

“THE TABERNACLE AND ITS TEACHINGS”

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(From the 1913 Convention Report, page 29, graphics are on the last page.)

Text – “*A minister of the sanctuary and of the true tabernacle which the Lord pitched and not man.*”—Hebrews 8:2

We did not expect to see so many of the friends in attendance this morning it having become cold, but nevertheless we are glad to see you here and know of your interest in the *study of the Tabernacle*. The Lord’s people are manifesting deep interest in this study and the result is very gratifying. It deepens our understanding of the whole Divine Plan. In some respects the Tabernacle is a very difficult study, but nevertheless, a grand one. Our Adventist friends study hard on it, but they get things very much mixed up, as they reason from the standpoint of the type, ignoring the reality in the anti-type. In other words, they do not see “The Mystery,” and, therefore, they cannot make a proper application of the types. I am sure we all realize that if we would see the value of the Tabernacle Teachings we must reason by analogy, from anti-type to type and from type to anti-type, otherwise we might better leave them alone as they would only be confusing instead of helpful to us.

In Revelation 12:1 we have a beautiful picture brought to our attention—that of a woman clothed with the sun and having the moon under her feet and crowned with the twelve stars. This is a picture of the early church having the Law or moon dispensation under her feet and illuminated with the light of the Gospel Sun and the twelve Apostles as the mouthpieces of the church. We will observe that the moon was not upon her head, but rather the sun, showing that we must have the illuminating light of the Gospel (Sun) before can see the true import of the shadows (Moon), and this Gospel light is brought to our attention by the Apostles, particularly the Apostle Paul, whose wonderful expositions in the book of Hebrews are the means by which we can see the clear sunlight. Thus with the true anti-typical teachings of the Divine Plan in our minds we can see the real teaching of the shadows.

We all know that moonlight is borrowed sunlight; and, therefore, all the light of the Law Dispensation was borrowed from the Gospel Dispensation. Suppose an individual enjoying the moonlight, having never beheld the sun, would say, Oh, it is wonderful! With the morning comes the sun which claims the light of the moon, and the individual refusing to look at the sun cannot any longer enjoy the moonlight. If he persists in looking at the moon it will shine again after the sun has set. So we find the Jews enjoyed the light of the moon dispensation, but our Lord introduced the clear sunlight, and the Jews, refusing to look thereon, are still examining the moon and wondering why they have not the Priesthood, Tabernacle. etc. By and by the Gospel Age will end and then, under the New Covenant, the Israelitish nation will receive the blessings of that New Law

arrangement. It is important, then, in our Tabernacle study, to seek first for the reality, and then to glance back to the shadow.

This morning we desire to consider “The Tabernacle and Its Teachings,” and to this end we would ask you to lay aside the sacrificial features of the Tabernacle, as represented in the various sacrifices offered, and consider the Tabernacle proper—its furnishings, etc. Thus we will consider particularly this morning the Camp, Court, Holy and Most Holy. I am persuaded that the trouble with many of us in our study of the Tabernacle is that we have pictures, as Brother Russell says, “all separated together.” If we have a Chinese puzzle it looks like a conglomeration, and we could never straighten it out unless we had the pattern before our eyes. Then we pick up the pieces and put them together and it is all plain. We would also remind you that *each picture teaches its own lessons*. For instance, we have the Paschal lamb, the passing over of the first-borns and the subsequent deliverance of the Israelites and their final deliverance at the Red Sea. After the Red Sea the First-borns were exchanged for the Tribe of Levi and the picture changes—there being no anti-type of the exchanging of the first-borns. Then we have the Consecration Service of Leviticus, eighth chapter, the sacrifices of Leviticus ninth and then the sixteenth of Leviticus, all *separate* and *distinct* pictures, and *they must not be confused*. Many people in confusing the pictures cannot understand the types at all and resort to manufacturing types which, when manufactured and compared with the Bible types, compare like light and darkness.

One thought comes to our mind, and we would like to suggest it before commencing upon our subject proper. Some are claiming that the Levites did not enter the Court on the Day of Atonement. We believe that the following Scriptures taken into consideration will prove beyond all doubt that they did. We refer you to Leviticus 16:32 and Numbers 8:19, which read: “*And the priest whom he shall anoint and whom he shall consecrate in the Priest’s office in his father’s stead shall make the atonement*” “*And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel when they come nigh unto the sanctuary.*” The children of Israel came nigh unto the sanctuary on the Day of Atonement when the High Priest would make an atonement for their sins, and the thought is that the Levites on this day assisted the Priest in the atonement work, and therefore had access to the Court. The Priest would do the sacrificing, but the Levites would assist with the animals after they were slain. Thus they made (assisted in making) atonement for Israel, as Numbers 8:19. declares.

Coming now to the tabernacle, we remember the Tabernacle proper (the Holy and Most Holy) was surrounded by a curtain 150 feet long, 75 feet wide, and 7½ feet high, made of linen. Wooden posts were placed in sockets of copper, capped with silver, and the curtain was upheld by silver hooks fastened to the caps, thus holding the curtain in an upright

position. To steady the curtain, two cords were fastened to copper pins, one on either side of the curtain. The Nation of Israel had their position surrounding the Tabernacle, while in closer proximity to the Court the Tribe of Levi had their position divided into four families, each family had its respective position. The family of Amram (Moses and Aaron) to the east or front; the families of Merari and Kohath on the two respective sides and the family of Gershon in the rear or west side. This picture of the Levites *is a separate picture teaching its own lesson*, and represents the four classes who will eventually have life when the Divine Plan will be complete. The family of Amram represents The Christ. Merari represents the Great Company. Kohath represents the Ancient Worthies. Gershon represents the saved world of mankind. Israel, in its position to the Tabernacle, being *another picture of the world* needing atonement.

Our Lord was born in the Court condition, and remained in that condition until at the age of thirty when He passed beyond the First Veil, into the Holy condition. Some claim that our Lord did not enter the Court until he was thirty years of age, and then immediately passed into the Holy, but this is unquestionably wrong, and is nothing more or less than a subtle denial of the Ransom. For, if Jesus was not in the Court condition until thirty years of age, then He was in the Camp condition and a member of the sinful race. and it would have been impossible for Him to give Himself a ransom. Paul states that “He was holy, harmless, undefiled and *separate* from sinners;” that is, separate from the Camp, and thus in the Court, until at the age of thirty He entered into the Holy condition. Now our Lord is in the anti-typical Most Holy, and has opened the “gate” into the Court, the “door” into the Holy and the “vail” into the Most Holy (John 14:6), and thus we can follow in His footsteps.

Placing ourselves in the Camp, let us picture an individual leaving the same and passing on toward the Tabernacle condition and watch the picture as it progresses step by step to its completion. Before doing so, we would offer a suggestion which we believe will aid us materially in our study of the Tabernacle, and that is: *In the type* we had *positions* called Camp, Court, Holy and Most Holy, while in *the anti-type* these are *conditions*—not positions.

Out in the Camp we became dissatisfied with the *conditions* existing there, and we started for the Tabernacle, and thus turning our backs on the Camp we commenced to seek the Lord. Coming to the “gate” which represents Christ, we enter—we accept Christ as our personal Saviour. We then see the Altar representing our Lord’s ransom sacrifice and we believe that Jesus died for our sins. We pass on to the Laver—the Lord’s Word—and there we cleanse ourselves of some of the filthiness of the flesh—then we pass on toward the “first vail”—and all this time the Curtain represents a wall of faith to us in contradistinction to a wall of unbelief on the outside. We desire to enter the Holy, but are restrained from so doing, unless we will bow—humble ourselves. We “sit down, count the cost,” and decide not to pay it, but think we will know the contents of the Holy

without passing under the veil in consecration. We listen! We hear those in the Holy conditions conversing upon spiritual themes, and we get a fairly good knowledge of the same, and our friends may think we are consecrated, but we are not, having merely an intellectual knowledge—no appreciation thereof. We reason and say, It is all right for Mr. So and So, but it is not for me. So many come to this veil getting an intellectual knowledge of things spiritual, but manifest they have no heart-appreciation thereof, because they do not apply the knowledge acquired, nor act thereupon. By and by they grow weary listening, and say: It's the same old thing, we want something new; and, leaving the "vail," they start on the backward course toward the Camp; soon they lose their confidence and faith and take their position in the world and will share with the world in its trial.

Others enter the Court on their way to the Holy, passing the Altar and the Laver, and then sit down and "count the cost." To them it is reasonable and they bow down in submission to the Divine will and enter the Holy. As they pass under the "first veil" the Lord imputes His merit, forming a "robe," and as they are in the Holy condition their minds are illuminated with the Holy Spirit. Having lost their individuality, their lives are hid with God in the Anointed One, and there they go on trial as to whether or not they will be members of the High Priest in glory. However, not all who enter the Holy will enter the Most Holy—only those will enter there who maintain the true spirit of self-sacrifice, faithful unto death. Thus all the Little Flock will eventually pass beyond the "second veil"—the death of the human body—entering into the Most Holy. How beautifully the true, faithful members of the elect Church are pictured in both the Holy and Most Holy. In the Holy the candlestick represented the Church, the oil represented the Holy Spirit. The wicks represented the mortal bodies through which the oil or Holy Spirit operates. The oil, passing through the wick, produced the illumination. So the Holy Spirit, operating through these mortal bodies, or wicks, produces the holy illumination, by virtue of which we can see and appreciate the deep spiritual truths. As the High Priest trimmed the wick that it might produce a better light, so the Lord continually trims us by permitting us to have humiliating experiences, and by and by the wick will be entirely trimmed and our course will be finished. The Table of Shewbread and the Altar likewise represent the Church. Then in the Most Holy we see the body of the Ark proper, representing the faithful Church and their life represented by the incorruptible manna in the Golden Pot, hidden in the Ark. All, then, who enter the Holy Condition, and maintain their stand in the High Priest's body, faithful unto death, will eventually be in Body in glory. "Take heed that no man take thy crown." Dearly beloved, let us strive to enter into that glorious rest awaiting the faithful.

Some, however, who leave the Camp, entering the Court and also having "counted the cost," pass into the Holy, fail to maintain their stand in the High Priest's body; and, as *there is no individual standing in the Holy*, they drop back into the Court, thus becoming a member of the Great Company class.

Now I can imagine I can hear someone saying, Are not the Great Company in the Holy? We answer, No. They never were in the Holy *as the Great Company*. Nevertheless, *all those individuals who will eventually make up the Great Company were at one time in the Holy*, but not as the Great Company, but as prospective priests. Failing to maintain their priestly standing they drop back into the Court condition, thus becoming Levites—maintaining their justification, but failing to maintain the spirit of self-sacrifice by virtue of which they were acceptable as a prospective member of the Priesthood.

Well, does the Court represent spirit-begetting? We answer, No. How then could the Great Company as spirit-begotten New Creatures be in the Court? The answer is: They were not begotten of the Spirit in the Court, nor yet as the Great Company, but they were begotten individually when entering the Holy and became prospective priests. Losing the priestly status by lack of zeal, and being relegated to the Court, thus becoming Levites, these individuals retain their Spirit-begetting, but they were not begotten in the Court. You will remember that the Levites in the last analysis represent the Great Company. But, someone would ask. How could this be when the Levites did not enter the holy? We believe the answer is clear, namely, The Great Company never entered the Holy; they did not become the Great Company until they, as individuals, left the Holy, losing their priestly standing, *then* they were represented by the Levites, and they could no more enter the Holy condition subsequent thereto than could the Levites enter the typical Holy.

As there is nothing in the Holy to picture the death of the Great Company (they never pass beyond the second veil; only Jesus and the Church His body pass thereunder) the logical conclusion would be that the individuals who will eventually make up the Great Company class, must leave the Holy condition some time prior to their death. The scapegoat being sent into the wilderness condition pictures the death of the humanity of the Great Company both as individuals and as a company. Thus seen, the Great Company is formed by individuals leaving the Holy and forming in the Court; and, as the Levites in the type served the Aaronic Priesthood, so the Great Company, the antitypical Levites, will serve the Royal Priesthood in the antitype.

Others will leave the Camp, passing through the Court will enter the Holy condition and then denying the Lord, taking off the wedding garment, they will be relegated to the Camp condition, which to them will mean the second death. Thus, in the *picture of progression*, we see individuals leaving the Camp, entering the Court and Holy, leaving the holy, dropping back into the Court, and some even going into the Camp, as above stated. In the *picture of completion* there will be no one in the Most Holy except *The Christ*; no one in the Court but the Great Company; and all who fail to consecrate after entering the Court will have gone back into the Camp. There are these two *separate* and *distinct* pictures or viewpoints—angles of vision—in the Tabernacle arrangements, and these must be observed and kept in mind, i.e., the *picture of progression* and the *picture*

of completion.

As the work progresses all down through this Gospel Age there are *prospective* Levites and *prospective* Priests. When the work of the Gospel Age shall have been completed there will be *actual* Levites and *actual* Priests, all of whom will have no inheritance in the land—their inheritance being of a spiritual and Divine order respectively.

In conclusion we would refer briefly to the curtains, the posts, sockets of copper, cap of silver which held up the curtain or wall surrounding the Tabernacle. Some ask us the question, If no one in the Court (prior to entering the Holy, thus prior to consecration) has the robe of Christ's righteousness, then how could these "posts" represent justified believers covered with the robe of Christ's righteousness? We believe Brother Russell has answered the question in a masterly way in "Tabernacle Shadows," under the caption, "*Other Significant Types.*" The "posts" represent "justified believers," with a standing in copper (in Christ) capped with the truth, holding up to the world the robe of Christ's righteousness. When we thus consider these "posts" and "curtains," we must remember they are separate pictures, teaching their own lessons, and must not be confused with the other view-point of the "curtain" used in connection with the Court. In other words, when one is passing on toward the holy, the "curtain" represents a "wall of faith," but the "posts" do not figure in this picture. When we consider the "posts" in connection with the "curtain," we leave out the Court, and the "curtain" changes in its significance and represents the robe of Christ's righteousness. So then, the "posts" would represent "justified believers," capped with the truth, with a standing in Christ, holding forth the "robe" of Christ's righteousness. By keeping this picture of "posts," "curtain." etc., separate, each teaching its own lesson, as is clearly shown in Tabernacle Shadows, the whole matter is clear.

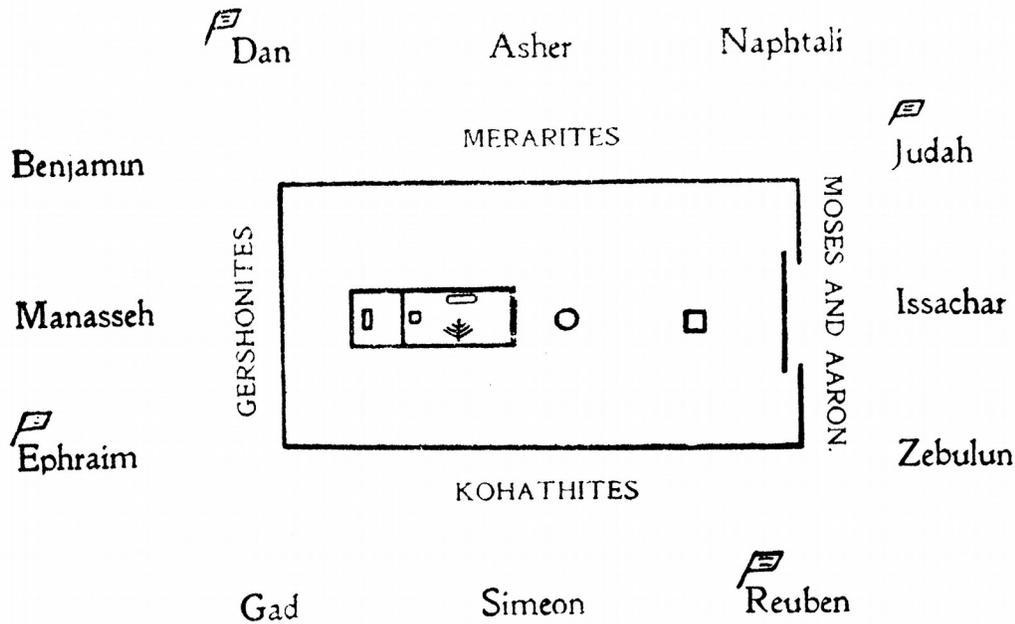
With the close of the Gospel Age there will be no more Holy—no more spirit-begetting or sacrificing, the Priests being in the Most Holy and the Great Company in the Court. The Divine Plan having reached its completion, the Tabernacle in reality will give place to the Temple, and the blessing of the race will be in order.

How thankful we should be as we see the Divine Plan in type, so clear, so convincing, so soul-satisfying with our different angles of vision! What joy comes to our hearts! Let us prove our faithfulness even unto death and thus be granted the privilege of entering into the antitypical Most Holy as Kings and Priests unto God.



THE TABERNACLE

The Camp at Rest.



The Camp in Motion

- JUDAH.
- ISSACHAR.
- ZEBULUN.
- GERSHONITES.
- MERARITES.
- REUBEN.
- SIMEON.
- GAD.
- KOHATHITES.
- EPHRAIM.
- MANASSEH.
- BENJAMIN.
- DAN.
- ASHER.
- NAPHTALI.