

Message #52 of Scripture Beneath The Surface
“Jachin and Boaz - Two Pillars Before God”

With Randy Smith
(269) 763-2114

Preparation Ministries, Inc

PO BOX 475 OLIVET, MI 49076

preparationministries@gmail.com

(Please feel free to call, or send messages)

Web Site: <http://www.preparationministries.net>

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Hello! Thanks for being with us. And a special thanks to those who have responded with comments, requests for CDs and transcripts, and especially the kind expressions of encouragement. I want you to know how much these notes and letters mean to us. Sometimes the road of ministry is not always smooth. And it's in the bumps and valleys that we find ourselves struggling. When we open the mail and read the requests and the comments, we are blessed by them. Please continue to write to us, and, if you would, pray for us. And once again, because this is an area which is often misused by some ministries, I want to remind you that we're not asking for donations when we ask for your prayers, cards, and letters. We want you to request the free material whenever and as often as you wish, and the questions, comments, and words of encouragement help us to keep focused on what God has given us to do. Once again, thanks to you who have written. We look forward to hearing from you again, and from others, too.

Well, today I'd like to talk about the temple which existed during the time of God's covenant with the Children of Israel. There were actually two temples. The first temple was built by King Solomon, and was destroyed by the Babylonians in their final invasion of Jerusalem. When the Jews returned from their Babylonian captivity in 538 B.C., they set about to rebuild the temple. And they did rebuild it, but its beauty could not compare to the original temple built by King Solomon. In the year 20 B.C., King Herod began reconstruction of this temple, which continued until it was finally completed in about A.D. 50, spanning the time of the birth and life of Jesus. But the first temple, Solomon's temple, was the first solid structure built for a house of worship

for God. From the time that Moses had led the Children of Israel through the wilderness, until the end of King David's life, the abode of God had been represented by a tent. It was called the tabernacle of the Lord, because the word tabernacle means, a dwelling place. God had dwelled among the Children of Israel in this tabernacle, which had existed as a portable tent.

Initially, King David had intended to build a house for the Lord, but the Lord spoke to him through the prophet Nathan and told him that he was not to build this temple, but that Solomon, his son, would build it. In 2 Chronicles 3:3, we read that Solomon was instructed by the Lord God in how the temple was to be constructed. This is an important point, in that the temple which Solomon built was designed, not by him, but by God himself. So, knowing this, I'd like you to take a look at some of the basic structure of the temple, and point out some of the symbolism of it. Once again, I would like to remind you of the general nature of our program, Scripture Beneath The Surface, that we try to look beneath the surface facts of Bible passages, and take a look at the symbolic meanings. Sometimes this can be very complicated because we are dealing with the symbolic nature of scripture rather than just the physical nature of it. However, I'll try to keep it as simple as possible.

The basic temple consisted of a Most Holy place, a Holy place, and a porch. These three areas were enclosed in what was called an inner court, and then there was also an outer court beyond that. The entrance to the temple was through this outer court, then through the inner court. Just inside the entrance to the inner court was an altar, which was used to burn the sacrifices. Next to this altar, and to the left of the person entering the inner court, was a very large water basin which was supported by twelve bronze oxen. This water basin was used by the priests for ceremonial washing. Continuing past these two objects, a person would walk up a short flight of steps onto a porch. On this porch were two giant pillars, each one over forty feet tall, including the capitals which sat at the top of each one. One pillar was on the right side, and one was on the left. The priests of the temple would enter the outer sanctuary, the Holy place, by passing between these two pillars. Once a year the high priest would continue through this Holy Place and enter the Most Holy place by passing through the veil which separated the Most Holy place from the Holy Place. It was in this Most Holy place that the Ark of the Covenant could be found. It was the very same Ark that had been in the original tabernacle, the tent in the wilderness. It was a hollow box which held the two tablets of stone on which God had written the Ten Commandments. On this Ark was a lid of Gold, called the Mercy Seat. There were two cherubim on it, one at either end, and their wings arched over the top of the Mercy Seat. This Mercy Seat represented that God is a most merciful God, who forgives our iniquity when we repent. Directly above the Mercy Seat and between the cherubim, was the dwelling place of God. This was his sanctuary, the inner sanctuary of the temple.

The temple was approximately twice as long as it was wide, and the length of the structure was aligned with East and West. The entrances of the courts, as well as the entrance to the temple itself, was at the east end. God dwelled in this inner sanctuary, and there was no way of gaining access to him except through the eastern entrances. Now, try to picture this structure in your mind, and see if you can visualize it. And once again, let's walk through it. But this time we'll

start at the west end, in the Most Holy Place where God dwelled, and we'll walk eastward, toward the entrances.

If you were the high priest, and had just finished ministering to God concerning the offices of the priesthood, you would turn away from the Ark of the Covenant. You would then be facing east, and would leave the inner sanctuary, the Most Holy place, by stepping through the veil, and into the Holy Place, which was the sanctuary of the congregation. You would then continue eastward through the outer sanctuary, which was called, the Holy place, and would exit onto the porch of the temple. As you passed through the porch, you would pass between the two giant pillars which stood to the right and to the left of the entrance into the Holy Place. These pillars were referred to by name, and the one on the right was called, Jachin, and the one on the left was called, Boaz. These two pillars have great symbolic meaning. Let's go to the book of 1 Kings, and read chapter 7, verses 13-15, and verse 21, and see what it says about these pillars. It reads, "And king Solomon sent for and fetched Hiram out of Tyre. 14 He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze: and he was filled with wisdom, and understanding, and cunning to work all kinds of works in bronze. And he came to king Solomon, and produced all his work. 15 For he cast two pillars of bronze, eighteen cubits high apiece: and a line of twelve cubits encompassed either of them." And verse 21 says, "And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name of it, Jachin: and he set up the left pillar, and called the name of it, Boaz."

Now, once again I want to point out to you the scripture of 2 Chronicles 3:3, which tells us that it was God who gave the instructions to Solomon concerning the pattern of the temple. The temple structure and the objects in it were not just some ideas that Solomon came up with, but were specific designs from God. Each part of the temple, and each object in it, provides a symbolic pattern which describes God himself, as well as his Son, Jesus Christ, His Holy Spirit, and the way of salvation. Hopefully, today's study will help you to understand some of these symbolic meanings.

So now, if you can picture the temple in your mind, as I have just previously described it, imagine standing just outside of the outer court toward the east, but facing westward toward the temple and its courts. Directly in front of you would be the gate which would lead you into the outer court. From where you would be standing, you would be able to see the buildings of the temple sanctuaries, and the porch of the temple with the two giant pillars flanking the entrance into the first sanctuary. If you can imagine yourself standing there, consider the symbolic concept of being outside of the temple, and even outside of the courts of the temple. In the days of Israel's covenant with God, no man, who was an unbeliever, was allowed to enter into the outer court, let alone the inner court. And only the priests could enter into the Holy Place, the first sanctuary, and only the high priest could enter into the Most Holy place, the place where God dwelled above the Mercy Seat. Any person who was an unbeliever was not allowed to enter into the outer court or the inner court, let alone the outer or inner sanctuaries. During the days of Jesus' life, the temple which existed then had included a court which was called, the Court of the Gentiles. This court was an area connected to the temple complex, but which was not part of the

actual courts of the temple. This court could be accessed by those who were not included in Israel's covenant with God, but they could not enter any further into the temple areas unless they became a citizen of Israel. And this citizenship could only be accomplished by being circumcised.

Now, I won't dwell on this aspect too much, but circumcision, during the time of the Covenant between God and the Children of Israel, was an absolute requirement. Every male was to be circumcised in order to become an accepted member of the congregation of Israel. But this covenant pointed to a future relationship with God, and we still have the spiritual equivalent of circumcision in the church today. Notice that I said, "spiritual equivalent," and not physical. Physical circumcision was only a required ritual during the time of God's covenant to Israel. They were under the Law of Commandments, but Jesus Christ, by his sinless life, and by his death and resurrection, fulfilled this former covenant, and therefore, the Law was completed and finished in him. But the spiritual applications of the Laws of God are still in force, and without obedience to these spiritual laws, we cannot enter into the presence of God. Therefore, spiritual circumcision is still necessary for those who call themselves Christians. This spiritual circumcision is a circumcision of the heart. In Romans 2:28-29, Paul states this very plainly. It reads, "For he is not a Jew, which is one outwardly; neither is circumcision that which is outward in the flesh: 29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, in the spirit, and not in the letter; whose praise comes not from men, but from God."

Also, in Matthew 13:15, Jesus is quoted as saying that the hearts of the Israeli people had become thick. This means that they had become insensitive to the things of God. To put it as simply as possible, physical circumcision is the removal of fleshy tissue which hinders sensitivity. A person who is circumcised of heart has spiritually removed the excess fatty tissue from their heart. They have become more sensitive to the spiritual things of God, and more receptive to the emotions of love, consideration, compassion, patience and understanding.

Now, let's go back to our position of standing before the courts of the temple. I would like to have you imagine yourself once again entering the temple by going through the outer and inner courts and through the porch. As we go, I will explain each portion of the temple, or each object in that particular portion, which would be seen in the physical sense, but I will try to explain what these portions or objects mean for people today in the spiritual sense. Try to imagine the temple and its courts, but keep in mind I will be explaining your exploration of the temple and its courts from our spiritual viewpoint today. We are going to try to take a spiritual tour of the temple and see how the pattern of the original temple pointed to our spiritual walk today. Here we go.

First, we must recognize that by standing outside of the Jews outer court, we are recognizing that we have become aware that the temple of God must have some kind of significance for us, and we have come to the place of God in order to investigate. This is where everyone starts. Its like a person today who is standing outside of the kingdom of heaven, but realizes that there is something more in life than what they have, and that what they are searching for may very well be contained in this temple of God. As you walk through the first gate into the outer court, you

will find nothing. It has no objects placed in it. What you have just done was to take the necessary steps to do more than just think about the possibilities of heaven and hell, and to actually begin your investigation. It is during this time that you become aware that the next step is an important step, and you wonder what you will find on the other side of the gate which leads to the inner court. No one enters any further into the temple of God than this outer court without having a serious intent to find the answers to life.

When you finally decide to pursue your course of investigation, you step through the gate into the inner court. The first thing you are confronted with is a very large altar. This altar is used to offer sacrifices by fire unto the God of heaven. It has a large grate on which the sacrifices are laid, and the fire then consumes the sacrifice. Then, the ashes of that sacrifice filter down through the grate and onto the ground beneath. For Christians, the altar is something that cannot be ignored. There is no possible way to enter into the temple, and into God's very presence, without submitting yourself completely to the will of God. Every bit of yourself has to be offered up to God. If you hold any portion back, you will not be an acceptable sacrifice to the Lord, and will not be allowed to gain access to him. This is a moment of truth, and many people turn around and leave the temple grounds at this time because they really don't want to give themselves completely to God, but want to be in control of their own life. However, the scripture of Revelation 6:9-11, explains that the only way the white robes of righteousness are received is by being found under the altar. The only way to get under the altar is to become ashes. For Christians, this means becoming a living sacrifice, which is acceptable to God.

If you decide to give your all to God, then the next thing you will notice is a very large basin of water. This object sits just over to your left at the south side of the inner court. What you come to realize is that you cannot be an acceptable sacrifice to God without first being washed. You take the laver and dip out some of the water and wash yourself with it. This is equivalent to being washed with the word of God. The next step is to be led like a sheep to the slaughter, and you are spiritually killed. Your blood is then poured out beside the altar and you are laid on the altar and consumed by the fire of God. You are then given a white robe which spiritually symbolizes righteousness. Now you are ready to enter the temple.

As you mount up the steps and enter the temple porch, you notice the two giant pillars. The one to your left, on the south side of the porch, is called, Jachin. The name, Jachin, means, "He will establish." On your right, at the north side of the porch, is the other pillar, and it is called, Boaz. The name, Boaz, means, "In Him is strength." These two pillars are actually witnesses of God. They each give testimony of God's purpose and ability. The south pillar, Jachin, is testifying that God will establish all things according to his word. It is a testimony which confirms that God does not just speak words, but will also accomplish that which he speaks. The north pillar, Boaz, is testifying that God is omnipotent; he is all powerful. He is the Almighty God. It is a testimony which confirms that God has the power to stand behind his words, and that he is not just a God of words, but also of power. It is here that the Christian comes to understand the scripture verses of John 4:23-24, which reads, "But the hour comes, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeks such to worship

him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.” Christians must not only accept God's word, but must apply that word to their own lives. In addition, they must enter into the spirit of the relationship with God, and not attempt to serve God in just ritualistic form. Without manifesting both God's word and his Holy Spirit, there can be no actual entrance into the very presence of God.

These two pillars represent the testimony of Jesus Christ, and the testimony of the Holy Spirit, and are the two witnesses which stand before the God of all the earth, as described in Zechariah, chapter 4, and in Revelation, chapter 11. These two pillars stand to the right and left of the entrance into the temple, and therefore are before God, who is Lord of all the earth. The placement of these two testimonies to the word of God is significant. In order for you to enter into the Holy place, the outer sanctuary, you must pass between them. If a Christian tries to enter into the presence of God in any other way, they will be thwarted in their effort, because, as can be seen by the pattern of the temple, there is no other way into the presence of God except through this entrance. Many Christians think they can ritualize Christianity, and can get into heaven by only reading the word of God and accepting it as truth. But without applying the truth, as Jesus demonstrated it to us, and without entering into the spirit of the relationship with God, there is no salvation. God only has one way to approach him, and that is through the pattern of the temple.

Now, let's continue into the outer sanctuary, the Holy Place. On the left and on the right will each be a row of five tables of bread, and also on each side will be a row of five lampstands. The tables of bread are for display. They were called show bread because they symbolically displayed the people of God who had been developed from the word of God. The word of God, symbolized by either barley or wheat, is mixed with oil and baked, but no leaven was added. In scripture, leaven symbolizes sin. Therefore, the unleavened loaves of bread symbolized that the people were the finished product of God's word, and were without sin. The lampstands on each side symbolized the word of God which had been illuminated by the olive oil which was burned in them. Once again we see the symbolic meaning of God's word, which is outwardly shown only when the lamps are lit by the testimony of God's two witnesses.

Next, we are confronted with an altar of incense which is directly between ourselves and God. The incense represents the prayers and praises of God's people, which gives glory to him. It is worship of the Most Holy God.

Now, in the days of the original temple there had been a veil separating the Holy place from the Most Holy Place. On this veil were cherubim, and it was a curtain of white linen with embroidery in three shades of Red. Crimson, purple, and blue. The blue was actually a bluish pinkish color, the same shade as the violets we find in our woods. These three colors represented the three degrees, or stages of red, which symbolizes the sinfulness which keep humans from coming into the presence of God. However, this veil would no longer exist for the Christian, for it was torn from the top to the bottom at the time of Christ's death on the cross. Therefore, there is nothing more in your exploration of the temple which will keep you from walking directly into the presence of God. You have been washed, you have given yourself as a living sacrifice, you have passed within the boundaries of the two pillars, the two witnesses of God. You have

entered into the light of God's word, and have become a loaf of bread, symbolizing that the word of God has been believed, and applied, and that the oil of the Holy Spirit has been added. The loaf has been baked without leaven, because you are free from sin because of the blood of Jesus Christ. And now that you stand before the God of all the earth, you see God above the Mercy Seat. It is this seat of mercy that means so much to you, for you are completely undeserving of his wonderful saving grace.