

Beauties of the Truth

A Forum for the Publication of Scriptural Viewpoints
Thought to be Harmonious with God's Plan of the Ages

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BEAUTIES OF THE TRUTH is published as a service to the brethren to stimulate their consideration and appreciation of the boundless riches of God's Word. It is published free of charge. Subscriptions will be entered for all who request it. Address all correspondence to: Beauties of the Truth, 10034 S.W. 52nd Avenue, Portland, OR 97219. Editorial board: Brs. Jerry Leslie (Editor-in-Chief), David Doran, Carl Hagensick, Michael Nekora, David Rice, David Stein.

Beauties of the Truth

"Truth, like a modest little flower in the wilderness of life, is surrounded and almost choked by the luxuriant growth of the weeds of error. If you would find it you must be ever on the lookout. If you would see its beauty you must brush aside the weeds of error and the brambles of bigotry. If you would possess it you must stoop to get it.

"Be not content with one flower of truth. Had one been sufficient there would have been no more. Gather ever, seek for more.

"Weave them together as a garland -'Bind them on thee as a bride doeth. "Bind them about thy neck; write them upon the table of thine heart; so shalt thou find favor and good understanding in the sight of God and man." Prov. 3:3 - R9 This journal was first started in 1980, and provided a rich source of spiritual stimulation for many. After a long hiatus, it is being renewed with the hope and prayer that it will again fill the need of earnest Bible students for fresh insights into the limitless resources of Scriptural truth.

This journal is not designed for the casual reader of the Bible, for there are many other periodicals to supply this need. Nor is its aim to seek merely the applications of the Bible to daily living. Once again, there exist excellent magazines designed to this end. Rather, it is put forth as a

medium to probe the mysteries of faith and the depths of the Divine Word in the ongoing search for *The Beauties of the Truth*.

It is recognized that this search deals subjectively with the fascinating field of Scripture interpretation. Therefore there may be honest differences of opinion on the matters presented. It is not the policy of the Editors to present only concepts on which they personally agree. Indeed, this would be impossible, for even they do not agree with each other on all concepts of Biblical interpretation.

Rather, it is with the realization that a broad framework of concurrence marks and identifies the principles of faith of what has become known affectionately as *The Harvest Truth Movement*, that the Editors are committed to maintain firmly these broad boundaries, while accepting honest dialog on supporting details.

The writings of Charles Taze Russell are highly prized by the Editors as setting forth these broad guidelines, which will be adhered to in determining the content of this journal. While a broad base of some 30 brethren throughout the world have been contacted to submit articles based on their personal studies, the thoughts of others are also desired. Anyone who would care to share the results of their studies with others are encouraged to submit articles of up to 2000 words in length for consideration by the Editors.

Correspondence on articles printed, either in agreement, further extensions of the material presented, or in honest disagreement presented in the spirit of dialog, is also invited. Where feasible and approved by the Editors, these will be printed in future issues.

While most articles are signed, not for the notoriety of the authors, but to accept responsibility for their thoughts, the Editors will honor the request of any writer to withhold his name. This journal is presented free of charge out of love for the truth and its beauties. "Buy the truth, and sell it not," is a principle of its publication. Any who do not desire to receive this publication will have their names withdrawn from our mailing list immediately upon request. On the other hand, any who do not regularly receive this journal and desire to do so, will be gladly added to our list with no cost or obligation.

While not committing ourselves to a specific period, we hope to print this journal initially on a quarterly basis. It is with the sincere hope and prayer that this publication will help us all in our search for understanding God's Word and The Beauties of the Truth that this paper is sent on its way.

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Messiah's Conquering Reign

In attempting to understand what the prophets of the Old and New Testaments have spoken regarding the setting up of God's Kingdom in its early stages, it is helpful to draw together the various lines of testimony in chart form. This facilitates a comparison of related texts, similar language and patterns to clarify the meaning of individual Bible texts.

There are several areas of scripture which lend themselves to this kind of comparison in our subject. These include five of the prophetic Psalms (2, 46, 97, 110 and 149) and portions of Revelation 11 and 19. When these scripture references are listed side by side, several common themes become readily apparent, like so many recurring colored yarns in a woven fabric. These may be identified as:

- (a) The rebellion of earth's rulers and people
- (b) The destiny of Jehovah's anointed one
- (c) The conquering phase of Messiah's reign
- (d) Participation by consecrated followers of Christ
- (e) The blessedness of the believer

ENEMIES MADE HIS FOOTSTOOL

Psalms 110:1 may well be used as the basic text central to the message of the prophets now under discussion: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Bible students have long recognized that Messiah's "sitting" at Jehovah's side does not signify inactivity, but the very reverse; it depicts an appointment to a position of authority, the exercise of which involves activity. Isaiah 40:10 clearly bears this out, with the declaration that Jehovah will come with strength and "his arm [Messiah] shall rule for him." Psalm 98:1 adds that it is "[Jehovah's] right hand and his holy arm [that] hath gotten him the victory." Psalms 2 and 110 supply further details of how this shall be accomplished, with emphasis upon Messiah's role in subduing the nations.

When Messiah's conquering work is finished, Psalm 110:1 poetically describes the result in the expression, "thine enemies thy footstool." This language was borrowed from the custom of Eastern conquerors and signified the utter humiliation and subjection of their enemies after defeat in battle. [See Commentary by Jamieson, Fausset & Brown, p. 380]. A similar usage is found in Joshua 10:14-26, at the time of the conquering of Canaan. After the defeat of the five kings of the Amorites, the captains of Israel were instructed to place their feet upon the necks of these kings as a symbol of complete triumph, prior to slaying them.

Jesus implicitly applied Psalm 110:1 to himself when quoting it to the Pharisees (Matt. 22:42-45), and later explicitly before the high priest, when he said "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). He linked the sitting at Jehovah's right hand with his own second coming, in the clouds of trouble that mark the beginning of this most momentous period of earth's history. Finally, the Apostle Paul offered a yet broader perspective of Psalm 110:1 when he stated (I Cor. 15:25) that Christ "must reign till he

hath put all enemies under his feet. The last enemy that shall be destroyed is death ' " This we recognize will not be finished until the thousand-year Kingdom has fully accomplished its work.

REBELLION OF THE NATIONS

Psalm 2:1-4, Psalm 46:2, 3, 6, and Revelation 19:19 graphically portray the uprising of earth's masses and their rulers against the laws of God and His principles of truth and righteousness. The early disciples, including Peter and John, made a preliminary application of Psalm 2:1, 2 to the unjust opposition they encountered from the authorities of their day. Yet it is evident that this could be but a partial and relatively minor fulfillment, when the inclusiveness of the scriptural symbols is noted. Such broad terms as nations, kingdoms, earth [society], kings and armies entrenched in opposition to divine authority can only find fulfillment in events taking place even now on a broader, global scale. The conflict will enlarge to include representatively all the nations of earth, their people and their rulers, civil and religious. (Rev. 16:13, 14) From God's viewpoint, they are considered as taking counsel against Him and His anointed, then gathering together to war against them, and particularly to resist the incoming Mediatorial Kingdom.

Psalm 2:4 states that "He that sits in the heavens shall laugh; the Lord (Hebrew *Adonai*) shall have them in derision." Many commentaries interpret this passage as pertaining strictly to God. Yet it is evident that this word *Adonai* (Strong's #136) is from the Hebrew root *Adon*, which is defined simply as "sovereign, *ie.* controller (human or divine)" *Adon* is used elsewhere in Scripture to denote the Lord Jesus; we believe likewise that it is appropriate to apply *Adonai* in the same manner here (to Jesus). (Pastor Russell so applies it; see Vol. 5, p. 47.) Hence it appears to be Messiah himself who disdains the rebellion of the nations and their meager efforts to resist his taking charge of their affairs.

MESSIAH TO PREVAIL

Psalm 2:6-8 declares that Jesus was anointed King by Jehovah God and that as part of his rulership, the nations of earth are to become his inheritance. Verses 10-12 of this Psalm depict God's warning to the rulers of earth not to oppose the incoming Kingdom, but to serve Him in reverence and obedience. If they are foolish enough to spurn His good counsel, the Son's wrath will be kindled and he shall speak to them in deep anger and confound them in sore displeasure. He has the authority and power, as conquering King, to break the nations with a rod of iron and to dash them to pieces like a potter's vessel.

The early part of Messiah's reign is described in vivid language in Psalm 97:1-7. Whereas Jehovah is credited with reigning, it is accomplished in the Kingly presence of His great Representative, Christ Jesus (see R5989). The period is characterized by clouds of trouble (*cf* Luke 21:27), thick darkness (*cf* Joel 2:1, 2) and fire which burns up his enemies (*cf* Zeph. 3:8; 2 Pet. 3:10). The earth trembles under the onslaught and at the flashes of his lightnings, which light up all the earth. Thus do truths along many lines flash out in the midst of gloom and perplexity to provide enlightenment for the people. Injustices and errors of the past must now begin to give way to the light of the new day.

Psalm 110 correlates perfectly with this picture and thus identifies the "enemies" that are made Christ's footstool. Jehovah is to send the rod of the Lord's [*Adon*] strength out of Zion to rule in the midst of these enemies. Notice how the wording of verses 5 and 6 parallels the description in Psalm 2 already considered. The Lord [*Adonai*] shatters kings in the day of his wrath. He executes judgment upon the nations, filling them with dead bodies, while crushing the heads of many countries.

The word pictures of Revelation weave directly into this tapestry. The sounding of the seventh angel heralds the transfer of the kingdom of this world to our Lord and His Christ. (Rev. 11:15) Christ assumes his position of power and begins his reign, but the nations are angry and kindle his wrath. It is the momentous period of earth's history when the faithful are to be rewarded and the enemies of God destroyed. Nothing can prevail against Messiah's conquering power.-Rev. 11:17, 18

Revelation chapter 19 enlarges the picture further to identify in symbol various participants in the final conflict. The beast [mother church], the false prophet [daughter systems] and the kings of the earth and their armies gather together to make war against the Word of God and his armies. A sharp sword proceeds out of the Lord's mouth, with which he smites the nations. He rules with a rod of iron and treads out the winepress of the wrath of God. The outcome is certain as the beast is conquered and the false prophet with him. They are both cast alive into the lake of fire and brimstone, symbol of everlasting destruction.

Psalm 46:8-10 offers another view of the aftermath of Messiah's conquering rule. Again Jehovah is pictured as carrying out the works of desolation, whereas the parallel texts confirm that He does so through His strong right arm, Christ Jesus. The outcome fulfills the longing of every peace-loving person in every land: wars will forever cease, the bow is broken, the spear cut in half, and the chariot burned. God is to be exalted in all the earth at last. - Micah 4:1-3

MESSIAH'S CONQUERING REIGN – CORRELATING PROPHETIC PASSAGES

	PSALM 2	PSALM 46	PSALM 97	PSALM 110	PSALM 149	REVELATION 11:15-18	REVELATION 19:11-21	REFERENCE
REBELLION OF EARTH'S RULERS AND PEOPLE	1-3. Nations assemble with commotion. Kings of earth take counsel against Jehovah and His anointed. 4. The Lord (ADONAI) has them in derision.	2,3. Earth to be removed and mountains shake, as waters roar and swell. 6. The heathen rage and kingdoms are moved					19. Beast, kings of earth, and their armies gather together to make war against Word of God and his armies.	Isa. 13:4,5 Zeph. 3:8 Rev. 16:13-16
DESTINY OF JEHOVAH'S ANOINTED	6-8 A King is anointed upon Zion. Jehovah declares him His Son. The nations to be his inheritance.			1. Jehovah bids the Lord (ADON) to sit at His right hand, "until I make thine enemies thy footstool" 4. Jehovah swears, "Thou art priest forever, after the order of Melchizedek."				Isa. 42:1-7 Psa. 45:2,6,7
CONQUERING PHASE OF MESSIAH'S REIGN	5. He [ADONAI of verse 41 shall speak in deep anger (wrath) and confound them in displeasure. 9. He [the Son] to break nations with rod of iron, dash them to pieces like potter's vessel. 10-12. Rulers of earth warned to be wise and to serve Jehovah with reverence [i.e., not to resist the incoming Mediatorial Kingdom]. 'Kiss the Son lest he be angry and [cause] you [to] perish:'when his wrath is kindled.	8-10. Works of desolation of Jehovah: wars to cease, the bow broken, spear cut in sunder, and chariot burned. God to be exalted in all the earth.	1-7. Jehovah reigns in the Kingly presence of His great Representative, Christ Jesus. Characterized by clouds [of trouble], darkness, and fire which burns up his enemies. Earth trembles at flashes of his lightnings; hills melt like wax. All people see [discern] his glory.	2. Jehovah to send the rod of [the Lord's-ADON of verse 1] strength out of Zion to rule in midst of his enemies. 5,6. The Lord [ADONAI] at [Jehovah's] right hand shatters kings in day of his wrath. He will execute judgment upon the nations, multiplying the dead and crushing the heads of many countries.		15,17,18. Sounding of seventh angel heralds transfer of kingdom of this world to our Lord and His Christ. Christ assumes his position of power and begins his reign, but nations are angry and kindle his wrath. Time to reward the faithful and destroy those who destroy the earth.	11,15. Word of God judges in righteousness and makes war. Sharp sword proceeds out of his mouth to smite nations. He rules with rod of iron, treads winepress of wrath of God. 20. Beast is conquered and false prophet with him. They both are cast alive into lake of fire and brimstone.	Isa. 13:6-13 Isa. 11:4 Isa. 30:27-31 Isa. 34:1-3,6,8 Jer. 25:30-33 Rev. 16:17-21 A315-A325 B235,B238-B240 C130-C134,C301-C308 R5989-R5990 ("Earth Trembled-and Fell," Psalm 97) R6014 ("Morning Cometh and a Night Also')
PARTICIPATION BY CONSECRATED FOLLOWERS OF CHRIST				3. Thy [ADON of verse 1] people to be willing participants ("ready to volunteer"-Rotherham footnote) in day of [Messiah's] power" (or "army" -Amer. Stan. & Rotherham), "in holy array out of the womb of the morning" (Amer. Stan. & Amplified) They spring forth to him, fresh as the dew (or, as "young warriors of the king established by Jehovah, with flashing weapons like dew drops."- Rotherham footnote)	5-9. The saints [on both sides of veil] are joyful in glory, singing upon beds [of doctrine]. The praises of God are in their mouth, a two-edged sword in their hand. They execute vengeance upon the nations and punishments upon the people. Kings are bound in chains, nobles in fetters of iron. All saints share in judgments.		14,19. Armies in heaven [saints both sides of veil] follow the Word of God, clothed in fine linen. Together with their Lord, they war against the beast, kings of the earth, and their armies, and are victorious over them.	Jer. 1:4-10 R5450-51 ("Prophetic Observations!") R5803-04 ("This Power Have All His Saints:' Psalm 149)
BLESSED STATE OF UNBELIEVER	12. "Blessed are all they that put their trust in him."	1, 2. God the eternal refuge of His people, who need not fear in midst of final trouble. 4,5. They are made glad by the streams of a river; God helps them "when the morning appeareth" (KJ Margin)	8. Zion made glad by judgments of God; Jehovah preserves the souls of His saints and delivers them out of the hand of the wicked.	7. "He shall drink of the brook in the way: therefore shall he lift up the head" [The Christ to be refreshed even while completing their glorious triumph.]	1-4. Jehovah to be praised by the saints and Israel. Jehovah takes pleasure in His people; He will adorn the meek with salvation.	18. All the faithful, small and great, prophets and saints, to receive their reward.		

ROLE OF THE SAINTS

As the table shows, most of these prophetic passages describe the role of the consecrated followers of Christ during the period of Messiah's conquering reign. Psalm 149 reads, "Let the saints be joyful in glory, let them sing aloud upon their beds' " At the same time that "the high praises of God" are in their mouth, "a two-edged sword" is in their hand, to execute vengeance upon the nations and punishments upon the people. Kings are bound in chains, nobles in fetters of iron, and all the saints are credited with executing the judgments written.

This language parallels that of Psalm 2, Psalm 110, and Revelation 19:11, 15, and must be considered contemporaneous with them. In the closing years of his ministry Pastor Russell suggested that it pictured the joyful participation of the saints on both sides of the veil in kingdom work (R5451). Those engaged in the proclamation of truth and in various witnessing activities would thus be credited with executing vengeance upon the nations, equivalent in God's eyes to the more direct confrontation with the enemies of righteousness in which the risen saints are engaged. Similar reckoning is illustrated in the role of the prophet Jeremiah, who by his faithfulness in proclaiming God's message was credited with being "set over the nations and kingdoms [of his day], to root out, to pull down, and to destroy." - Jer. 1:4-10

Psalm 110:3, in highly figurative language, gives some added insights into the work of the saints. The Hebrew is sufficiently obscure, however, to require the help of several translations: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning' " The time element identified here as "morning" or "dawn" (see Rotherham and Leeser translations) may suggest that the activity takes place in the beginning of the new (symbolic) day, which would be the long-awaited seventh thousand year day of earth's history. God directly intervenes to help the saints, "when the morning appeareth" (Psa. 46:5, margin), suggesting the resurrection of the sleeping saints and the instantaneous change of those following afterward. As for the Lord's people yet in the flesh, we are told that they are not in darkness concerning this day (1 Thess. 5:1-8); as they discern their Lord's return and the world-shaking events that accompany it, they become willing participants with Christ, fully desirous of sharing in the early phases of his conquering reign.

It seems significant that many of the alternate translations for Psalm 110:3 describe the participation of the saints in terms that have a distinct military tone. Rotherham's footnote renders it, "Thy people will be ready to volunteer in the day of thy host" (or "army," see American Standard and Rotherham translations). The phrase "in the beauties of holiness" may likewise be translated "in holy array" (American Standard and Amplified versions) suggesting an orderly, cooperative stance not unlike a military formation. This is further home out in the final portion of the verse, "thou hast the dew of thy youth," which could also be rendered, "thy youth (or 'young men') spring forth to thee, fresh as the dew." Or, as Rotherham's footnote suggests, "'Young men'- figuratively of young warriors of the king established by Jahweh, with flashing weapons like dew drops" Hence, participation in the work of Christ during the early stages of the setting up of his Kingdom may be likened to the combined efforts of dedicated, disciplined warriors carrying forward their King's objectives.

Ferrar Fenton, whose translation is generally rendered in a fairly loose style, nevertheless seems admirably to have captured the military setting of this Psalm. He combines verses 2 and 3 into one poetic stanza, as follows:

“The Lord sends your brave army from Zion;
Charge up to the breast of your foes!
Your forces are ready today,
Your Army in beautiful pomp,,
More than dew-drops that come from the breast of the Dawn!”

Coming now to the parallel picture of Revelation 19:11, 14, 19, we notice the comparison becomes very precise, as the opponents in the great battle of the ages are portrayed in clear terms of military conflict. The Word of God judges in righteousness, followed by his armies (plural) clothed in fine linen. Together they make war against the beast, the kings of the earth and their armies, and are victorious over them. Pastor Russell, again toward the close of his ministry suggested that these armies may possibly symbolize the saints on both sides of the veil, actively engaged in kingdom activities related to Messiah’s conquering reign. (See R5451.) What added dignity and responsibility such a thought lends to the sanctified course that the Lord’s people are to pursue, especially during this period of intense trouble and distress upon the nations! (2 Peter 3:10-14) And what incentive it provides to close ranks behind our mighty King of Kings and Lord of Lords, as his work of subduing the nations proceeds. “For if the trumpet give an uncertain sound, who shall prepare himself to the battle?” – 1 Cor. 14:8

ZION’S GLAD STATE

How remarkable it seems that in a correlation of passages of Scripture related to the prophetic topic, “Messiah’s Conquering Reign,” there should emerge a consistent supplementary theme which at first might appear to be unrelated. Almost every prophetic passage cited includes a description of the blessed state of the believer – his position of favor before God – especially during the tumultuous activity and stress of this unique period of earth’s history. This could not be merely coincidental, but speaks of direction by the Holy Spirit, particularly as seen in the utterances of the Psalms. And how lovely an insight this affords us into the special care and provision which our Heavenly Father has made for His own! These represent special encouragements to those who are willing to “put their trust in Him,” even in the midst of the raging conflict.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth [society] be removed, and though the mountains [kingdoms] be carried into the midst of the sea [rising masses of humanity] ... There is a river [of truth], the streams whereof shall make glad the city of God, the holy of the tabernacles [consecrated believers] of the Most High. God is in the midst of her, she shall not be moved: God shall help her, when the morning appeareth" (margin, KJV), or "at the dawn of morning" (American Standard footnote). - Psalm 46

Psalm 97, after dramatizing the destructive aspect of Messiah’s conquering reign in vivid symbols of clouds, darkness, judgment and fire, states that Zion [the church] was made glad (compare Psa. 46:4) and the daughters of Judah rejoiced. We believe that in the aftermath of Messiah's enemies being consumed (verse 3), the people see (discern) God's glory and understand His judgments. The

true basis for the rejoicing of the saints is not that they take delight in trouble or suffering, but in the realization that this is a prerequisite to the blessings which follow (Psa. 72, etc.), and the enlightenment of the people.

In Psalm 110:7 David is moved to proclaim, "He shall drink of the brook in the way: therefore shall he lift up the head." This seems to have reference to the Christ, head and body, as they are refreshed by the waters of truth, even while engaged in their glorious triumphant work of subduing the enemies of righteousness. (Compare Psa. 46:4 and Psa. 97:11.)

Psalm 149 carries forward the theme of the final six psalms in expressions of praise to extol the mighty God and Creator for all of His goodness and mercy. Especially are the children of Zion and Israel to be joyful for all that the Lord has done. "For the Lord taketh pleasure in His people; He will adorn the meek with salvation!" The praises of the saints are then described in the active terms already considered, of participation in announcing the glad tidings of the Kingdom, with the high praises of God in their mouth and the two-edged sword in their hand.

In another view of this same activity, the prophet Isaiah declared, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth [proclaims] peace ... that saith unto Zion, Thy God reigneth!" (Isa. 52:7) "Beautiful" is from the Hebrew *Naah*, meaning "to be at home; by implication, to be pleasant or suitable" (Strong) Hence, the watchmen who are proclaiming the glad tidings are truly at home doing the work most suitable to them. Finally, Psalm 150 provides the fitting hallelujah chorus of musical instruments in a climactic burst of poetic praise. Indeed, God's great "power," His "mighty acts" and His "excellent greatness" are all manifested in His divine plan of the ages which will bring blessings to all the families of the earth. This understanding gives perspective to the precipitous events of our day which herald the incoming Kingdom and manifest the signs of Messiah's conquering reign. Not until Messiah's enemies have been made his footstool can the uplifting and blessing phase of his glorious reign begin. Then "shall the Sun of righteousness arise with healing in his wings;" the "pure river of water of life, clear as crystal, proceeds out of the throne of God," and "the tree of life [appears], [whose] leaves [are] for the healing of the nations." Mal. 4:2; Rev. 22:1, 2

- Charles Redeker

Fillets of the Tabernacle

As Bible students, we have come to appreciate deeply the typical significance of Israel's Tabernacle, both in its construction and in its services. One of the details of the construction of the court seems to have received little attention as to what it was and its possible significance.

The Lord's instructions to Moses concerning the construction of the Tabernacle include the following directions about the making of the court: 'And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: And the twenty pillars and their twenty sockets shall be of brass [copper]; the hooks of the pillars and their fillets shall be of silver. And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their

twenty sockets of brass [copper]; the hooks of the pillars and their fillets of silver. ... All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass [copper]." -Exod. 27:9-11, 17

The account of the actual construction of the court is found in Exodus 38: "All the hangings of the court round about were of fine twined linen. And the sockets for the pillars were of brass [copper]; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver' " (Verses 16 and 17)

The court was an enclosed area surrounding the Tabernacle proper. The enclosure consisted of a linen curtain supported by wooden posts set in sockets or bases of copper. The curtain was attached to the posts, or suspended from them, by silver "hooks" and "fillets."

The "hooks" on the posts and their function are rather easily understood, but what are the "fillets" and their function? Brother Russell seems to make no specific suggestion regarding them in his writings. Other Bible helps provide information which can help us come to an understanding. The Hebrew word translated "fillets" is given in Strong's Concordance as #2838 - "chashug, *attached*, i.e. a fence-rail or rod connecting the posts or pillars." Gesenius' Hebrew-Chaldee Lexicon gives the definition of this word as, "plur. *joinings*, i.e. poles or rods, which were used to join together the tops of the columns of the court of the holy tabernacle, and from which the curtains or hangings were suspended." These definitions compare favorably with the contemporary definition of the English translation, "fillet: a thin narrow strip of any material" The Hebrew word translated "filleted" is given in Strong's Concordance as #2836-"chashaq, to *cling*, i.e. *join*, (fig.) to *love*, *delight in*."

It would appear from these definitions that the fillets were silver rods which extended from pillar to pillar and on which the linen curtain was hung. These silver "curtain rods" were apparently attached to the wooden posts by means of the silver hooks.

Other translations of the Exodus texts bear out this thought. Rotherham renders Exodus 38:17: "And the sockets for the pillars were of bronze, the hooks of the pillars and their connecting-rods [fillets-#2838] of silver, and the overlaying of their capitals was silver, -and they themselves were filleted with silver, even all the pillars of the court' " Rotherham renders verse 28 of the same chapter: "And with the thousand, seven hundred and seventy-five [shekels of silver] made the hooks for the pillars, - and overlaid their capitals and united them with connecting rods." The marginal notes in the Companion Bible give very similar renderings. Moffatt's translation uses "rods" in place of "fillets."

A final source of input to this discussion is McClintock and Strong's Encyclopedia. The lengthy entry under the heading, "Tabernacle" includes the following description of the court and its pillars: 'At the top these pillars had a capital or head (xxxviii, 17, "chapter"), which was overlaid with silver; but whether the body of the pillar was plated with any metal is not said. Connected with the head of the pillar were two other articles: hooks, and things called chashukim, rendered "fillets," i.e. ornamental caplets in relief around the pillar (so Ewald, *Alterthumer*, p. 335, note 5), but most probably meaning rods (so Gesenius, *Furst*, and others), joining one pillar to another. These rods

were laid upon the hooks, and served to attach the hangings to and suspend from them. The hooks and rods were silver, though Knobel conjectures the latter must have been merely plated (Exod. p.278)." (Vol X, pages 130-131)

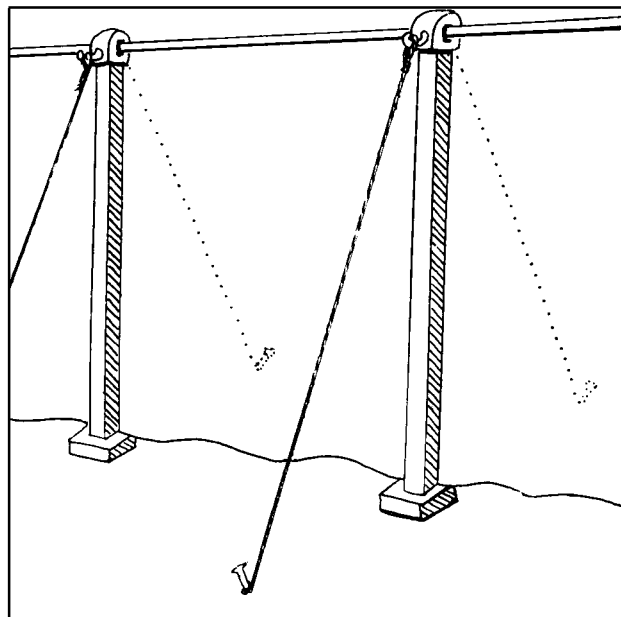
CONCLUSIONS

From the information available, it seems reasonable to conclude that the construction of the court included silver rods connecting the wooden posts, and upon which the linen curtain was suspended and supported. These rods would also add a great measure of physical stability to the whole arrangement.

The idea of silver rods connecting the wooden posts fits beautifully into our understanding of the typical significance of the court of the Tabernacle. "The Court represents, in the present time, the earthly condition of those who are approaching God, but have not yet made a full consecration of their lives to Him and His service" (R5418). "*The posts* which stood in the 'Court,' and upheld the white curtains, represented [tentatively-see Vol. 6, p. iii] *justified believers* ... The posts were of wood, a corruptible material, thus implying that the class typified are not actually perfect as human beings', (T113) The curtain of white linen represented the righteousness of Christ and was a wall of faith to those within the court condition (T114, T18). How appropriate that this wall of faith should be held up by hooks and rods of silver-silver representing truth. It is God's Truth that has drawn individuals into the court; the truth has been the seed that grew into faith in Christ and his sacrifice.

The truth, represented by silver, is also the element that unites individual believers one to another. An early Reprint article (100) authored by "W.I.M." stated: "... truth is symbolized by silver, which thus adorned the posts, clothing their heads with beauty, forming the ornaments of the body, and being the hook or connection which bound them to the curtain of linen, and by it to each other." How beautiful appears the additional symbolism that silver rods of truth unite the posts to each other- the bond of one believer to another. "Blest be the tie [the truth] that binds our hearts in Christian love!"

- Thomas L. Gilbert



Cords and Pins

In an accompanying article, we read how the posts that held up the curtains around the tabernacle were strengthened and stabilized by the "fillets," or silver curtain-rods, which connected them. Considering the tremendous weight of a continuous curtain, seven and a half feet high and over 400 feet long, it is no wonder that such an architectural feature was required. However, these rods would only give stability from side to side. There was also a need to provide security for the posts from falling inward or outward. The hefty winds that occur in hot, dry climates, such as the Sinai, also make such additional strengthening necessary. Although few details are given concerning this feature of the Tabernacle, two texts do provide strong hints.

"The pins of the tabernacle, *and the pins of the court, and their cords.*" (Exod. 35:18)

"The hangings of the court, his pillars and his sockets, and the hanging for the court gate, *his cords, and his pins,* and all the vessels of the service of the tabernacle, for the tent of the congregation" (Exod. 39:40)

While specific details are not given of how these cords and pins were used, it is generally agreed that two pins, or tent pegs, were driven into the ground opposite each of the court posts - one inside the courtyard and one outside. A cord, or rope, was then drawn taut between these two pins, being wrapped once or twice around the top of the post. Thus the post, with its attached curtains, was held secure from falling either inward or outward from the weight of the curtain and from the various wind conditions.

The importance to the Bible student lies not in the details of tabernacle construction, but in the deeper significance of its symbolic or antitypical meaning. Two other references to cords, or threads, may give us some insight. The first of these is found in the account of the offering of the red heifer.

"And the priest shall take cedar wood, and hyssop, and scarlet [*a scarlet string-T109*] and cast it into the midst of the burning of the heifer." (Num. 19:6)

The suggestion on the same page in *Tabernacle Shadows* that *the scarlet string would represent the blood of Christ* seems very reasonable.

The second text is found in connection with the battle of Jericho and the faith of Rahab.

"Behold, when we come into the land, thou shalt bind *this line of scarlet thread* in the window which thou didst let us down by: and thou shalt bring thy father, and thy other, and thy brethren, and all thy father's household, home unto thee" (Josh. 2:18)

Again, it seems reasonable to accept the suggestion of R4070 concerning this act of Rahab as illustrating "*faith in the great sacrifice for sin.*"

Thus, scarlet threads (or strings or cords or lines or ropes) were illustrative of the ransom sacrifice. Although the color of the cords in the tabernacle is not given, it seems not unreasonable to interpret them as being similarly associated with the ransom.

The curtain, which formed the wall around the courtyard of the tabernacle, well represents the Christian's faith in Christ as his covering; while the posts picture the justified believer himself, demonstrating this faith to the world in the camp outside. (See T113, T114.) Is not the great stabilizing factor in our faith the utter simplicity of the ransom concept - a perfect human life for a perfect human life? This accords well with the demands of the law. (Exod. 21:23) The philosophy of this sin-atonement is stated in simple substitutionary terms by the Apostle Paul in Romans 5:19 "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."

In Exod. 38:20 we read that "all the pins [or tent pegs] of the tabernacle, and of the court round about, were of brass."

In our interpretation of the Tabernacle symbology, places represent conditions, actors represent classes, and metals represent natures. Brass, it is commonly agreed, pictures perfect human nature. Thus the picture suggests two possessors of perfect human nature, one inside the court and one outside. Further, it may be implied that these two are connected with the common thread of the ransom sacrifice, to stabilize the faith of justified believers.

In the pages of Holy Writ we read of only two possessors of perfect human nature-Adam and Jesus. One of these, Jesus, is certainly within the condition pictured by the court. Almost as certainly the other, Adam, is outside of this condition, as a result of original sin. It is just these two perfect men -Adam and Jesus-whose lives are inexorably linked by the ransom. Paul names the disobedient and obedient men of Romans 5:19 in 1 Cor. 15:21, 22 "For since by man came death, by man came also the resurrection of the dead. For as *in Adam* all die, even so *in Christ* shall all be made alive."

Here, then, is the stability for our faith. We are held firm from wavering by the simplicity of the ransom concept - one perfect life for another perfect life. The basic doctrine of substitutionary atonement, Jesus for Adam, is so simple that faith can firmly rest upon it.

"How firm a foundation, ye saints of the Lord, is laid for our faith in his excellent word."
-*Carl Hagensick*

Tabernacle Symbols

Enclosures = our conditions in the house of God

Fixtures = positions

(a) as humans, (b) as New Creatures

Furniture = activities (sphere of use, fullness)

Priests = ourselves as agents and intelligent worshippers

Sacrifices = experiences

Camp = our environment

Tabernacle itself; set up = House of God

- John Meggison

The Beginning and the End (Of Revelation 13)

Students of the Bible have become aware that chapter divisions can be misplaced and thus cause confusion in the understanding of a passage. One of the better known examples is Matthew 16 and 17. If there were no chapter division after 16:28, it would be much easier to discern that the transfiguration was the fulfillment of the statement of 16:28.

The 13th chapter of Revelation suffers from the same malady. It begins (in the KJV) 'And I stood But the old MSS. do not read that way. The 12th chapter should end with the statement: "And he [not I] stood upon the sand of the sea' " It is the dragon standing on the sand which ends the 12th chapter. A little thought on this yields excellent dividends.

Chapter 13, then, begins: "And I saw a beast rise up..." It is John (the MSS. add "I") which sees the beast.

Chapter 13 is also ended in the wrong place - a fact which obscures the meaning of the 14th chapter. The true end of chapter 13 is the end of the 5th verse of chapter 14. Thus chapter 13 continues to the completion of the church. Chapter 14 begins with the harvest period. Particularly beneficial in this is the contrast which now exists at the close of chapter 13. We not only have those who carry the improper mark (verses 16-18) in hand or head, but we also have those who carry the proper mark (14:1) which, in contrast, must be only in the head -the hand will not do! The MSS. also indicate that it is not merely the Father's name in their foreheads, but rather "His name and His Father's name"

Revelation chapters 12, 13, and 14 reconsidered with these new beginnings and endings in mind each reveal truths more clearly.

- David Doran

Let your Life be a Bible

Have Christ for its Genesis
Have Consecration for its Exodus
Have Love for its Leviticus
Have joy for its Psalms

Have in it the courage of a Daniel, the patience of a Job, the zeal of a Jeremiah, the Love of a John.
Have plenty of Jesus in it, and may its end be as much grander than its beginning as Revelation is grander than Genesis.

- Benjamin Barton

