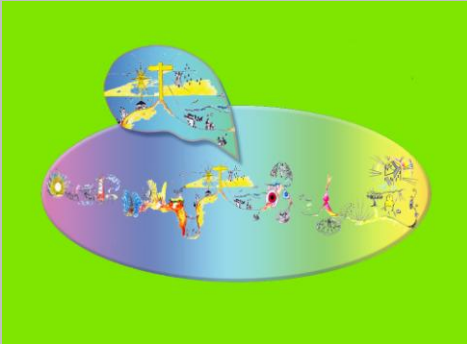


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We believe in one GOD, in three persons; FATHER, SON and HOLY SPIRIT. We regard the Bible (both Hebrew Bible and New Testament) as the only infallible authoritative WORD OF GOD.

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!

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HULDAH MINISTRY

LETTER TO THE BROTHERS AND SISTERS IN CHRIST

【DIVINE HAND EVER UPON ISRAEL】

Praise the LORD. How good it is to sing praises to our God, how pleasant and fitting to praise him!

The LORD builds up Jerusalem; he gathers the exiles of Israel. He heals the broken-hearted and binds up their wounds. He determines the number of the stars and calls them each by name. Great is our Lord and mighty in power; his understanding has no limit. The LORD sustains the humble but casts the wicked to the ground.

Sing to the LORD with thanksgiving; make music to our God on the harp. He covers the sky with clouds; he supplies the earth with rain and makes grass grow on the hills. He provides food for the cattle and for the young ravens when they call.

His pleasure is not in the strength of the horse, nor his delight in the legs of a man; the LORD delights in those who fear him, who put their hope in his unfailing love.

Extol the LORD, O Jerusalem; praise your God, O Zion, for he strengthens the bars of your gates and blesses your people within you. He grants peace to your borders and satisfies you with the finest of wheat.

He sends his command to the earth; his word runs swiftly. He spreads the snow like wool and scatters the frost like ashes. He hurls down hail like pebbles. Who can withstand his icy blast? He sends his word and melts them; he stirs up his breezes, and the waters flow.

He has revealed his word to Jacob, his laws and decrees to Israel. He has done this for no other nation; they do not know his laws.

Praise the LORD.

PSALM 147.

In the last letter, we examined the last of the six “Egyptian Hallel Psalms” (Psalms 113-118), which were sung at the feasts of Passover, Pentecost and Tabernacles. There are three such ‘Praise’ collections, the second of which is Psalms 120-136 and the last of which is the Great Hallel, Psalms 146-150. These final five psalms begin and end with **‘Praise the LORD’**, i.e., ‘Hallelu Yah’. Among the last collection, Psalm 147 is devoted to an aspect of communal praise of Israel, in which the Lord’s special favours to Israel are celebrated. The Psalmist’s emphasis is on the chosen city Jerusalem and the chosen people Israelites. If God in heaven is characterised as being exclusive, so are His people on earth. This Psalm is possibly composed as a three-part song for the Levitical choirs on the above joyous occasions.

In the first part the God who controls the world not only for Israel but also for the whole creation is celebrated. The building up of Jerusalem and the gathering of all the exiles of Israel might be a future event even today. However, if He counts a myriad of stars and calls them each by name, God, likewise, knows every one of His children and will undoubtedly bring them all home from the face of the whole earth, across the centuries of history.

In the second part the God who looks after His creation is celebrated. God as both Creator and Redeemer, feeds the earth and enriches it. While the nations and kingdoms gather together to conspire against the Lord and His chosen people, the cycle of nature carries on its duty year after year. The ancient people believed that young ravens were abandoned by their parent birds so as to find their own food. But our Lord said: **‘Consider the ravens: They do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds!..... Consider how the lilies grow. They do not labour or spin. Yet I tell you, not even Solomon in all his splendor was dressed like one of these. If that is how God clothes the grass of the field, which is here today, and tomorrow is thrown into the fire, how much more will he clothe you.....’**(Luk.12:24-28). The God who cares for nature perfectly loves to provide those who serve Him and who trust in His care with His abundance.

In the third part the God who commands nature and weather is celebrated. His settled community in and around Jerusalem will praise Him for a strong city and a prosperous countryside and security. Redeemed from the wretched past, Israel’s future is in Jerusalem. Here a command goes forth from the mouth of the Lord. When He speaks to nature it does what is commanded. This same God has spoken to His people with a corresponding word, requiring their obedience and promising His blessing. The uniqueness of Israel is in this revealed Word, by which God has made known His plans of salvation and His will. In the end the psalmist implies a reason why God has revealed His Word to no other nations but only to Israel is because He wishes her to be His witness to let others know this only true God. In Jerusalem alone the nations will find everlasting security and prosperity, and in His people alone they will find God’s way. That is why we are encouraged to pray for the peace of Jerusalem throughout the Scripture and God will fulfil His promise to His people at the Father’s appointed time.

There are many psalms that look forward to a bright future for Israel and this is one of them. It is very encouraging to know that there is a lot of evidence to back up these God’s promises for Israel. In the fascinating book called “*Prophecies for the Era of Muslim Terror*” by an Orthodox rabbi, Menachen Kochen tells us a very amazing fact about God’s land. In the Hebrew Bible (the Old Testament) the promised land for Israel is described as **‘a good and spacious land, a land flowing with milk and honey’**, which means a naturally blessed, productive and regenerative land, as written in Deuteronomy 11:10-12: **‘The land you are entering to take over is not like the land of Egypt, from which you have come, where you planted your seed and irrigated it by foot as in a vegetable garden. But the land you are crossing the Jordan to take possession of is a land of mountains and valleys that drinks rain from heaven. It is a land the LORD your God cares for; the eyes of the LORD your God are continually on it from the beginning of the year to its end’**. A century ago it is said that this image was far from the fact, but today the land has completely been transformed and better than ever. Today’s Israel is an important exporting

country of vegetables and fruits to Europe and other countries. This book reveals a secret of such an amazing change in the land.

When Jerusalem was destroyed by the Romans in 70 CE, the rains stopped and the land ceased to produce vegetation. Since then this condition continued for the following 1,800 years, which was revealed as a result of analysis of the rings on a stalagmite from the Sorek cave near Jerusalem in 2008. It was only in 1878 that the first dozen Jewish settlers started establishing agricultural settlement in the then barren land, followed by other Jewish settlers. They first drained swamps and washed the salt out of the soil, and then planted over two hundred million trees in the hills and valleys. The author makes a point that providentially, the land would remain unfit for cultivation during Israel's exile, as written in Dt.28:23-25: ***'The sky over your head will be bronze, the ground beneath you iron. The LORD will turn the rain of your country into dust and powder; it will come down from the skies until you are destroyed. The LORD will cause you to be defeated before your enemies. You will come at them from one direction but flee from them in seven, and you will become a thing of horror to all the kingdoms on earth.'***

According to geological survey of Israel, a remarkable change in rainfall took place in the past century. It shows an increase in rainfall in Jerusalem since the Jews began to return, and especially both in 1948 and 1967, the land had the heaviest rainfall. In 1948, Israel was born as a nation and in the year 1967, the divided city of Jerusalem was reunited as a consequence of the Six-Day War. Actually, in the Scripture, rainfall in the land is a barometer of God's blessing. The warning against the rebellion of Israel had always been given in connection with rainfalls: ***'So if you faithfully obey the commands I am giving you today –to love the LORD your God and to serve him with all your heart and with all your soul– then I will send rain on your land in its season, both autumn and spring rains, so that you may gather in your grain, new wine and oil. It will provide grass in the fields for your cattle, and you will eat and be satisfied. Be careful, or you will be enticed to turn away and worship other gods and bow down to them. Then the LORD's anger will burn against you, and he will shut the heavens so that it will not rain and the ground will yield no produce, and you will soon perish from the good land the LORD is giving you' (Dt.11:13-17).***

Since the days of Joshua to Christ, the land continued to produce abundant crops for 1,500 years. After the Jews were scattered from the land by the Roman dispersion, the land became desolate. In 135 CE, the Roman Emperor Hadrian and his troops sowed salt in Jerusalem and changed the name of the land 'Canaan' to 'Palestine' after Israel's ancient enemy, the Philistines. In 1517, the Ottoman Turks conquered the land and sent 300,000 people to settle there over the next fifty years. But Menachen Kochen puts it: 'Thousands more were preparing to immigrate and resettle the area. The population was increasing with such speed that it appeared that a thriving colony would soon be established...But the Almighty did state that the land would remain desolate while the Jews were in exile. The Almighty did further state that no one—not even a non-Jewish entity would be able to survive in the land during the period of the Jewish exile...the Almighty sent a devastating plague of locust to Israel that destroyed all existing agricultural life and brought widespread famine in its wake...The Almighty also brought earthquakes, invading armies, and epidemics that killed thousands. Turkish reconstruction efforts were abruptly halted through the series of "natural" disasters that totally decimated the Land...The Land returned to a condition of wretchedness and despair...this condition of desolation produced a tremendous benefit. Precisely because the Land could not provide for those who lived on it—so the Land remained denuded of all foreigners...'

In the 1860s, Mark Twain visited the land and wrote: 'The soil is rich enough but is given wholly to weeds...We never saw a human being on the whole route. We passed on toward

Jerusalem...There was hardly a tree or shrub anywhere. Even the olive and the cactus, those fast friends of a worthless soil, had almost deserted the country...Jerusalem...lifeless.’ However, since the first Jewish settlers started cultivating the land it has been brought back to production. It is said that it was only after that, that the Arabs began to settle there. According to Kochen, some Arabs temporarily passed through and other remained for a short time as nomads, but the presence of an indigenous Arab population or Muslim entity was never noted there 100-150 years ago. The Arabs could never have been historically connected to the Holy Land. He exposes a real story behind the Palestine problem, which will almost never be mentioned by the media. ‘Muslim leaders who lived in Palestine submitted an official statement to the 1919 Paris Peace Conference, the conference to carve up the Ottoman Empire in the aftermath of World War One. This was the time to put forth all rightful claims. There would not be a second time. In fact, this was the conference that created the facts for the ultimate creation of 22 Arab countries. This was the conference where Arab leaders declared that they have no bonds whatsoever to the Holy Land. Pray careful attention to their words: *The Arabs who are living in Palestine consider themselves as Syrians by national, religious, linguistic, natural, economic, and geographical bonds.*’ The fact that there is actually no Palestine language reveals that there is neither such thing as ‘Palestine Arabs’, nor Arab or Muslim entity with ties to the Holy Land. Such claims do not seem to have officially and formally been declared by the world leaders until Yasser Arafat started claiming the Palestinians’ right and connected them to the Holy Land. In 1937, the British Palestine Royal Commission reported: ‘it is time, surely that Palestinian “citizenship” should be recognized as what it is , as nothing but a legal formula devoid of moral meaning,’ and also, in 1947 the representative of the Arab Higher Committee to the United Nations echoed the very same traditional Arab position at the General Assembly.

Despite ever growing hostility of the nations against Israel and a lot of media coverage and myths, in which Israel has unfairly been presented to the world, nevertheless, it is apparent that God’s steadfast love and blessing are continually ready for her. The future of the Jews solely and assuredly rests on God’s never-failing promises to Israel as they were perfectly fulfilled in the past. As examined above, a century of intensive immigration, settlement, and toil led the Jews into an establishment of an amazingly achieved nation with the world’s strongest armies and the most technologically advanced societies, blessed by God. Some theologians who falsely believe that God’s promises to Israel was transferred to the church because of their unfaithfulness to Him resulting in them crucifying their own messiah, tend to focus on the present secular nature of Israel’s society as evidence that God has nothing to do with this nation. However, it is the claim of the Scripture itself that Israel will return to the Lord after she has divinely been restored to the land while she is still in unbelief. Prophet Zephaniah clearly prophesied the re-gathering of Israel in unbelief, by illustrating the faithless re-gathering of Israel before the great tribulation: “***the great day of the LORD is near—near and coming quickly. Listen! The cry on the day of the LORD will be bitter, the shouting of the warrior there. That day will be a day of wrath, a day of distress and anguish...Gather together, gather together, O shameful nation, before the appointed time arrives and that day sweeps on like chaff, before the fierce anger of the LORD comes upon you, before the day of the LORD’s wrath comes upon you***’ (Zep.1:14-2:2).

Apostle Paul was assured of God’s unchanging promise to Israel: ‘***Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises***’ (Ro.9:4). This greatly privileged nation in so many aspects will never be annulled. God’s promises to Israel; descendants, land and blessing will be fulfilled at the Father’s appointed time. It will be a time when Israel returns to God wholeheartedly so that the dual nature of His promises, i.e., judgment against her disobedience and blessing for her obedience will be fulfilled, and when the whole nation will recognize the only true God of Israel in awesomeness.