.*

***The stone the builders rejected has become the capstone; the LORD has done this, and it is marvellous in our eyes. This is the day the LOTD has made; let us rejoice and be glad in it.***

***O LORD, save us; O LORD, grant us success. Blessed is he who comes in the name of the LORD. From the house of the LORD we bless you. The LORD is God, and he has made his light shine upon us. With boughs in hand, join in festal procession up to the horns of the altar.***

***You are my God, and I will give thanks; you are my God, and I will exalt you.***

***Give thanks to the LORD, for he is good; his love endures for ever. PSALM 118.***

This psalm is the last of the six Hallel Psalms (Psalms 113-118), which were sung at the feasts of Passover, Pentecost and Tabernacles. The first two Psalms, 113 and 114 were sung before the meal at Jewish homes and the rest of them after the meal. The collection of these Psalms were called the “Egyptian Hallel Psalms” because they consist of poems of the Exodus. It is believed that Jesus Christ also sang in the upper room at His commemorated last Passover with His disciples, when he instituted the “Lord’s Supper”. Psalm 118, a triumphal processional song is believed to have been sung as a conclusion of the Last Supper the night before His death, while Christ was moving down to Gethsemane of the Mount of Olives with His disciples. Among many interpretations, one of the three main ones is to regard the speaker of vv.5-21 as the king, in that a Davidic king leads the nation in a liturgy of thanksgiving for deliverance from enemies. After a liturgical call for praise and adoration of the Lord’s loving attributes, the king offers a song of thanksgiving for deliverance and victory, and his service culminates in sacrifice.

There are many verses in this psalm that make us think of Christ. As the king mentioned ‘***All the nations surrounded me***’, so, Christ was nailed down under the authority of Rome that was a polyglot nation. But Rome’s doom started with the Lord’s crucifixion as the king’s proclamation: ‘***They swarmed around me like bees, but they died out as quickly as burning thorns; in the name of the LORD I cut them off.***’ There is also a reference to our Lord’s resurrection found in the verse: ‘***I will not die but live, and will proclaim what the LORD has done.***’ In this verse Israel’s survival as a nation might also be prophesied. Furthermore, the following verse: ‘***The LORD has chastened me severely, but he has not given me over to death.***’ is exactly what happened to the Lord and also a reference to His resurrection beyond death, which was a foretaste of Ezekiel’s prophecy of national resurrection in Ezk.37.

When the royal procession reached the entrance on the way to the Lord’s house the king raised his voice: ‘***Open for me the gates of righteousness; I will enter and give thanks to the LORD. This is the gate of the LORD through which the righteous may enter.***’ This gate of the Lord is exactly what was opened by Christ for all believers in Him after His triumph over the enemy on the cross. He taught His disciples: ‘***I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture***’ (Jn.10:9). Christ made it very clear that He is the way into salvation and inside there is safety and provision for all their needs.

After only the righteous was allowed to enter the temple, the procession moved on to the altar. Then the king replies in testimony that God has saved him in answer to his prayer, proclaiming: ‘***I will give you thanks, for you answered me; you have become my salvation.***’ With exultation the righteous congregation responds to God’s choice of King and the day of gladness bestowed to them. The verses of their response: ‘***The stone the builders rejected has become the capstone; the LORD has done this, and it is marvellous in our eyes. This is the day the LOTD has made; let us rejoice and be glad in it,***’ are popular expressions for references to the king. These verses are being quoted five times in the New Testament as applied to Christ being rejected by the Jewish leadership.

Peter extended his message about a life-giving Stone, Jesus Christ by referring to the first of these verses and also verses from the Book of Isaiah: ‘***As you come to him, the living Stone***

*–rejected by men but chosen by God and precious to him– you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. For in Scripture it says: “see, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame.” Now to you who believe, this stone is precious. But to those who do not believe, “The stone the builders rejected has become the capstone,” and, “A stone that causes men to stumble and a rock that makes them fall.” ’ (1Pe.2:4-8).* In this passage Peter teaches that by coming to Christ, believers constitute God’s spiritual house as a holy priest, now that Christ has become the chief cornerstone in God’s new house. Stone was in common use as a symbol of the Davidic monarchy and also a messianic term. This stone, disdained by the world has become the most important stone in the structure of God’s kingdom which He is to bring about through Israel. God has made the rejected stone the ‘capstone’, and thus, it is marvellous when He turned it around for good.

In the end of the procession the priests commanded the initiation of the sacrifice. First, the king and then the whole congregation uttered a testimony of thanksgiving to the Lord as the sacrifice was offered. The king who defeated the enemies in the name of the Lord with His help is now to be blessed. In days of Jesus, the crowd who gathered at His triumphal entry into Jerusalem, shouting ‘Hosanna!’ meaning ‘Save us!’ used the exact words of the Psalm: **‘O LORD, save us; O LORD, grant us success. Blessed is he who comes in the name of the LORD. From the house of the LORD we bless you.’** Although the crowd enthusiastically expressed their messianic longing towards Jesus, He had beforehand given a sad prophecy of destruction of the temple, suggesting that the time had not yet come: **‘O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate. For I tell you, you will not see me again until you say, “Blessed is he who comes in the name of the Lord”’ (Matt.23:37-39).**

After the sacrifice was offered, the king spoke his final word of praise and repeated his initial call to praise as a liturgical conclusion. Before these last verses of this psalm lies a very significant verse, which depicts Christ’s death on the cross as a sacrifice for us, our sins: **‘The LORD is God, and he has made his light shine upon us. With boughs in hand, join in festal procession up to the horns of the altar.’** This verse echoes the priestly benediction: **‘The LORD bless you and keep you; the LORD make his face shine upon you and be gracious to you’ (Nu.6:24-25).** The verse of the psalm referring to **‘light’** and **‘boughs,’** might especially suggest an association of this psalm with a liturgy of the feast of Tabernacles, which was called a feast of light and water. At that feast weaving branches were customarily used for carrying in procession or making booths. Accordingly it can be interpreted as preparing for the festival with woven branches and coming up to the horns of the altar in the inner court of the temple. Horns mean stone outcroppings extending from each corner of the altars.

The feast of Passover falls on 29th March and the Church celebrates Easter on 4th April this year. Recently there has been some new movement among the Jews. In October of 2004, the Sanhedrin was revived again by newly elected seventy one members. Priesthood also revived and the Temple Institute formalised to rebuild the Third Temple of Jerusalem. In 2007, a search for a qualified priest *Kohen* started in order to perform a Passover sacrifice on the Temple Mount. This year the Sanhedrin prompted a call upon the Jewish people in Israel and throughout the world to participate in the “Korban Pesach”, which means “Passover Sacrifice”, known as the “Paschal Lamb”. The Torah mandated the Israelites to bring it on the evening of Passover. It was eaten on the first day of the feast of Unleavened Bread with bitter herbs and matzo bread, as commemoration of their Exodus from Egypt. According to the Sanhedrin initiative the sacrifice of the Passover Lamb was still continually being offered even a century after the Roman destruction of the Second Temple. But the persecutions of the Diaspora kept the Jews from observing the practice since then. Afterwards, the Jews became to celebrate the feast with only

the shank bone of the Lamb instead of performing sacrifices.

For the first time since the Jews were scattered out of their land, this year, they will be offering a Passover Lamb. Not only an altar has been built for it near Jericho twelve miles northeast of Jerusalem, but also the Jews are said to be preparing for the construction of a temple. Korban Pesach.org. ([www.korbanpesach.org/en/korban/pesach\\_now.htm](http://www.korbanpesach.org/en/korban/pesach_now.htm)) put it: ‘Recently, the Jewish people have begun to reassert their rights to the Temple Mount. They have been aided by technical progress and archaeological discoveries in solving the once insurmountable problem of determining the areas that can be visited by Jews even in a state of impurity, and which areas remained off limits. Modern technology such as laser cutting tools can solve the problem of constructing an altar without metallic tools. However, the most important development has not been technological, but spiritual. The emergence of a Jewish religious leadership in the form of a renascent Sanhedrin Initiative has provided the breakthrough. A group of rabbinic leaders has summoned the courage to revive Jewish legal thought and authority in the framework of a renewed Jewish sovereignty. The new Sanhedrin Initiative is in the forefront of the drive to renew the Korban Pesach. It assumes responsibility for ensuring that the commandments is performed in conformity with Jewish religious law, and will also coordinate the practical details with the appropriate Israeli governmental authorities. This year in Jerusalem, the Sanhedrin Initiative is calling upon the Jewish people in Israel and throughout the world to participate in the Korban Pesach. The Sanhedrin Initiative will choose sheep to be offered in the Korban Pesach, and all preparations will be made in the expectation that we can renew this ancient, traditional offering. In the event that political or other obstacles intervene, the Sanhedrin Initiative has taken halakhic precautions to ensure that the monies for purchasing the sheep can still be used for charitable donations. Any person wishing to participate in the Korban Pesach can enroll himself and members of his family for the price of seven shekels per person --the estimated cost of a Kezayit of meat, the minimum portion necessary for fulfilling the commandment. The process will be supervised by licensed accountants, whether the monies will be used for the original purpose or will be donated to charity. We realize that this approach is as controversial as it is courageous; passivity always appears the safer course, even if appearances are deceiving. The controversy is part of a fundamental debate whether the Jewish people must passively await their redemption which will be a one-shot deal or they are enjoined to make preparations and sacrifices in both senses of the word to prepare the stage for their redemption. If you subscribe to the second approach, then one can hardly find a cause more worthy than restoring the Korban Pesach to its pride of place as a symbol of Jewish unity.’

Based on Daniel’s prophecy: ***‘He will confirm a covenant with many for one “seven”. In the middle of the “seven” he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that it decreed is poured out on him’ (Da.9:27)***, and Christ’s warning against the antichrist in the end of the age: ***‘So when you see standing in the holy place “the abomination that causes desolation”, spoken through the prophet Daniel– let the reader understand– then let those who are in Judea flee to the mountains’ (Matt.24:15-16)***, quite a few believe that the resumption of the ancient way of sacrifice will usher in a fulfilment of these prophecies. Behind this development among the believing Jews, there seems to be an urgent sense of “the last days” when they need to prepare for their Messiah. While there may be uncertainty of God’s timing, there are certainly many signs of the end times.