

**"Him that overcometh will I make a pillar
in the temple of my God"
(1Ki 7:13-22)**

1Ki 7:13 And king Solomon sent and fetched Hiram out of Tyre.

1Ki 7:14 He *was* a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

1Ki 7:15 For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

1Ki 7:16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapter *was* five cubits, and the height of the other chapter *was* five cubits:

1Ki 7:17 And nets of checker work, and wreaths of chain work, for the chapiters which *were* upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

1Ki 7:18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapter.

1Ki 7:19 And the chapiters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits.

1Ki 7:20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other chapter.

1Ki 7:21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.

1Ki 7:22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

In this section of the construction of Solomon's temple we will be looking at the "two pillars" amongst other sections of the temple, that typify the elect of God ([Rev 3:12](#), [1Co 3:16](#)). The two witnesses of ([Rev 11:3](#)) like the two pillars witness to where our strength and power come from to witness and overcome in this life as we learn to bear each other's burdens as the body of Christ made up of those pillars who are fulfilling the law of Christ ([Gal 6:2](#)).

[Rev 11:3](#) And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

Rev 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God: and *I will write upon him my new name*.

Gal 6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

Our power comes to us from God through Christ (**Php 4:13**) and when we read about the workmanship (**1Co 3:16** , **Eph 2:9-10**) that went into the pillars in Solomon's temple, we are learning about what God is doing today in the lives of those who He has predestined from the foundation of the world to be those pillars of truth that God's government will be established upon (**1Ti 3:15**).

Php 4:13 I can do all things through Christ which strengtheneth me.

1Co 3:16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

Eph 2:9 Not of works, lest any man should boast.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

1Ti 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

These pillars being built in the temple of God were for our sakes "upon whom the ends of the world are come" (**1Co 10:11**) and we know that we are in the last days within us (**1Jn 2:18**) when we see the negative example of two pillars being pushed down in our own heavens by God's power within us which will result in the destruction of all things within (**Jdg 16:26** , **2Pe 3:11** , **Mat 21:44**).

1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

1Jn 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

Jdg 16:26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon

them.

2Pe 3:11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness,

Mat 21:44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

The destruction that we are hoping and praying for is of the man of perdition within who will be destroyed by the brightness of Christ's coming (**2Th 2:8**), and so we pray that our flight won't be on the Sabbath or in the winter (**Mat 24:20**) and as God's elect we cry out to God for deliverance like Christ did (**1Jn 4:17**) and was heard in that he feared (**Heb 5:7**).

2Th 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Mat 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day:

Heb 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

As God's pillars we are told that we must become as little children to inherit the kingdom of God (**Mat 18:3-4**) as we are led by the spirit of God typified by the lad that guided the hands of Samson to push on the pillars that would kill more people in his death than he killed in all his life (**Jdg 16:30**). God has called the elect to die daily and to knock down those ungodly self-righteous idols in our lives that cause us to think that we stand by our own power (**1Co 10:12-14**) as opposed to acknowledging God who is working all things according to the counsel of his own will both to will and to do of His good pleasure within us (**Eph 1:11** , **Php 2:12-13**).

Mat 18:3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. [*to be converted and become as a little child is to be led of the spirit of God* (**Rom 8:14-15**) *that guides our old man into death going where we do not want to go* **Joh 21:18**]

Mat 18:4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Jdg 16:30 And Samson said, Let me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the

people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

1Co 10:12 Wherefore let him that thinketh he standeth take heed lest he fall.

1Co 10:13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

1Co 10:14 Wherefore, my dearly beloved, flee from idolatry.

This is the idolatry that we must flee from spoken of in ([1Co 10:14](#)) as we die daily acknowledging His sovereignty over the entire process, the light and the darkness ([Isa 45:7](#)), that is accompanied with His mercy that tells us that as we go through this dying daily destruction process that "God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*." as pillars of God in His hands that learn to joyfully bear the burden ([1Co 10:12-14](#) , [Joh 10:28-30](#) , [Gal 6:2](#)).

Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

Joh 10:29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

Gal 6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

Our first verses:

1Ki 7:13 And king Solomon sent and fetched Hiram out of Tyre.

1Ki 7:14 He *was* a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

When God calls us into his service we don't have a choice in the matter as we are dragged to Christ ([Joh 6:44](#) , [Jer 20:7](#)). Solomon in this instance represents the Father who has "**sent and fetched Hiram out of Tyre**" which is where we all symbolically come from. Tyre means "a rock", but it is in the negative sense of the word rock and not the rock that the church is built upon Jesus Christ ([Mat 16:18](#)).

Hiram whose name means noble has been called and chosen in type and figure unto this noble calling to help in the construction of Solomon's temple and more specifically in the construction of the pillars. Hiram who was "**a worker in brass**:"

and he was filled with wisdom, and understanding, and cunning to work all works in brass" represents the work that Christ is doing through the church where the wisdom and understanding, unlike Hiram's is not for the building of a physical temple but rather for the temple of God that we are that is being build by Christ ([Psa 127:1](#) , [Heb 9:23-24](#)).

[Psa 127:1](#) **A Song of degrees for Solomon.** Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

[Heb 9:23](#) *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

[Heb 9:24](#) For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

We are told Hiram "***was* a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass**". The significance of this sentence is that his father is now dead who represents his old man who worked in Tyre [Babylon] with brass which represents fleshly works. whereas Hiram who is "**a widow's son of the tribe of Naphtali**" which means he's come from a place of wrestling ("Naphtali") and is now ready to come "**to king Solomon, and wrought all his work**" which is what we are able to do when God puts to death our old man making us "meet for the master's use, *and* prepared unto every good work." ([2Ti 2:21](#)).

[2Ti 2:21](#) If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

[1Ki 7:15](#) For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

These numbers that describe the dimensions of the two "**pillars of brass**" represent the judgement ($18+18=36$) that is needed in our lives in order for the foundation of Christ to be formed within our heavens represented by "**a line of twelve** [*Christ is the foundation*] **cubits did compass either of them about**" [$1+8$ is 9, $1+8$ is 9 and $3+6$ is 9]. That judgement [9] leads to life [12]!

The two pillars being "**eighteen cubits high apiece**" are also symbolic of the two Cherubim who are accompanied with "a flaming sword which turned every way, to

keep the way of the tree of life" ([Gen 3:24](#)) again reminding us that the life of Christ that we have within us is kept through judgement which God's word brings to our hearts via his ministers and each other who have that sword in our lives that we pray will never depart from us ([Rom 13:3-4](#) , [2Sa 12:10](#) , [Psa 139:21-24](#)). Once we have these truths established and along the way we then hold fast to the truths that we have proven and guard the truth like these two cherubim who are guarding the way to the tree of life ([Psa 11:6-8](#) , [1Th 5:21](#)).

[Gen 3:24](#) So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

[Rom 13:3](#) For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

[Rom 13:4](#) For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

[2Sa 12:10](#) Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

[Psa 139:21](#) Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee? [*within ourselves*]

[Psa 139:22](#) I hate them with perfect hatred: I count them mine enemies.

[Psa 139:23](#) Search me, O God, and know my heart: try me, and know my thoughts:

[Psa 139:24](#) And see if *there be any* wicked way in me, and lead me in the way everlasting.

[1Ki 7:16](#) And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapter *was* five cubits, and the height of the other chapter *was* five cubits:

[1Ki 7:17](#) And nets of checker work, and wreaths of chain work, for the chapiters which *were* upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

These pillars represent a place of judgement that is needful if we are going to enter into a right relationship with God and the physical location of these pillars in the temple reminds us of the order that leads us into the holiest place which represents where we can boldly go to obtain mercy and help in time of need ([Rom 2:4](#) ,

[Heb 4:16](#) , [1Jn 2:1](#)).

[Rom 2:4](#) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? [*through the pillars* - [Eph 3:10](#)]

[Heb 4:16](#) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

[1Jn 2:1](#) My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

The "**two chapters of molten brass**" that are "**set upon the tops of the pillars**" which are both "**five cubits**" in height are a witness [2] of how we are saved "by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God" ([Eph 2:8](#)).

The positioning of these "**chapters**"^{H3805} "**upon the tops of the pillars**" is significant as well seeing it is only when we are granted to be abased through the chastening grace of God that teaches us to forsake ungodliness and worldly lust in this age ([Tit 2:12](#)) that we can through that process of suffering that is brought about by judgement, be amongst those who will receive a crown of life ([2Ti 4:8](#)) that is represented by these crown like structures that are "**upon the tops of the pillars**" ([2Ti 2:12](#)). Our salvation will come about through his leading us unto repentance ([Rom 2:4](#)) that requires that we learn to not grow weary of that correction as we patiently possess our souls in this life by the strength that God gives us to do this through Christ ([Heb 12:6](#) , [Luk 21:19](#)).

chapters^{H3805} "

- Original: כותרת ¹⁴⁶⁸ כותרת ¹⁵¹² תפר - Transliteration: **Kothereth**

- Phonetic: **ko-theh'-reth**

- Definition:

1. capital crown, capital of a pillar

- Origin: act. participle of [H3803](#)

- TWOT entry: 1060c

- Part(s) of speech: Noun Feminine

- Strong's: Feminine active participle of [H3803](#); the *capital* of a **column**: - chapter.

Total KJV Occurrences: 24

•chapter, 12

[1Ki 7:16](#)(2); [1Ki 7:17](#)(2); [1Ki 7:18](#); [1Ki 7:20](#); [1Ki 7:31](#); [2Ki 25:17](#)(3);

[Jer 52:22](#)(2)

●chapters, 12

[1Ki 7:16](#); [1Ki 7:17](#); [1Ki 7:18](#); [1Ki 7:19](#); [1Ki 7:20](#); [1Ki 7:41\(2\)](#); [1Ki 7:42](#);
[2Ch 4:12\(2\)](#); [2Ch 4:13](#); [Jer 52:22](#)

H3803 *kâthar kaw-thar'* A primitive root; to *enclose*; hence (in a friendly sense) to *crown*, (in a hostile one) to *besiege*; also to *wait* (as restraining oneself): - beset round, compass about, be crowned inclose round, suffer.

Network, lattice, and checker are all the same Strong's number **H7639** and in the positive use of the word snare these "**nets of checker work**" remind us how we are bound to the altar ([Psa 118:27](#)) as Jeremiah was in type and shadow realizing he was bound to his commission unto the Lord ([Jer 20:7](#)).

The "**wreaths**^{H1434} **of chain**^{H8333} **work**" reminds us also in the positive sense how we are bound to Christ on his chest like the breastplate with chains of ([Exo 39:14-15](#) , [Joh 13:23](#)). The word wreaths^{H1434} is also used in ([Deu 22:11-12](#)) which tells us that our whole [4] relationship with Christ is to be pure and not mixed with another cloth as we are being covered with his righteousness and the linen is the righteousness of the saints ([Rev 19:8](#)).

[Exo 39:14](#) And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

[Exo 39:15](#) And they made upon the breastplate chains^{H8333} at the ends, *of* wreathen work *of* pure gold.

[Joh 13:23](#) Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

[Rev 19:8](#) And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

H7639 *śebâkâh seb-aw-kaw'*: Feminine of **H7638**; a *net work*, that is, (in hunting) a *snare*, (in architecture) a *ballustrade*; also a *reticulated* ornament to a pillar: - checker, lattice, network, **snare**, wreath (-enwork).

Total KJV Occurrences: 17

network, 5 [1Ki 7:18](#), [1Ki 7:20](#), [1Ki 7:42](#), [Jer 52:22-23](#) (2)

networks, 2 [1Ki 7:41-42](#) (2)

work, 2 [2Ki 25:17](#) (2)

wreathen, 2 [2Ki 25:17](#) (2)
wreaths, 2 [2Ch 4:12-13](#) (2)
checker, 1 [1Ki 7:17](#)
lattice, 1 [2Ki 1:2](#)
snare, 1 [Job 18:8](#)
wreath, 1 [2Ch 4:13](#)

[1Ki 7:18](#) And he made the pillars, and two rows round about upon the one network, to cover the chapters that *were* upon the top, with pomegranates: and so did he for the other chapter.

The chapters were covered with a lattice, or 'network'^{H7639} as it is expressed in the KJV. In another instance not related to the temple, this Strong's number is used in the KJV in ([2Ki 1:2](#)) where we read of Ahaziah the king of Israel making this request to enquire of "Baalzebub the god of Ekron whether I shall recover of this disease" having fallen through the "lattice^{H7639}, in his upper chamber". What needs to be notice in this story is that the lattice did not prevent him from falling and going to "enquire of Baalzebub the god of Ekron" which would be equivalent to one going to find spiritual healing in the churches of Babylon where there is no stay of bread or water at their table ([Isa 3:1](#)) that can bring spiritual healing, "for he is cast into a net by his own feet, and he walketh upon a snare^{H7639}" ([Job 18:8](#) - same Strong's number).

[2Ki 1:2](#) And Ahaziah fell down through a lattice^{H7639} in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease.

If we compare this story to Christ who was in the upper room at the last supper ([Mar 14:15](#)), we then see the example of where true healing and life comes through the body and blood of Jesus Christ, and are reminded how our spiritual healing comes about by touching the hem of his garment ([Luk 8:43-44](#)). The high priest who is a type of Christ had pomegranates around the hem of his garments ([Exo 28:34](#)) and so we can connect these thoughts together to see that these chapters that had lattice work that represents the strength of our relationship with Christ is something we receive when we are granted repentance which is symbolized by the blood red fruit of the pomegranates found on these raised chapters as well as on the garment of the high priest which represents Christ's blood "**which is shed for many for the remission of sins**" ([Mat 26:27-28](#)).

[Mar 14:15](#) And he will shew you a large upper room furnished **and prepared: there make ready for us.**

Luk 8:43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,
Luk 8:44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanchèd.

Exo 28:33 And *beneath* upon the hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about:

Exo 28:34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

Mat 26:27 And he took the cup, and gave thanks, and gave *it* to them, saying, **Drink ye all of it;**

Mat 26:28 **For this is my blood of the new testament, which is shed for many for the remission of sins.**

1Ki 7:19 **And the chapters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits.**

The chapters were on the top of the pillars and they were four cubits in size and "of lily work" which reveals to us that the whole (4)[**1Co 15:22**] of mankind will be saved through Christ and His Christ (**Son 2:1** , **Act 4:12** , **Oba 1:21**).

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Son 2:1 I *am* the rose of Sharon, *and* the lily of the valleys.

Act 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Oba 1:21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

1Ki 7:20 **And the chapters upon the two pillars *had* pomegranates also above, over against the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other chapter.**

There were two hundred pomegranates in rows around each cap or chapter that covered these two pillars. The "belly" was the rounded area at the top by the network or lattice. The two hundred pomegranates in rows that are round about upon both chapters represents the salvation of all [4x50=200] men by grace

[5x10] through faith (Eph 2:8) that will come through the body of Christ [[Rom 10:17](#)] whose witness of having eyes within and round about the entire pillar is represented by the pomegranates ([Rev 4:8](#) , [2Ch 16:9](#) , [Eph 5:30](#) , [1Co 12:17](#) , [1Co 12:21](#)).

Unless the Lord had given us those eyes we could have never understood how our communion in God is connected to the body and blood of Christ which fruit of repentance is demonstrated with the pomegranates ([1Co 10:16](#)). They are also next to the lily that shows us that this work of salvation is being accomplished through the strength that God gives us through Christ (2x10x10=200). We have been eating the bread and drinking the cup of the Lord unworthily most of our lives and as such were guilty of the body and blood of the Lord ([1Co 11:27](#)). It is only when we are given to acknowledge our transgressions as we're led unto repentance ([Rom 2:4](#)) that we are truly being blessed with the strength of Christ's life within us which is life indeed ([Joh 6:51-57](#)).

[Rev 4:8](#) And the four beasts had each of them six wings about *him*; and *they were full of eyes within*: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

[1Co 10:16](#) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

[1Co 11:27](#) Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

[Rom 2:4](#) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

[Joh 6:51](#) I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is **my flesh**, which I will give for the life of the world. [[Eph 5:30](#)]

[Joh 6:52](#) The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

[Joh 6:53](#) Then Jesus said unto them, **Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.**[[Eph 5:30](#) , [1Jn 4:6](#)]

[Joh 6:54](#) **Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.**[[Heb 10:25](#)]

[Joh 6:55](#) **For my flesh is meat indeed, and my blood is drink indeed.**

Joh 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

Joh 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

1Ki 7:21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.

1Ki 7:22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

Setting up "the pillars in the porch of the temple" the right pillar and the left pillar is represented by this verse ([1Pe 5:10](#)).

[1Pe 5:10](#) But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

The pillar on the right is called "Jachin^{H3199}" which means 'he will **establish**', the 'right' representing the power of God that makes it possible for our lives to be established in Christ.

The one on the left is called "Boaz^{H1162}" which means '**fleetness**' which ties into the word "[spoudazō](#)" that we heard on the Sunday study. We must be diligently about our Father's business ([Luk 2:49](#)), and if Christ is working in us we will be consumed for the temple as he was because we are as he is with God's spirit within us ([Col 1:27](#) , [Rom 8:9](#)).

Having God's spirit within us ([Rom 8:9](#)) is typified by the lilies that are mentioned in the same context of these two pillars. It is therefore Christ alone who can do this work within us, and all glory and honour are his "**upon the top of the pillars was lily work: so was the work of the pillars finished**" which is what this section of Kings is telling us.

Excerpt from Mike's study:

Now let's look at Strong's definition of the Greek word translated as 'study' in 1Timothy 2:15. Here is that word and its definition:

| | | | |
|--|----------|----------|--------------|
| G4704 | σπουδάζω | spoudazō | spoo-dad'-zo |
| From G4710; to use speed , that is, to make effort, be prompt or earnest: – do (give) diligence, be diligent (forward), endeavour, labour, study. | | | |

It is by divine design that this word is used in connection with how we are to deal with the false doctrine of Hymenaeus and Philetus concerning the resurrection being only spiritual and with no physical application. What we are being told is that we must be speedy and make an effort to be prompt and earnest and give diligence to sorting out in a very timely manner what is the Truth and what is not the Truth whenever a question about doctrine arises in the body of Christ. **** end quote.

To him who overcometh is something that God has already predetermined from the foundation of the world as to who that will be, and in line with this last thought the fruit on the tree is what should determine at the end of this age who has this spirit of [spoudazō](#) and who does not ([1Pe 2:9](#) , [Tit 2:14](#) , [Rev 3:12](#)).

[1Pe 2:9](#) But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: [[Joh 6:63](#) , [Mat 5:14-16](#)]

[Tit 2:14](#) Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, **zealous of good works**.

[Rev 3:19](#) As many as I love, **I rebuke and chasten: be zealous therefore, and repent.**

[Heb 12:6](#) For whom the Lord loveth **he chasteneth, and scourgeth** every son whom he receiveth.

[Rev 3:12](#) Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God: and *I will write upon him my new name.*

