

The Tale of Two Pillars

Do you believe that the Bible is the inerrant word of God, inspired by the Holy Spirit, and we can trust in it entirely? If so, then hold on, for He has to be speaking to us in a parable, just as Yahshua did when He walked this earth. What you are going to learn here proves once again that Bride truth is indeed an inner seamless garment of truth, and is entirely consistent with the whole of the Scriptures.

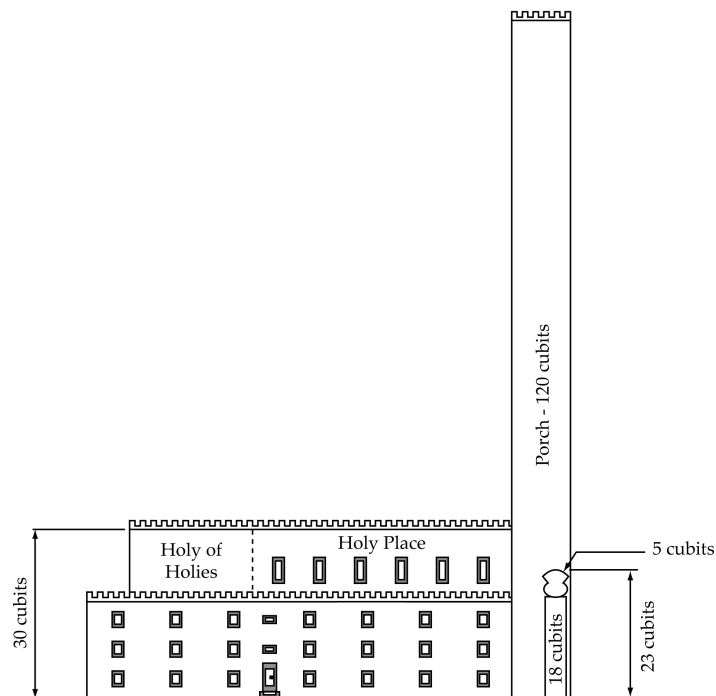
Did you know that at the front entrance of Solomon's temple were located two bronze pillars? Yes, and the image you see here is an artist's general rendition of them. I say general, for its true appearance depends on which account you read in the Bible, if it is accurately followed, and if you take each description to be accurate.



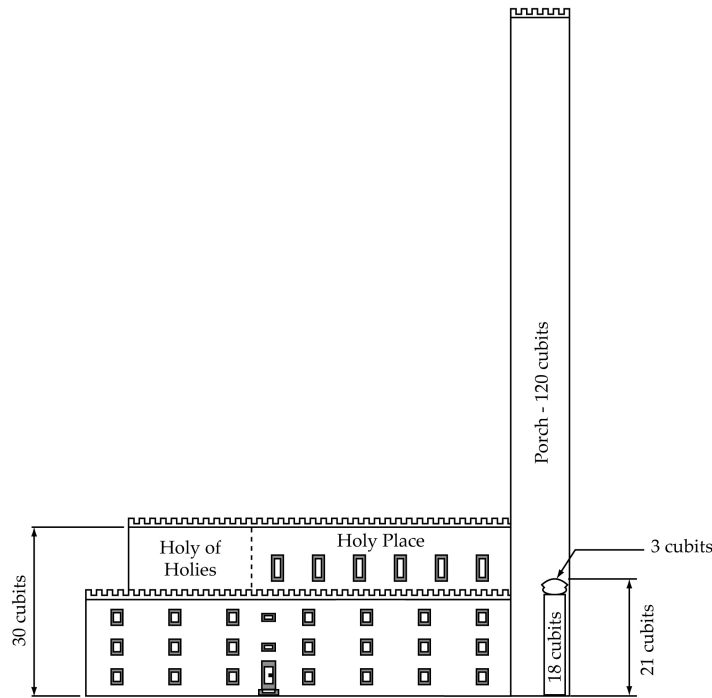
If you read in 1 Kings 7:15 and 2 Kings 25:17, then the height of each bronze pillar was eighteen cubits. But, according to 1 Kings 7:16 the capital on top of each pillar was five cubits in height, and 2 Kings 25:17 states that the height of the capital was three cubits. So let us see what Chronicles tells us. In 2 Chronicles 3:15, we read that the pillars were not eighteen cubits high, but now thirty-five cubits high; and the capitals on top of them were five cubits in height. And adding to the drama, in 2 Chronicles 3:4 the height of the porch was an astounding 120 cubits! That is quite a porch for a temple that is only thirty cubits in height—four times taller! Thus with that porch, the temple would look something like this:



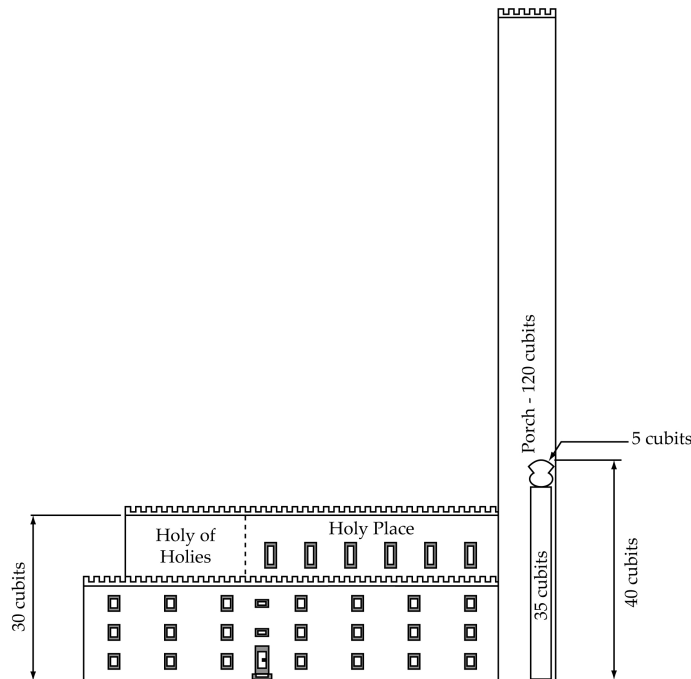
In order that we can better understand the differences in these pillars and their capitals, let us graphically lay out each of the stated measurements in the three distinctly different accounts, and stay with the 120 cubits porch. First, here is the description in 1 Kings 7:15-16. With a stated pillar height of eighteen cubits, and a capital of five cubits, there is a total height of twenty-three cubits.



Next, in 2 Kings 25:17 the stated pillar height was again eighteen cubits; but the height of the capital was not five cubits but three cubits, now for a total height of twenty-one cubits.



And thirdly, in 2 Chronicles 3:15 the height of the pillar was not eighteen cubits, but now thirty-five cubits, and the capital was five cubits, for a total of forty cubits.



With these clear differences, we can conclude that either Yahweh God is saying something to us in a parable, or His word is flawed and He cannot preserve it

undefiled. The latter makes the entire Bible suspect and thus cannot be called or trusted as the inerrant word of God. As addressed in [The Key To Their Understanding](#) and proven in many revealing, confirming, and consistent testimonies [addressed here](#), the profound truth that Yahweh God speaks to us in intentional contradiction parables is without question—and the wise and discerning will be as inquiring about them as were the disciples. Remember as well, the Scriptures are a trinity, a trinity in purpose. The first and foremost purpose of the Scriptures is to prophesy. The second purpose is to present Yahweh God's government. And the third purpose is to present the practical, whether it be history or moral values or the like. Thus we see prophecy, government, and practical; and there is no question that these Bible contradictions are intentional parables that prophesy and set forth God's government, His ways.

Now, in order to understand the truth that Yahweh is speaking here regarding the differing heights of these pillars and capitals, we have to note the key that is necessary to discern what He is saying. First, as addressed in [The Key To Their Understanding](#), the two books of Samuel and the two books of Kings speak to and prophesy concerning Christianity. In clear and consistent contrast, the two books of Chronicles speak to and prophesy concerning the Remnant. It is in comparing these two sets of books that we find truth that is otherwise missed or even becomes an irreconcilable enigma. And we might add here, these numerous contradictions are ample fodder for the unbeliever to foment effective ridicule and scorn towards proving that the Bible is not the inerrant word of God. And frankly, from their standpoint, they are right. At least they are honest that there are indeed Bible contradictions. On the other hand, Christians are left with ignoring and denying them or presenting lame excuses and justifications that simply erode their position that the Bible is inerrant.

Thus, in summary: in Christianity 1 Kings and 2 Kings, the height of the bronze pillars bears the testimony of the number eighteen. But, in 1 Kings 7:16 the capital is five cubits, for a total height of twenty-three cubits; whereas in 2 Kings 25:17 the capital is three cubits, for a total height of twenty-one cubits. In contrast, in Remnant 2 Chronicles 3:15, the pillars were thirty-five cubits high with a capital of five cubits, for a total height of forty cubits. So what is Yahweh telling us here? First, let us consider the number eighteen, the height of the pillars in Christianity 1 and 2 Kings.

Fitting to Christianity, the number eighteen represents bondage. In Judges 3:14, the sons of Israel were in bondage to the Moabites for eighteen years. In Judges 10:8, they were in bondage to the Philistines equally for eighteen years. In Luke 13:11, "there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all." She too was in bondage, and Yahshua healed her on the sabbath, the seventh day. And a testimony we will give special attention to, in Luke 13:4-5 we read the words of Yahshua: "Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were worse culprits than all the men who live in Jerusalem? I tell you, no; but unless you repent, you will all likewise perish." What can all of this mean, in particular the last testimony?

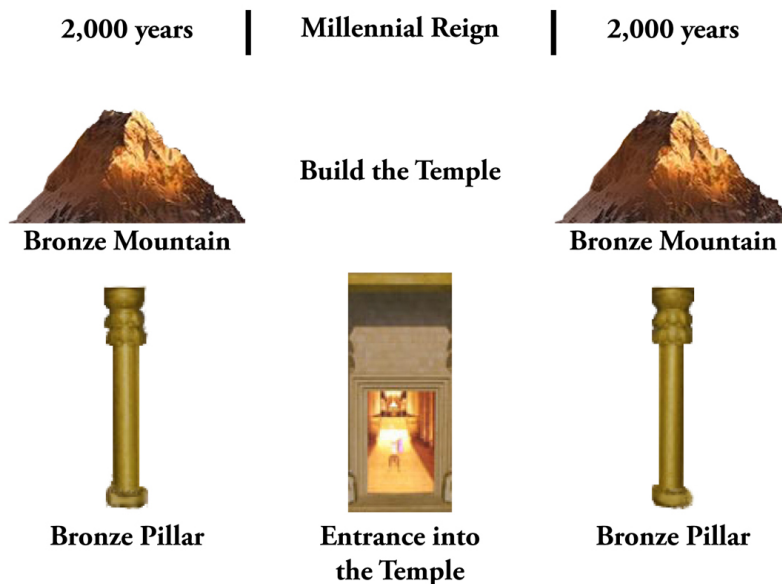
In [Shelah and Clay of Spittle](#), we see that "Siloam," the pool where the blind man's eyes were opened (John 9:1-7), is the same as the Hebrew word "Shelah," the third son of Judah (Genesis 38). We also, very importantly, learn that these look to the third part of the church, the third one-thousand-year period, the Millennial Reign. So we see two uniquely different testimonies occurring in that period. While the blind man is healed

at the pool of Siloam, the tower of Siloam falls and kills those attested to be in bondage. What then are we seeing? Clearly, the eyes of the Remnant are opened in the Millennial Reign; but also, the Babylonian tower of Christianity that has been in bondage for two-thousand years falls. And by way of a timely testimony, I recently heard an interview with Billy Graham, and he noted that he responded to the call to preach while lying down on the eighteenth green of a golf course. So according to the words of Yahshua, are Christians worse culprits than the aspiring Bride? No. But unless we repent, we will likewise perish.

At this point, we need to add another revealing and vital testimony concerning these two bronze pillars. We learned in the Remnant Bride Blog posting, "[Averting Yahweh's Wrath](#)," that the two bronze mountains between which the temple of Yahweh is built by Immanuel as addressed in Zechariah 6, are the two two-thousand-year periods of Christianity. Just as the Bride must be split in order to be made clean (Leviticus 11:3), so the Body of Christ must be split for the same reason. And just as a covenant is made by the Body of Christ passing between and splitting the Bride (Zechariah 4), so a covenant is made by the Millennial Reign splitting the Body of Christ (Genesis 15), the two bronze mountains. And remember, bronze always speaks of Christianity (the bronze snake on the pole [Numbers 21:9], the belly of bronze [Daniel 2:32], Goliath's armor [1 Samuel 17:5-6], etc.), while the Bride is always represented by silver (the breasts of silver [Daniel 2:32], silver and gold [Haggi 2:8, etc.], the purchase price of a bride [Deuteronomy 22:28-29], etc.).

And may we add here as well that in like seamless fashion, both the silver breast and the bronze belly in Nebuchadnezzar's dream themselves attest to being split works. In Daniel 2:32 we read: "its breast **and its arms** of silver, its belly **and its thighs** of bronze." Thus we see one (breast and belly), split into two (arms and thighs). Again, these works **MUST** be split in order to make them clean and to effect covenants.

Adding to this growing testimony, in [Resurrection and Judgment, page 6](#), we learned—and it is most obvious to see—that the two bronze mountains between which the temple is built, is the same testimony as the two bronze pillars between which one passes in order to enter into the temple.



Now that we understand all of this, what then is Yahweh telling us prophetically through the testimonies of the differing heights of these two bronze pillars? We will begin with 1 Kings 7:15-16 and 2 Kings 25:17. First, of course, since the height of these pillars in Christianity Kings is eighteen cubits, the number of bondage, it tells us that Christianity is the period of bondage. This is most fitting since even as Christ was bound by the Romans, so the Body of Christ is bound (see [The Issue, page 3](#)). Particularly this first period of Christianity is marked by bondage; and as the tower of Siloam fell and killed eighteen, that work has to fall.

One of the problems with this period of the church is that the kingdom of heaven was given to man early. Like Saul, who also received the rights to the kingdom too early and is a clear type of Christianity, this period of the church must fall. Thus we see that Saul fell on his own sword (1 Samuel 31:4), even as Christianity falls on the word of God (Hebrews 4:11-12).

One of the reasons for this failure is because they labor in their own strength, according to their own flesh, as did Saul. This labor is confirmed in the names of these two bronze pillars. In 1 Kings 7:21 and 2 Chronicles 3:17, we read that the right pillar was named Jachin, and the left pillar was named Boaz. This is equally a pattern that is associated with any covenant—one on the right and one on the left. Also, the one on the right is the one who is favored, and the one on the left is the lesser. In fact, you will never find in the Scriptures any mention of the left arm or hand of God. Every work He performs is by the strength of His right arm/hand, and Yahshua is seated at the right hand of God.

Therefore, when we read that the pillar on the right is Jachin, and the pillar on the left is Boaz, then one can be most certain that the first two-thousand-year period of Christianity is Boaz, and the second two-thousand-year period on the other side of the Millennial Reign is Jachin. So, what then are the meanings of these two names? Here again we see the inner seamless garment of truth.

An excellent and thorough source on the internet for the meaning of names is Abarim Publications' "[Meaning and Etymology of Bible Names](#)." Here we find that Jachin means, "He will establish" or "He will give certainty." This is most important for the meaning of the second period, the second bronze pillar of Christianity. After being buffeted by Satan for the first two thousand years, it will be wonderful for Yahweh to establish them following the Millennial Reign. So then what is the meaning of this bronze pillar on the left, the first two thousand years of Christianity? Abarim states: "The name Boaz literally means 'by strength,' and it seems to celebrate man's personal vigor. Personal strength may truly be a gift, but it, like anything else, should not be revered too much and certainly not held responsible for anything that was achieved by God." The fact is, this is the clear contrast we see in the second pillar—He (God) will establish. What the body of Christ fails to accomplish in their own strength in the Boaz period, Yahweh God will establish in the Jachin period! Referring in seamless confirming manner to the like testimony regarding Ben-oni/Benjamin—the son of My sorrow becomes the son of My right hand (Genesis 35:18).

Are there other testimonies that confirm the evident truth we are seeing here regarding Christianity? Indeed so. Let us now consider the testimony of the sum height of these pillars, including the capitals.

We noted that in 1 Kings 7:15-16 the sum height of the eighteen-cubit pillar and the five-cubit capital was twenty-three cubits. But in contradiction to this, in 2 Kings 25:17 the sum height of the pillar and capital was twenty-one cubits. What was the difference? Here in 2 Kings it is stated that the capital was three cubits, not five. Again one has the choice to either accept that this is the inerrant word of God and He is telling us something, or quite simply, it is corrupted. So let us ask the question: What are the circumstances of the accounts in 1 Kings 7 and 2 Kings 25? The first account is when the temple was being built; and very importantly and revealing, the second is when the temple was being dismantled and taken to Babylon. What then can this tell us?

While eighteen is the number of bondage, what is the significance of twenty-one? Many sources state that it is the number of exceeding sinfulness. That may well be true, but the two occasions in which twenty-one is actually used in the Bible are most interesting and point to something else.

First, in the chapter immediately before this account in 2 Kings 25 where the pillars are being taken to Babylon, 2 Kings 24:18 (along with 2 Chronicles 36:11 and Jeremiah 52:1) speaks of Zedekiah, the last king of Judah who provoked Babylon's conquest of Jerusalem. Here we read that he "was twenty-one years old when he became king, and he reigned eleven years in Jerusalem." Of course eleven is a shortfall number—the number of the apostles after Judas killed himself, which led to the [abomination of desolation](#). But let us now look at the other occasion where twenty-one is used.

In Daniel 10:13, twenty-one evidences the meaning of delay. Here we read: "But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia."

You may recognize this from the account in Daniel when the man dressed in linen was delayed twenty-one days in getting to Daniel. Clearly, the man speaking here was Yahshua, for His description in verses 5-6 is essentially the same as His description in Revelation 1:12-16 and 2:18. What are we seeing here? This delay period of twenty-one days which was caused by the resisting prince, speaks of the delay period of Christianity when the prince of the power of the air, Satan, has ruled over the church. Furthermore, Yahshua told Daniel: "Do not be afraid, Daniel, for from the first day that you set your heart on understanding *this* and on humbling yourself before your God, your words were heard, and I have come in response to your words." This would be the promise given to the first Remnant, which was then delayed by the prince of the power of the air during Christianity, and is finally fulfilled in the second Remnant.

Therefore, is it not obvious that when the bronze pillars were being taken to Babylon, Yahweh changed their reported height to eighteen plus three, or twenty-one cubits, in order to prophesy concerning the bondage period of the church in which the promise is delayed? And yes, it has been a period of exceeding sinfulness in the kingdom, and is even a shortfall, the abomination of desolation. This is Mystery Babylon Christianity that is ruled over by the prince of the power of the air. But gratefully, we are also told that this period comes to an end; and it is our hope and anticipation that that end is now at hand. Yahshua told Daniel at the end of the twenty-one days: "Now I have come to give you an understanding of what will happen to your people in the latter days, for the

vision pertains to the days yet future" (vs. 14). This is the understanding given to the Bride today, for Daniel is the book that speaks of the latter days.

Seeing these wonderful and revealing Bible-contradiction truths regarding eighteen and twenty-one, let us now examine why in Remnant 2 Chronicles 3:15 Yahweh would there change the height of the pillar to a clearly different thirty-five cubits, leave the capital at five cubits, providing a total height of a very predominant number—forty cubits.

We will not elaborate on all the testimonies regarding the number forty, but examine its application here relative to the church and its split into two parts; and what we find once again is this inner seamless garment of truth. Even as there were two bronze pillars that attest to the two parts of Christianity, so Yahweh provides two testimonies of two forties that equally attest to Christianity, or for that matter any like split work (e.g., the Remnant). The first pair of forties we will examine is found in Moses' trips up Mount Sinai.

In Exodus 24:18, we read that after delivering the sons of Israel from Egypt and coming to Mount Sinai, on Moses' sixth trip up the mountain he remained there for forty days and forty nights. What was the outcome? At the completion he came down the mountain, broke the tablets of the law, destroyed the golden calf, and killed three thousand men (Exodus 32:19-28). This first forty was clearly a test for the sons of Israel with a decidedly fateful outcome. So, what then was the second attesting forty?

The second forty was distinctly different. In Exodus 34:28 we read that on Moses' eighth trip up Sinai, once again he was up there for forty days and forty nights. What then was the outcome of this second attesting forty? Again he came down with the law; but instead of breaking it, it was later placed in the ark of the covenant that was built immediately following this eighth trip. So was Moses' countenance evil? No. Verses 29 and 30 tell us that his face shone with the radiance of God, to the extent that the people feared him. Immediately thereafter they began to build the tabernacle of Yahweh.

Thus we see two distinctly different forties: the first was a time of testing, judgment, and even death, while the second was glory and a new beginning. So what is the second attesting pair of forties?

In Matthew 4:2, Mark 1:13, and Luke 4:2, we read that after Yahshua's baptism by John, the Holy Spirit led Him into the wilderness for an equal forty days and forty nights where He was tempted by Satan and was with the wild beasts. While this did not have the fateful outcome that Moses' first forty had, it was most certainly a time of testing and exposure to evil.

So what was Yahshua's second forty? In Acts 1:3 we find that after He resurrected from the dead, for forty days He presented Himself to the people, performing many convincing proofs and spoke of the things concerning the kingdom of God. Obviously, this second forty was much like the second forty related to Moses. Once again in stark contrast to the former, it was a time of fulfillment and hope.

Thus we see in both of these attesting patterns that the first forty is marked by testing and even loss, while the second forty is marked by blessing, hope, and even fulfillment. So, how does this relate to the two bronze pillars, the Jachin and the Boaz? Just like Moses' first forty-day trip up Sinai, the outcome for the church for the first two thousand years has been and is failure and corruption. When Moses came down, three thousand men were killed. This is precisely the number that were added to the church on the same day, the day of Pentecost, almost 1,500 years later (Acts 2:41). You might think that this latter testimony was good. On one hand it was; but what does it attest to in light of Sinai?

Where are those three thousand converts today? Are they still alive, or were those kingdom-recipients eventually slain by the enemy, death? In the FAQ account, "[The 3,000-Year Church Period](#)," the church was supposed to receive 3,000 years. But if they receive the entire period, it will be "My God, my God, why have You forsaken us?" As Yahshua stated, no flesh would be saved if He did not cut those days short from three thousand years to two thousand years (Matthew 24:22, Mark 13:20). The death attested to at Sinai would only continue for the next one thousand years.

Furthermore, this first forty is equally attested to in the forty years of wandering in the wilderness. This too was the outcome of a failed forty days in which the spies came back with a faithless report (Numbers 14:34). Stephen identified this period specifically as "the church in the wilderness" (lit. of Acts 7:38). It is the wilderness period of Christianity, spoken of in Deuteronomy 8:15 and 2: "He led you through the great and terrible wilderness, *with its* fiery serpents and scorpions and thirsty ground where there was no water. ... that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not." Is this not precisely what Yahweh did regarding His Son in the like first wilderness? And as went Christ, so has gone the Body of Christ. The only difference for the Body is that they have not been victorious, but have followed in the ways of the sons of Israel.

Therefore, seeing and understanding the application of these two pairs of forties, we can understand why in Remnant 2 Chronicles 3:15 the two bronze pillars are now forty cubits in height. These are the two works of bronze Christianity, split by the Millennial Reign. First is the Boaz, the wilderness period in which Christians have been tested and have failed. Second is the Jachin, the period when God will establish and fulfill this work according to His word.

Of course these two works are split by the Millennial Reign. Thus in further seamless-garment testimony, you will notice that the two forty-day-and-forty-night trips up Sinai were the sixth and eighth trips, separated by the seventh. And, the two forties regarding Yahshua were at the very beginning and the very end of His ministry period on this earth, separated by His teaching and miracle period as a mere man. It is truly incredible how Yahweh performs so many intact and consistent testimonies as we see evidenced here in this most remarkable, revealing, and confirming way! Again, this is an inner seamless garment of truth!

And might we say here, in Acts 3:22 we read that Yahweh will raise up a prophet like Moses: "The Lord God will raise up for you a prophet like me from your brethren; to him you shall give heed to everything He says to you." As addressed in [When Elijah Comes](#), we see that that prophet is the Elijah. There is no need to repeat here what is in

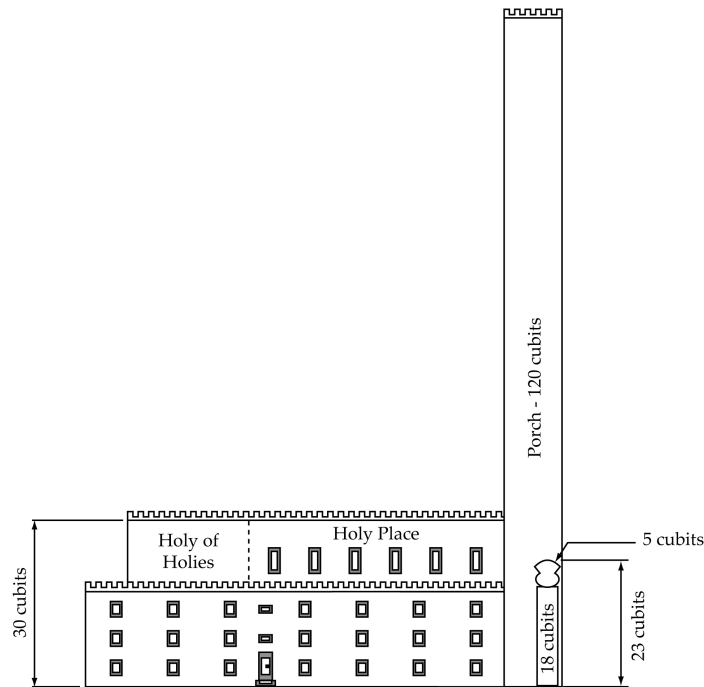
that writing, but once again we see testimony to this truth. We see that Moses walked out both of the forties; and, it was Elijah who was the only man who ever identified with an equal forty days and forty nights as he too ascended Mount Sinai. Today, we need that prophet like Moses.

These contrasting periods of forty evidence the two bronze mountains, even the two bronze pillars, Jachin and Boaz. One pillar has already taken place according to the testimony of Christianity 2 Kings 25. It has been the period of Christianity that, as evidenced in so many ways, is the wilderness period, even the delay period and abomination of desolation. As with both the sons of Israel and Yahshua, it has been a time and place of being tempted and tested. Related to Moses, it is the period where that Passover Pentecost beginning will bring the death of, not 3,000 men, but 3,000 years of the church. Of course this has to be cut short to 2,000 years; and with this cutting short we then see evidenced in Remnant 2 Chronicles 3 this curse being reversed. Regarding Christianity, this will be the second bronze pillar, Jachin, that comes after the Millennial Reign. This is the period likened to Moses' second period of forty days and nights on Sinai when he came down in glory; it is the second period of forty days when Yahshua remained following His resurrection.

We indeed find here once again the repeat of this familiar pattern of death to the first, and life to the second that is addressed throughout Remnant Bride writings and the Scriptures. It is the same as that which is evidenced in the two birds of Leviticus 14:1-7, and of course the two Remnant. And most importantly, it is the same as the two sons of Bathsheba ("the daughter of seven" or "the daughter of oath"). The first son had to die, thereby paying the price so that Solomon could become king. Of course this was the very pattern for Yahshua, who first came to die, so that He could then come as the ruling Solomon and build the temple of Yahweh on this earth. This is all marvelous to behold! And, it is all a part of this seamless inner garment of truth—the ways and works of Yahweh God.

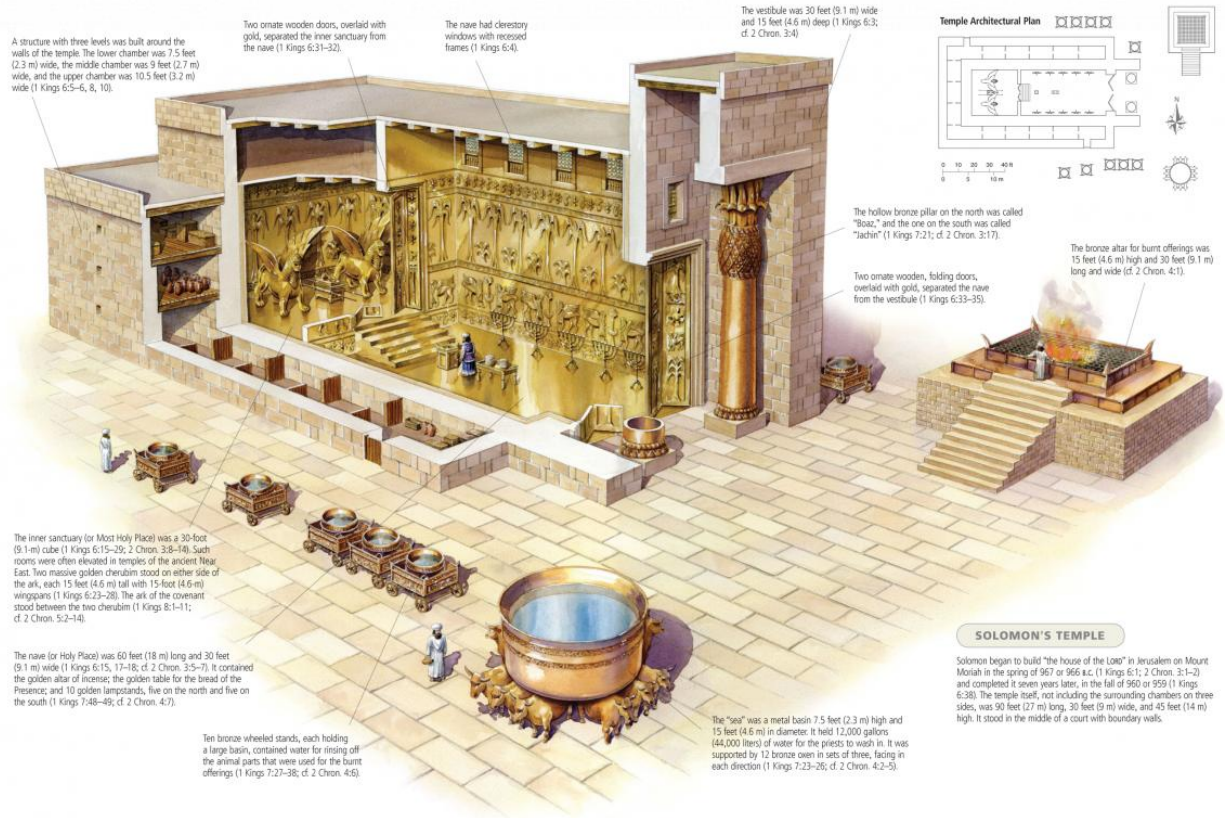
THE PORCH

Now for a most interesting and exceptionally revealing examination relating to the specific setting of the two pillars—the porch! We have noted that the two bronze pillars are located on a porch that, according to Remnant account 2 Chronicles 3:3-4, is an astounding 120 cubits high. To give you an idea of how high that is, that would be about 180 feet. The remarkableness of this height is that the tabernacle itself is only thirty cubits, so the porch would be four times as high. Provided here is one of the previous drawings so you can once again see this.



In this image, you can see that the pillar is located on the porch, according to 1 Kings 7:19 and 21. Here we read: “The capitals which *were* on the top of the pillars **in** the porch were of lily design, four cubits. ... **Thus he set up the pillars at/in/for the porch of the nave** [the holy place]; and he set up the right pillar and named it Jachin, and he set up the left pillar and named it Boaz.” In this drawing, we have chosen to place the pillars towards the front of the porch. The reason for this is that in 2 Kings 11:14 and 23:1-3, events took place that would indicate that the pillars could readily be seen by a crowd of spectators. But, they had to be on the porch, so it would therefore seem that they would be forward.

For your benefit, let us look at other artistic renditions and see how accurate they truly are. And by the way, these are only samplings, for there is every conceivable idea, depending on the imagination of the artist, which is most often the case with religious art. Such renditions are more often artistic expression, rather than Scriptural accuracy.



This is a beautiful drawing; but, where is the porch? Instead, the walkway goes right up to the entrance. At least they have the pillars under something, but it certainly is not 120 cubits tall. Let's look at another.



This one indeed has a porch; but again, it is not 120 cubits high. Also, the pillars are not on the porch that extends out from the holy place. And even this next example provided earlier is not entirely accurate.

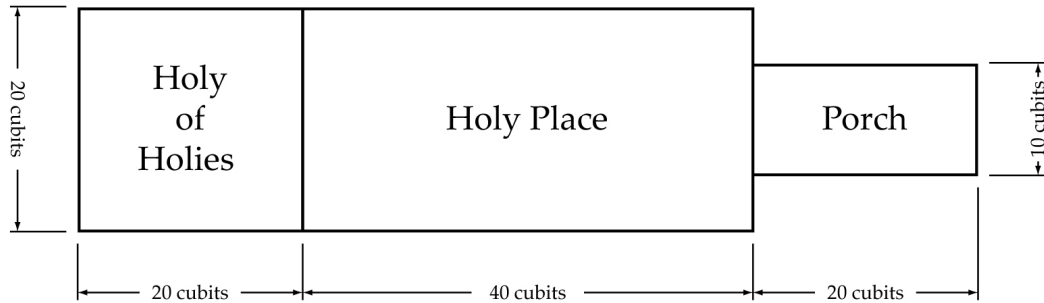


Yes, there is a porch that is presumably 120 cubits high, but what are the bronze pillars doing outside of it? This is undoubtedly the most accurate artistic representation; but even so, the Scriptures offer some very real questions here. Let us look at the Scriptures and see what the true dimensions and layout were, as well as what they mean prophetically. And keep in mind, these are inside dimensions. Otherwise, the two cherubim that each had ten-cubit wing spans (1 Kings 6:24) would not fit into a twenty cubit wide holy of holies. In 1 Kings 6:2-3 we read:

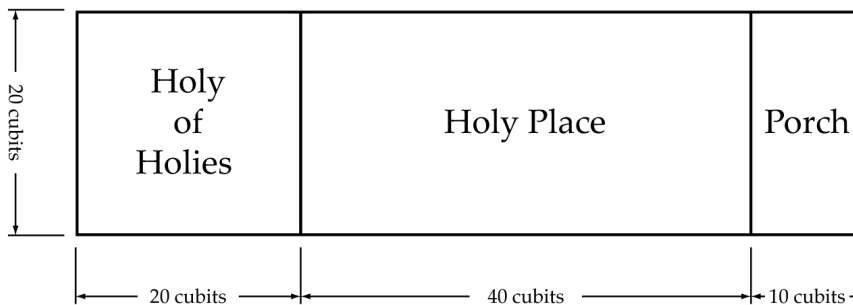
“As for the house which King Solomon built for Yahweh, its length *was* sixty cubits and its width twenty *cubits* and its height thirty cubits. The porch in front of the nave [the holy place] of the house *was* twenty cubits in its length, on the front of the width of the house, *and* its width along the front of the house *was* ten cubits.”

Frankly, this could be translated two ways: a ten cubit wide porch that extends out twenty cubits from the front of the house (Plan A); or, a ten cubit wide porch that is twenty cubits along the front of the house (Plan B). Let us lay out both of these here. And one other point: we are not showing the three-story side chambers that encompassed the temple holy place and holy of holies. You can see these in the preceding images. They extended out beyond the temple house per se. The description of these can be read in 1 Kings 6:5-8. Again, we will just show the holy of holies, the holy place, and the porch.

Plan A



Plan B



Plan B would look very much like the last rendition, with the exception that the pillars have to be on the porch. In Plan A, we find a most interesting and very revealing testimony, which we will now address.

Both 1 Kings 7:15 and Jeremiah 52:21 tell us that the circumference of each pillar was twelve cubits. That would mean that each pillar was just under four cubits in diameter. With a porch ten cubits wide (and again, those were inside measurements) and each pillar was just under four cubits, that would mean that the passageway between them would have been just over two cubits, or about three and a half feet. Undoubtedly, this was not the plan that was followed. However, since the wording of this description was such that it could go either way, was Yahweh then telling us something by this? Obviously, Plan A would not have worked well; however, the prophetic testimony from it loudly proclaims important revealing truth.

What have we noted is the first and foremost purpose of the Scriptures? To prophesy! By upholding this, we were able to see the marvelous truth regarding the contradictions in the heights of the pillars and capitals. And, we can do no less here. When it comes to prophecy, it does not matter if something does not make practical sense. Thus, it is far more important to understand that what we are reading concerning the length, width, and height of this porch is prophesying. Discerning this truth reveals Yahweh God's instructive message to us, not just the natural.

Based on the pattern of Plan A, do you recall another related structure that was twenty by ten cubits in size? How about the first structure that was a shadow of the heavenly (Hebrews 8:5) that preceded Solomon's temple? Yes, the holy place in the tabernacle built by Moses was equally twenty cubits long and ten cubits wide. Thus, it is MOST amazing and undoubtedly significant that the new holy place would be preceded by a porch that was the same dimensions of the first holy place. With the porch laid out as in Plan A, when one approached the holy place of Solomon's temple, they would first have to pass through the pattern as exactly laid out in the original holy place. But even so, as you will see, in Plan B the outcome is very much the same, and Plan A in part attests to what is in fact taking place. Let us now examine this.

Clearly, the church is set forth in the pattern of the tabernacle in the wilderness. First, there was the 20 cubit x 10 cubit x 10 cubit (2,000 cubic cubits) holy place. After passing through the holy place, there was the 10 cubit x 10 cubit x 10 cubit (1,000 cubic cubits) holy of holies. So how is this the church? First in the church is the 2,000-year/cubic period of the Body of Christ, followed by the 1,000-year/cubic Millennial Reign when the Bride rules and reigns with Immanuel. This identity of the Body of Christ with the pattern of 20 cubits x 10 cubits is confirmed in Zechariah 5:1-4 where there is a [flying scroll](#) of the same dimensions that "is the curse that is going forth over the face of the whole land." Again we see Christianity.

Therefore we see the identical testimony with Solomon's temple. Again we see that one must pass through Christianity—the attesting 20 x 10 porch with the two bronze pillars—in order to enter into the temple made of living stones that Solomon Immanuel builds in the Millennium.

Additionally, we already see that the tabernacle's 20 x 10 holy place attests to the Body of Christ, which is the same as the 20 x 10 porch of Solomon's temple. Relative to the human body, the dimensions of 20 x 10 are that of the rectangular torso. Now consider this, and pay careful attention. If that was the torso of a woman, then birth would take place in the pattern of Plan A where birth would occur in the 10 cubits area. However, if that rectangle was the torso of a male, then "birth," or a bride, could not come according to Plan A, but of necessity Plan B. As we have seen in [Kissing Lips and Attesting Glory, page 4](#), while a female work can give birth naturally, for a male work to bring forth offspring it must be put to sleep, its side opened, and a rib taken out in order to form a bride. And this is precisely what we see regarding "the porch in front of the nave [holy place] of the house," preparing the way for entrance into the house. Quite significantly, there was not a porch on the tabernacle, but was added here as a prophetic testimony of the Body-of-Christ period preceding and preparing the way for the Millennial Reign.

Obviously, Plan A would not practically work, and Plan B is the only solution. So what are we seeing testified regarding this change in direction of entrance for this Body-of-Christ porch? We already know in the plan of Yahweh that time must be cut short from three thousand years to two thousand years, the Body of Christ must be put to sleep, its side must be opened, a rib must be taken out, and the Bride be formed which will rule and reign with Immanuel for a thousand years. This is precisely what we see here in Plan B! The 20 x 10 Body-of-Christ porch is put to sleep and lays parallel to the temple. In this manner, its side is now opened so as to provide the entrance way into the temple, which is the Millennial Reign. Thus, the dead Body of Christ is indeed the

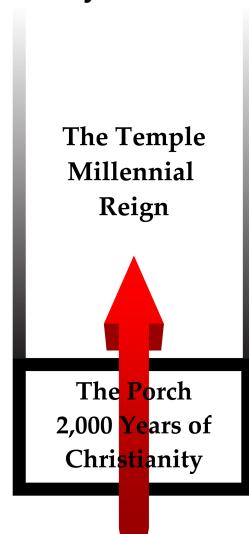
entrance, the porch, of the Millennial Reign! This is precisely where we are right now in God's timing. **The porch is now laid!**

Again, this is the same testimony where the holy place provides the entrance into the holy of holies. And let us note here that in both the tabernacle and the temple, the holy of holies is always a cube. In the tabernacle it is 10 x 10 x 10, and in the temple it is 20 x 20 x 20. This is not the consistency we see in the holy place, which in the tabernacle is 20 x 10 x 10, and in the temple is 40 x 20 x 30. Why is the holy of holies always a cube? Because it is the Bride, which is Jerusalem above, the city foursquare that comes down out of heaven (Revelation 19:7, 21:2, 9-27). Why do the dimensions of the holy place relationally change? Because obviously the Body of Christ must undergo change during and after the Millennial Reign.

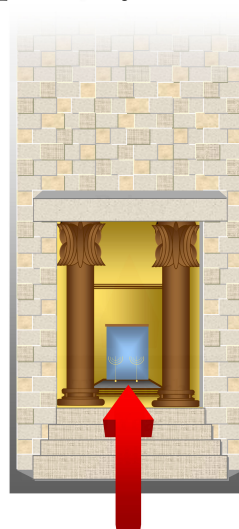
And, this matter regarding the dimensions of the porch and its alteration in the point of entry as these relate to the Body of Christ is not the only evidence here, for there are three revealing testimonies regarding the porch. We have already seen that Immanuel's temple is built between the two bronze mountains, even between the two bronze pillars. Most appropriately, these two bronze pillars are located on none other than the Body-of-Christ porch. So as a second testimony, even as the 20 x 10 porch per se attests to passing through or even coming out of the side of the dead Body of Christ, the same is attested by passing between the two bronze pillars located on the porch.

Again, there are two ways for Yahweh God to bring forth offspring: either naturally by the child passing between the split parts of the female work; or, by putting the male work to sleep, and the female work passes between the split in the side caused by the sharp spear. In both cases, offspring pass between split parts. So when passing between the two bronze pillars, it attests to the male giving "birth" to the female—the Bride. Thus, the first two testimonies evidence that this porch is indeed the Body of Christ: (1) the dimensions of the porch are the same as the tabernacle holy place and lies parallel to the width of the nave, and (2) the two bronze pillars on the porch attest to the split parts of the sleeping Body of Christ.

2,000 Years of the Body of Christ



Passing Between the Split Body of Christ



These two attest that Christianity, the Body of Christ, upon being put to sleep and its side pierced, provides entrance into the Millennial Reign. **The pierced side of Christianity is indeed the entranceway into the Millennial Reign.** What then is the third confirming testimony? We will now examine one of the most unusual testimonies presented regarding this temple account: the height of the porch at an amazing 120 cubits! This will definitely take some time to address.

In 2 Chronicles 3:4 we read: “The porch which was in front of the house was as long as the width of the house, twenty cubits, and the height 120; and inside he overlaid it with pure gold.” The vast majority of teachers dismiss this height as error. One commentator wrote: “... it is evidently based on a textual corruption.” Another was a bit more forceful, stating: “... indeed the whole verse as it stands is senseless. ... the exaggeration is one which makes the writer [the one who holds to this] ridiculous, and it is far better to amend the text.”

Yes, if one approaches the Scriptures as solely relegated to the third part of the trinity regarding its purpose—the practical, history—then this is indeed senseless. But, that view also assumes that God cannot preserve His word. And as well, you would have to expunge two of the three varying heights of the pillars and capitals, plus one of the volumes of the sea located just outside of the porch: was it actually two thousand baths (1 Kings 7:26) or three thousand baths (2 Chronicles 4:5)? And, you would have to doctor either 1 Kings 8:66 where after the dedication of the temple the people were sent home on the twenty-second, or doctor 2 Chronicles 7:10 where the people were sent home on the twenty-third. And once you have changed those, you have a vast host of other verses to doctor as well that are equally “senseless.” Or, one can embrace the inner seamless garment of truth of the Bride and see that these contradictions are confirming and revealing parables.

So what is it then that Remnant 2 Chronicles 3:4 is telling us regarding the porch being 120 cubits in height? To answer this we first have to look at the testimony of this number in the Scriptures. Following are five other places where it is used:

Then Yahweh said, “My Spirit shall not strive with man forever, because in *his* going astray he is flesh; nevertheless his days shall be one hundred and twenty years” [lit. translation of Genesis 6:3].

Although Moses was one hundred and twenty years old when he died, his eye was not dim, nor his vigor abated [Deuteronomy 34:7].

... and all the Levitical singers, Asaph, Heman, Jeduthun, and their sons and kinsmen, clothed in fine linen, with cymbals, harps and lyres, standing east of the altar, and with them one hundred and twenty priests blowing trumpets ... [2 Chronicles 5:12].

Then she gave the king one hundred and twenty talents of gold and a very great amount of spices and precious stones; there had never been spice like that which the queen of Sheba gave to King Solomon [2 Chronicles 9:9].

At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together), and said ... [Acts 1:15].

Two of these verses—Genesis 6:3 and Deuteronomy 34:7—are addressed in [Appendix 10](#) of the book, *The Curse of 1920*, as well as in [The Issue – II, page 8](#). There we find empirical evidence that “one hundred and twenty” attests to the number of Jubilee waiting periods that mark time from the fall of Adam to Yahweh declaring Jubilee in 1994. Hereby, one can see how this same application is evidenced in these other verses as well, in particular with Acts 1:15. We know that the kingdom of heaven was given to man early, before the time. But the one hundred and twenty gathered in the “upper” room—attesting to the heavenly—who received the former rain, looked to the fulfillment of this work in the second Remnant. And again, that would be one hundred and twenty Jubilee waiting periods from the fall of Adam, which was completed in 1993, and Jubilee was declared in 1994.

So what took place in 1994 that was so significant? That is the very year the Holy Spirit came upon me and sovereignly began revealing the truth of the kingdom of heaven and the two Remnant, as well as the breach of Christianity. It is the revelation of the latter work that completes what Yahshua Himself began two thousand years ago. This is why we see the porch with the MOST unusual height of one hundred and twenty cubits, which is rejected by men as “senseless.” It is the period that had to be completed in order to enter into the temple that the Solomon—Immanuel—builds in the Millennial Reign. And in 1994, Yahweh began showing a man the truth regarding His kingdom, even what you are reading now—what this temple speaks concerning the two bronze pillars and the highly unique dimensions and layout of the porch.

Finally, in 2 Chronicles 3:4 we read: “The porch which was in front of the house was as long as the width of the house, twenty cubits, and the height 120; and inside he overlaid it with pure gold.” There are two important things to recognize here. First, this statement is found exclusively in Remnant-revealing 2 Chronicles, so the truth here is relative to the Remnant and not Christianity. Again, you can see the application of this when in Christianity 1 Kings 7:26 Solomon’s sea has a volume of two thousand baths, while in Remnant 2 Chronicles 4:5 the volume for the same sea has three thousand baths. Clearly, we see that the Bride receives the third one-thousand-year period of the church, the Millennial Reign. And given that this statement regarding the height of the porch being 120 cubits is in Chronicles as well, again we see that the outcome of the 120 Jubilee waiting periods goes to the Bride. And this is precisely what happened to me in June, 1994, according to the will of Yahweh. This was not something I sought, but was sovereignly given to me. And on August 7 He called me out of the Body of Christ, establishing the Bride on this earth.

Likewise evidenced in 2 Chronicles alone, the fact that the inside of this porch was overlaid with pure gold attests to the kingdom of Immanuel that comes relative to the Bride. Quite noteworthy, the dimensions of the porch are 20 cubits x 10 cubits x 120 cubits, for a total of 24,000 cubic cubits. The holy place which one enters upon passing through the Body-of-Christ porch is 20 cubits x 40 cubits x 30 cubits, for a total of, yes, an equal 24,000 cubic cubits. Of course 24,000 is the twenty-four elders raised to the thousands level, the heavenly level. These are the twenty-four elders who sit on twenty-four thrones and will rule and reign with Immanuel (Revelation 5:8-10). Thus Immanuel will establish His golden kingdom upon this earth. OH THE DESPERATE NEED!

CONCLUSION

It will not be until the Millennial Reign that Christians alive today will be able to see how bad the last two thousand years of the church really have been. And it will not be until after the [second resurrection](#) that Christians who have died will have such understanding and appreciation as well. No one can fully understand darkness, until they see light. No one can understand the full scope of evil, until they see the true good. Until then, they measure themselves by themselves and compare themselves with themselves, and for this reason they lack understanding (2 Corinthians 10:12). This is most certainly the contrast of these two pillars—Jachin and Boaz.

Charles Dickens, writer of *A Tale of Two Cities*, unknowingly explains this contrast between Jachin and Boaz—the two parts of the Body of Christ. Of course Jachin is the second part of split Christianity, established on the other side of the Millennial Reign, and the full outcome of that work is to be seen. But on the other hand, through the portal of history and the shame-faced examination of the present, we today know too well what the Boaz period of the Body of Christ certainly is. In Dickens' famous opening lines of *A Tale of Two Cities*, he declared this contrast of good and evil, which is accurately **the tale of two pillars**:

Jachin

It was the best of times,
it was the age of wisdom,
it was the epoch of belief,
it was the season of Light,
it was the spring of hope,
we had everything before us,
we were all going direct to Heaven,

Boaz

it was the worst of times,
it was the age of foolishness,
it was the epoch of incredulity,
it was the season of Darkness,
it was the winter of despair,
we had nothing before us,
we were all going direct the other way

—in short, the period was so far like the present period, that some of its noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only.

In one way of another, everything follows this pattern:

Creation vs. God
Female vs. male
Earthly man vs. heavenly man
Evil vs. good
Death vs. life
Yahshua vs. Immanuel
First Remnant vs. second Remnant
Boaz Christianity vs. Jachin Christianity

Today, we watch to see what Yahweh will do towards establishing the good, the heavenly, the second Remnant, even the millennial reign of Immanuel and the building of His temple made of living stones. May Yahweh be praised!