

Jachin and Boaz
(Musings on Brass Pillars)

- A. God instructed Moses to build a tabernacle for worship and access to Himself. David later desired a more fitting house of God, which was built by Solomon (the temple). **ACT 7:44-47**.
1. David had prayed earnestly concerning such a project. **PSA 132:1-5**.
 2. But David was a bloody man of war. **1CH 22:7-10**.
 3. God is not accessed by the bloody acts of sinners against sinners.
- B. Solomon's temple was a magnified version of the tabernacle and included some features not found in the Mosaic tabernacle of witness, such as the massive brass pillars (**1KI 7:15**) that were "...before the house...before the temple..." (**2CH 3:15-17**), named *Jachin* and *Boaz*.
1. Solomon's project has been the fascinating subject of even carnal writers and much speculation has been made about its "sacred geometry" and features, including these pillars.
 2. Those with a fascination for such constructions tend to dismiss the most important building feature ever: Jesus Christ, *in Whom are hid all the treasures of wisdom and knowledge*. **ACT 4:10-12 c/w COL 2:3**.
 3. It easier to *build* temples of God than to *be* temples of God by submission to Jesus Christ Who is God's temple in Whom "...dwellleth all the fulness of the Godhead bodily" (**COL 2:9**). But sinful man prefers to *rejoice in the work of his own hands*. **ACT 7:41**.
 4. The geometry which should most interest us is the dimensions and measure of Christ. **EPH 3:17-19; 4:13**.
- C. Solomon's temple was built according to God's instructions to David: the design was inspired. **1CH 28:11-12, 19**.
1. Therefore, it is reasonable to conclude that Solomon's temple spoke of Christ and heavenly things as did the tabernacle. **HEB 8:1-5**.
 2. The addition of these pillars *before the house* seems to be another example of progressive revelation that brought men eventually to Christ.
 - a. The Law was a schoolmaster in this regard. **GAL 3:24**.
 - b. A general trend of the Old Testament revelation was a slow transition from the importance of Levi to Judah, from Mosaic to Messianic (Christ eventually springing from Judah, not Levi). **HEB 7:12-14**.
 - c. Of the tabernacle service, "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing" (**HEB 9:8**).
 - d. The addition of these pillars *before the house of God* seems to have been a coded additional aspect of revelation that preceded the full manifestation of *the way into the holiest by Jesus Christ*. **HEB 9:11-12**.
- D. Solomon's temple would be built in the place where sin had been put away after David had erred **2CH 3:1 c/w 1CH 21:17-27**.
1. Before the gospel church (a temple of God, **1CO 3:16**) could be built under a New Testament by the power of the Holy Ghost in Jerusalem, sin had to first be put away at Calvary. That was needed in preparation to make that temple *exceeding magnificent* (**1CH 22:5**).
 2. The building of the gospel church by baptism comes only after sin is put away by repentance and faith. **ACT 2:38-41**.
 3. The building of a temple for God in the individual is where sin has been *put away* (**1CO 6:18-20**), has been *laid apart*. **JAM 1:21**.
- E. The pillars were not part of the house, i.e., of the temple proper. They seem to have stood

independently "...in the porch..." (**1KI 7:19**), serving no function as far as supporting anything but neither did they need anything to support them.

1. Each pillar was "crowned" with chains and pomegranates (**2CH 3:16**) on a huge brass *chapter* (capital, the head of a column or pillar). **1KI 7:16**.
 2. The meaning of names of the pillars are significant: *Jachin* (He shall establish) and *Boaz* (in it/him is strength).
 3. At the least, for the O.T. priests in their approach to God in service, these pillars might remind them to depend upon God rather than their own sufficiency for strength and establishment in their religious labors. c/w **2CO 3:4-5; 9:8; PHIL 4:13**.
 4. Based upon the observation that Solomon's temple was according to God's pattern as was the previous Tabernacle which spoke of Christ and heavenly things, we might note some interesting inferences that the pillars spoke of the victorious, redeeming and reigning Christ.
- F. As there were two pillars and one entrance, so Christ is both God and man (**JOH 1:14; 1TI 3:16**), both King and Priest (**ZEC 6:11-13; HEB 6:20; HEB 7:1-2**), the ONE mediator between God and men. **1TI 2:5**.
- G. As none could enter the temple proper into the presence of God without going through the pillars, so none shall ever come into God's presence in heaven but through Christ. **JOH 14:6; 10:9**.
1. This is patently so concerning salvation. **ACT 4:12**.
 2. It is also so concerning approach to God in prayer and service: our two pillars of access are His blood and body. **HEB 10:19-22**.
- H. Because of sin, we were "...without strength..." (**ROM 5:6**) or righteousness (**ISA 64:6**); we were powerless to stand before the Holy God by futilely *establishing our own righteousness*. **ROM 10:3**.
1. But in Christ God laid help "...upon one that is mighty..." (**PSA 89:19**), "...The mighty God..." (**ISA 9:6**) of Messianic promise for Whose saving work's sake heaven declares, "...Worthy is the Lamb to receive power...and strength..." (**REV 5:12**).
 2. God established righteousness for His children through Christ's righteousness (**ROM 5:19; 2CO 5:21**), the *stronger than the strong* (**LUK 11:21-22**) Who overcame Satan, this world, hell, death and the grave for us.
- I. The height of the angelic cherubims over the mercy seat in the holiest of the temple itself was ten cubits (**1KI 6:26**) but the height of the pillars was eighteen cubits. **1KI 7:15**.
1. So Christ was only for the task of redemption "...made a little lower than the angels..." (**HEB 2:9**).
 2. But Christ now towers over all: "Far above all principality, and power, and might..." (**EPH 1:21**), "...angels and authorities and powers being made subject unto him" (**1PE 3:22**).
- J. As the two pillars were crowned, so we now see Jesus "...crowned with glory and honour..." (**HEB 2:9**).
1. The two pillars' crowns were of chains and pomegranates (emblems of bondage and rich red juice), so Christ was "bound" to the Father's will (**JOH 6:38**), "...obedient unto death..." (**PHIL 2:8**), redeeming us with His blood. **EPH 1:7**.
 2. The pomegranate is "...a large roundish many-celled berry, with many seeds, each enveloped in a pleasantly acid juicy reddish pulp." All the components of Christ's salvation are covered by the blood. **HEB 9:12**.
 3. He is our Capital, "Far above all...the head..." (**EPH 1:20-23**).
- K. As there was apparently nothing over the pillars and their "crowns," so there is nothing over "...Jesus Christ, and Him crucified..." (**1CO 2:2**) that is needed to access God.
1. We should accordingly add nothing to the crowning achievement of His ministry for those

the Father had given Him to save with a finished work. **JOH 19:30.**

2. Let us only glory in Him and His cross (**GAL 6:14**), nothing more. Trying to add anything to absolute perfection only denies its absolute perfection.
3. Curiously, the pillars Solomon made were pointedly noted: "...so was the work of the pillars finished" (**1KI 7:22**).

- L. The pillars stood independently before the house where God dwelt: they were not braced by supports. Christ "...by himself purged our sins..." (**HEB 1:3**) and is "...able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (**HEB 7:25**).
- M. Solomon's pillars were without the temple of God. Contrast this with the promise made to those who overcome through Christ: "Him that overcometh will I make a pillar IN the temple of God..." (**REV 3:12**).
- N. Jesus Christ is in every way "...a greater than Solomon..." (**MAT 12:42**), His salvation not couched in symbols but declared plainly. **2CO 3:12.**