



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 Testaments) 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

【 THE TABERNACLE II 】

“All who are skilled among you are to come and make everything the LORD has commanded: the tabernacle with its tent and ① its covering, clasps, frames, crossbars, posts and bases; ② the ark with its poles and the atonement cover and ③ the curtain that shields it, ④ the table with its poles and all its articles and the bread of the Presence; ⑤ the lampstand that is for light with its accessories, lamps and oil for the light; ⑥ the altar of incense with its poles, the anointing oil and the fragrant incense; ⑦ the curtain for the doorway at the entrance to the tabernacle; ⑧ the altar of burnt offering with its bronze grating, its poles and all its utensils; ⑨ the bronze basin with its stand; ⑩ the curtains of the courtyard with its post and bases, and ⑪ the curtain for the entrance to the courtyard; the tent pegs for the tabernacle and for the courtyard, and their ropes;... EXODUS 35:10-18...

All the skilled men among the workmen made the tabernacle with ① ten curtains of finely twisted linen and blue, purple and scarlet yarn, with cherubim worked into them by a skilled craftsman, ...They made curtains of goat hair for the tent over the tabernacle —eleven altogether. ... Then they made for the tent a covering of ram skins dyed red, and over that a covering of hides of sea cows. ...

They made ③ the curtain of blue, purple and scarlet yarn and fine twisted linen with cherubim worked into it by a skilled craftsman. ...

For the entrance to the tent they made ⑦ a curtain of blue, purple and scarlet yarn and finely twisted linen —the work of an embroider. ...

Bezalel made the ② ark of acacia wood —two and a half cubits long, a cubit and a half wide, and a cubit and a half high. ...He made the atonement cover of pure gold —two and a half cubits long and a cubit and a half wide. Then he made two cherubim out of hammered gold at the ends of the cover. ...

They made ④ the table of acacia wood —two cubits long, a cubit wide, and a cubit and a half high. ...

They made ⑤ the lampstand of pure gold and hammered it out, base and shaft; its flowerlike cups, buds and blossoms were of one piece with it. ...

They made ⑥ **the altar of incense** out of acacia wood. It was square, a cubit long and a cubit wide, and two cubits high —its horns of one piece with it. ...

They built ⑧ **the altar of burnt offering of acacia wood**, three cubits high; it was square, five cubits long and five cubits wide. They made a horn at each of the four corners, so that the horns and the altar were of one piece, and they overlaid the altar with bronze. ...

They made ⑨ **the bronze basin and its bronze stand from the mirrors of the women who served at the entrance to the Tent of Meeting.**

Next they made the courtyard. ...⑩ **All the curtains around the courtyard were of finely twisted linen.**

... ⑪ **The curtain for the entrance to the courtyard was of blue, purple and scarlet yarn and finely twisted linen —the work of an embroider.** EXODUS 36:8-38:18. Numbers and emphasis added.

A portable sanctuary '**the tabernacle**' is a pattern of the true sanctuary in heaven. Significantly its characteristics, structure, and furniture, all point to the Lord Jesus Christ. It also teaches us how to have a direct communion with the Lord in our spirit. This month we will search the way in which those who seek the Lord's presence are able to get access to Him through the illustration of the tabernacle. Namely, we will examine the tabernacle from another perspective to the one examined in the last letter.

The tabernacle illustrates how to enter God's presence in our spirit. Each of the three parts of the tabernacle area —courtyard, the Holy Place, the Most Holy Place— corresponds to the three fold nature of man, respectively to the body, the soul and the spirit. The tabernacle area is distinctively separated by ⑩ **"white —signifying pureness and lightness— linen fence"** from the outer darkness, signifying this world. As in the courtyard there is natural light, so man's body is exposed to nature and through its physical senses —sight, smell, hearing, taste, touch— any man who seeks can receive knowledge and experience of God: '**The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the end of the world.**' (Psalm 19:1-4). Thus, all those who seek the Lord and the truth will come and enter the east gate of the courtyard through ⑪ **the curtain of colourfully embroidered fine linen**. They then first encounter ⑧ **the brazen altar** in the courtyard. We, pilgrims stop here and just accept the Lord Jesus Christ who died on the cross for each of our sins, instead of performing our own sacrifice. In other words, we accept Jesus as our "Saviour" (this is a free gift, we don't earn it!) to save us from the bondage of sin and expect to have a daily, close and true fellowship with Him. The next furniture we come across is ⑨ **the laver**, the material of which was the same highly polished brass that women would use as mirrors. Because of its material's reflective nature and its cleansing purpose, the laver, i.e., the bronze basin is often taken as a representation of the Word of God, the Bible. The Scriptures not only expose our fleshly minds and defilements but also have cleansing effects on our lives if we turn to them. The observance of the Word ushers us towards the willingness to be a likeness of Christ. In this way, God speaks to any of us through the Bible and through our physical senses. Jesus' half brother James' teaching would bring this function of the laver home to us: '**Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself goes away and immediately forgets what he looks like.**' Our action will be a good yardstick of our faith and faithfulness to the Lord.

In the middle of the courtyard stands the tabernacle proper, which is covered by ① **four layer thick covering**. The innermost layer is a tapestry of embroidered linen. The ceiling portion is a design of cherubim in gold, purple, blue and scarlet. Linen symbolises moral purity and righteousness. Gold is a symbol of kingship, glorious kingdom and God Himself. The colour of blue is a symbol of heaven and authority. Purple is of royalty and prosperity. Red, or scarlet, or crimson is a symbol of sacrifice and suffering. Thus, this first layer of covering signifies the reflection of "the Shekinah Glory" over God's creation. The second much less-attractive layer is a covering of goats' hair, which speaks of a sin bearer. The third layer is a covering of red-dyed ram's skin, which speaks of a substitutionary ram. The last most outer layer is made up of strong, weather- and water-proof marine animal's skin such as porpoise skin. Thus the outward tabernacle is not attractive and no natural light can penetrate the four layer covering. This illustration implies that unless God's light illuminates within us, we will remain in spiritual darkness.

Entering the tabernacle proper through ⑦ **the embroidered curtain**, there are two rooms and in the first room, i.e., the Holy Place, three pieces of furniture are located, each of which significantly represents three constructing members of our soul; thoughts(mind), will, emotions. Inside the Holy Place,

first, there is ⑤ **a golden lampstand** on our left (south). Here our thought patterns are formed under the illumination of the Holy Spirit who keeps the lampstand burning. In other words, our thoughts reflect the light within us. It implies the importance of our thoughts being lit by Christ's light, i.e., we need to constantly keep our eyes fixed on Him. Secondly, on our right (north), there is ④ **a table of shewbread**, where our self and self-will are placed under Christ's Lordship because of the realisation that we have come to the source of our life, '*the bread of life*' i.e., Christ. Some liken the crushed self-will to the finely ground flour which is then used to make bread good enough to be used as an offering. Indeed, it is only when our wills are finely ground we are wholly able to commit ourselves to the Lord as a pleasing sacrifice. Here, our ego-centred lives will be crushed to be made into an obedient servant of Christ as Paul addressed himself as a '*prisoner of Christ*'. Thirdly, in the farthest end of the room stands ⑥ **the altar of the incense**. This represents prayer and intercession. Controlling our emotions in the face of stressful lives is not easy. However, this can be achieved if our emotions are persistently turned to the Lord in prayer, praise and worship. In the Holy Place, our emotions will be completely brought under the control of the Holy Spirit so that whatever the situation may be, we will be able to praise the Lord with thankful hearts, as the author of the Epistle to Hebrews encouraged: '*Through Jesus, therefore, let us continually offer to God a sacrifice of praise —the fruit of lips that confess his name.*' Also Paul expresses God's acceptable sacrifice that pleases God as a '*fragrant offering.*' Furthermore, as the Psalmist said: '*Shout for joy to the Lord, all the earth. Worship the Lord with gladness; come before him joyful songs. ... Enter the gates with thanksgiving and his courts with praise; give thanks to him and praise his name*' (Psalm 100), so our approach to God should be accompanied by our lifted spirit

Thus, after the experience of our soul's submission to Christ's Lordship in the Holy Place, finally we enter the inner-most sanctuary in our spirit through ③ **the curtain that shields the ark of the covenant** in the inner room, the Most Holy Place. Inside it there is no light and so our spirit remain dark unless the glorious presence of the Lord illuminates it. The Most Holy Place represents our spirits, where we can directly communicate with God. The only furniture here is ② **the gold-covered ark of the covenant**, within which there are three items; '*the gold jar of manna*', '*Aaron's staff that had budded*', '*the stone tablets of the covenant*'. Significantly, each of these items respectively corresponds to the three items of the Holy Place, that is, '*the table of shewbread*', '*the altar of the incense*', and '*the lampstand*' though there is a clear difference between the two in such a way that the items in the Most Holy Place are hidden while the items in the Holy Place are openly displayed. The first item in the ark of the covenant signifies Christ Himself as the hidden heavenly '*manna*' and His supernatural provision. The second item signifies the risen Lord Christ who, having destroyed the barrier between the two rooms, enabled us to enter the inner room as a fragrant smoke rising from the altar to the Father, as the final sacrifice. The rod also reminds us of His divine authority given to Him by the Father. The apostle Paul summed up Christ's achievement by His death in the following way: '*But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility....For through him we both have access to the Father by one Spirit.*' (Ephesians 2:13-18). The third item signifies the testimony of God, i.e., God's Law and His Word which illuminates everything hidden. His Word is able to bring more light than the light out of the lampstand in the Holy Place. The mercy or propitiatory seat on the ark also signifies Christ's achievement, that he made propitiation for our sins, in that through His blood we are made pure enough to get access to the Father. Here is the place for our spirits to be quietly with the Lord and make spirit-to Spirit intimate fellowship with Him. As symbolised by all these articles and the ark itself, our spiritual pilgrimage through them will help us receive revelation from the Lord and the more we surrender our whole being; body, soul and spirit, the more His life will abundantly flow through us.

As examined above, our journey's purpose; getting access to God will complete when our bodies are cleansed through faith in Christ's accomplished redemptive work, fed on the Word of God in the courtyard of the tabernacle area, and then, our souls are surrendered to Christ's Lordship by denying our self-will, self-centred and fleshly mind, and negative and uncontrolled emotions in the Holy Place, and finally, our spirits are mingled with the Holy Spirit in the Most Holy Place so as to communicate with the Father and the Son through the Holy Spirit. Hebrews 10:19-22 depicts this process of our pilgrimage:

‘Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.’

This pilgrimage of believers in Christ was also the goal of the apostle Paul’s ministry. In his letters he would often express his anguish of building up the body of Christ, i.e., the church to high goals that God purposed, in which the apostle likened their growing process to *‘the pains of childbirth until Christ is formed in them,’* or, put it as preparation of *‘God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.’* (Ephesians 4:12-13, Lines added). As Paul revealed his true feelings, the process towards God’s great goals for the church was never easy at all. The same will be the case with us. It is true and there is scriptural evidence that *‘the kingdom of God’* that Jesus Christ inaugurated on earth is both the present and future reality. Jesus’ healing- and deliverance- ministry with the Word indeed demonstrated the fact that the future had already broken into the present and the divine kingdom order had been brought in, in that people under the bondage of sin and under social and relational oppression in this world would be liberated from the control of demons, forces of the darkness, sickness, threat of death, guilty conscience and so on. Nevertheless, the lives of the believers still need to be lived out on earth, where the spiritual forces of evil in the invisible world are without doubt at work and their spiritual battles are going on. In other words, while the Holy Spirit works to help the believers, at the same time the enemy works as the accuser as well. Thus, the reality is that Satan’s work makes it difficult for us to go on our journey towards the goal smoothly.

I found some helpful and concrete descriptions of how cunningly the enemy is working behind the scene in Mark Virkler’s book entitled “Dialogue With God” (Bridge Publishing, Inc.), which might help your journey of seeking the Lord into your own spiritual maturity.

Satan will try to project into your mind negative thoughts, bitterness, discouragement, and anger. He will accuse you and tell you what a rotten sinner you are, how unworthy you are to enter the presence of a holy God. He will remind you of your weakness and of sins already confessed. He will try to convince you that there is no forgiveness for one such as you, that the blood is not sufficient to cover your sins. Then the Liar will begin accusing your family and brothers and sisters in the Body. He’ll tell you that they are all hypocrites who just put on a good face to hide their evil hearts. He’ll convince you that no one really loves you, that their kindnesses are only setting you up for the day that they will turn on you. He’ll make you believe that only you are standing true before the Lord, that you are better than all the rest. Finally, the Deceiver will attack the Lord with his lying words. He’ll say that God is not love but anger, not mercy but judgment. He will tell you that God doesn’t really care enough about you to want to meet with you. He will point to the injustices and tragedies of this world as proof that God is unconcerned with the affairs of men.

Does any of this sound familiar? Have any of these thoughts appeared uninvited in your mind? It was such a glorious day of deliverance and victory when I finally realised that the Accuser was the source of these thoughts and, therefore, I didn’t have to put up with them. By the authority of Jesus Christ, I can reject the words of the Enemy and replace them with the peace of the Comforter. I keep watch over my heart, protecting it from the lies of Satan. I also keep watch so that no other person’s negative, destructive spirit can be transferred to me. It is so easy to be drawn into bitterness, anger and despair by the conversation of those around me. If at all possible, I avoid people who constantly wallow in sin or despair or criticism. Instead, I continue to assemble with other believers who are concerned with how to stimulate one another to love and good deeds (Heb.10:24, 25). If I must be with those whose spirits tend to bring me down, I pray for the Lord to be a shield for me, protecting my spirit from their snares and overwhelming them within the Spirit of Christ. I hold fast the confession of my hope without wavering, knowing that he who promised is faithful (Heb.10:23).

HAPPY NEW YEAR!