

CRYSTALLIZATION-STUDY OUTLINES FIRST AND SECOND KINGS, Week 1

**The Intrinsic Revelation in 1 and 2 Kings
concerning the Economy of God
Unveiled and Conveyed through Typology**

Scripture Reading: Eph. 1:10, 22-23; 3:9; Col. 2:9; 3:11; 1 Tim. 1:4; 1 Kings 2:11-12; 6:1-2

Ephesians 1:10	Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
Ephesians 1:22	And He subjected all things under His feet and gave Him to be Head over all things to the church,
Ephesians 1:23	Which is His Body, the fullness of the One who fills all in all.
Ephesians 3:9	And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
Colossians 2:9	For in Him dwells all the fullness of the Godhead bodily,
Colossians 3:11	11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
1 Timothy 1:4	Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
1 Kings 2:11	And the time that David reigned over Israel was forty years: in Hebron he reigned seven years, and in Jerusalem he reigned thirty-three years.
1 Kings 2:12	And Solomon sat upon the throne of David his father, and his kingdom was firmly established.
1 Kings 6:1	Then in the four hundred eightieth year after the children of Israel had come forth out of the land of Egypt, in the fourth year of his reign over Israel, in the month of Ziv (this is the second month), Solomon began to build the house of Jehovah.
1 Kings 6:2	And the house which King Solomon built to Jehovah was sixty cubits long and twenty cubits wide and thirty cubits high.

Day 1

Ephesians 3:9	And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
Ephesians 5:32	This mystery is great, but I speak with regard to Christ and the church.

I. The Bible is a book of **God's economy**—Gen. 1:1, 26-28; Rev. 21:1-2, 9-11:

- A. The entire Bible, both the Old Testament and the New Testament, is first a **picture of God's economy** and then a **full definition and fulfillment of God's economy**—Eph. 1:10; 1 Tim. 1:4.
- B. The Bible is a record of the divine revelation concerning God's eternal economy, of which **Christ is the center and the reality**—John 14:6; Col. 1:15; 3:11:
 1. **Christ is the embodiment of the Triune God**, and the church is the Body of Christ—2:9; Eph. 1:22-23.
 2. **Christ and the church** are the **basic structure** of the Bible—Eph. 5:32.
- C. God's economy, the key to the Bible, is the **Triune God with His plan and arrangement to dispense Himself** in His Divine Trinity into His chosen, redeemed, and regenerated people as their life, their life supply, and their everything to make them His corporate expression, initially as the Body of Christ and ultimately as the New Jerusalem—Eph. 3:9:

1. If we see that God's economy is the key to the Bible, we will use this key in our study of every book of the Bible.
2. If we see this key and use it, the Bible will become to us what it is to God—the [revelation of the divine economy](#)—Luke 24:44-46.

The Bible is not a book of history. The [Bible is the record of the divine revelation concerning God's eternal economy](#), of which [Christ is the center and reality](#). Christ is the embodiment of the Triune God, and the church is the organic Body of Christ. These two items are the basic structure of the Bible. So, in understanding any book of the Bible, we should hold this point of view, especially in the life-study of the books of Kings. Apparently, these two books are the history of the kings of Israel. Actually, they are books written in the [inspiration of the Spirit of God in the way of being related to God's eternal economy](#).

The first two kings, David and Solomon, are important types of Christ in two aspects. The first aspect is that of His suffering on earth, before His resurrection. From the time of His birth, He suffered. His life began in a manger in the lowest estate and ended in His being crucified on the cross. The manger and the cross were the two ends of His suffering life. David typifies this suffering Christ. David also suffered from his youth. Yet his suffering was for the conquering of the usurping enemies and the gaining of the good land, the ground for God's building. Solomon typifies the Christ glorified in the kingdom of God and its splendor. Solomon was glorified in the kingdom of Israel with the splendor of that kingdom. This is a prefigure of Christ in the millennium. These two types are strong evidences that the history of the kings of Israel is related to God's eternal economy, which concerns [Christ as the embodiment of God and the church as the organic Body of Christ](#). (*Life-study of First and Second Kings, chapter 1*)

Day 2

Matthew 16:16 And Simon Peter answered and said, You are the Christ, the Son of the living God.

Matthew 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

II. First and 2 Kings are concerned not with the historical facts but with the [intrinsic revelation](#) in these books:

- A. The intrinsic revelation of the history according to the record from Joshua to Esther is to unveil to us how [the eternal economy of God was carried out by His elect on the earth](#)—Josh. 1:1-9; 1 Sam. 16:12-13; 1 Kings 2:11-12; 6:1-2.
- B. Apparently, the books of 1 and 2 Kings are the history of the kings of Israel; actually, 1 and 2 Kings were written in the inspiration of the [Spirit of God in the way of being related to God's eternal economy](#)—Eph. 3:9; 1 Tim. 1:4.
- C. David and Solomon, as types, are strong evidences that the history of the kings of Israel is related to the economy of God, which concerns [Christ as the embodiment of God and the church as the Body of Christ](#)—Eph. 5:32.
- D. Since Solomon and the temple built by him play strong roles in the history of Israel and occupy a wide realm in such a history, they are evidence that the history of Israel concerns very much the [fulfillment of God's eternal economy in the Old Testament in the way of typology](#)—Luke 24:44:
 1. That **Christ and the church** are the [centrality and universality of God's economy](#) is universal in both the New Testament and the Old Testament—Matt. 16:16-18.
 2. We need to see that the books of history were written from the [point of view of God's eternal economy concerning Christ and the church](#)—Eph. 5:32.
- E. In reading 1 and 2 Kings, we need to see the link between the Old Testament books of history and the New Testament; this link is [God's economy for Christ and for Christ's Body](#)—Eph. 1:22-23; 3:17; 4:16.

Day 3

Psalms 2:6 But I have installed My King / Upon Zion, My holy mountain.

Psalms 2:12 Kiss the Son / Lest He be angry and you perish from the way; / For His anger may suddenly be kindled. / Blessed are all those who take refuge in Him.

III. The Old Testament history is closely related to **God's economy in the way of typology**—Eph. 3:9; 1 Cor. 5:7; 10:6:

- A. The **Old Testament** is a **figurative portrait** of God's eternal economy, and the **New Testament** is the **practical fulfillment** of God's eternal economy.
- B. The types from Genesis to Deuteronomy unveil the Triune God embodied in **Christ as the center and circumference** of His eternal economy and also unveil **Christ as the blessing and everything** to the Triune God's chosen people—Deut. 8:7-11.
- C. The twelve books of history from **Joshua to Esther** unveil the Triune God's move in His chosen people to possess, inherit, and enjoy His promised all-inclusive **Christ as the good land**—Josh. 1:1-9, 13; Esth. 4:13-14.
- D. The **books of poetry**—Job, Psalms, Proverbs, Ecclesiastes, and Song of Songs—unveil that **Christ is the unique perfection** for God's chosen people to pursue after and the unique satisfaction for God's chosen people to obtain and enjoy—Job 42:1-5; Psa. 2:6-12; 8:1; S. S. 1:2-4; 6:1, 10, 13; 8:1, 14.
- E. In the seventeen books of prophecy from **Isaiah to Malachi**, we see that the **Triune God has become a God-man** to accomplish His full redemption for the fulfillment of His eternal economy, which will consummate in the new heaven and new earth—Isa. 9:6; Rev. 21:1.

All the above points present a vivid portrait of the all-inclusive Christ in and for God's eternal economy in the Old Testament. In types we see that **Christ is the centrality and universality of God's eternal economy** and the **divine blessing to all of God's chosen people**. In history we see that the all-inclusive **Christ is the God-promised good land**, which all of God's chosen people should take, possess, inherit, and enjoy to the uttermost, even to the level of kingship. In poetry we see that **Christ is the unique perfection** for God's chosen people to pursue and the unique satisfaction for God's chosen people to obtain and enjoy. Then in prophecy we see that the **Triune God has become a God-man to accomplish His full redemption for the fulfillment of His eternal economy**, which will consummate in the new heaven and new earth.

Isaiah prophesied about the new heaven and new earth for Christ to be the centrality and universality in the entire new heaven and new earth as illustrated by the New Jerusalem. In the four sections of the Old Testament Christ is revealed as the centrality and universality of God's economy. (*The Triune God's Revelation and His Move, chapter 2*)

Day 4

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

Romans 12:5 So we who are many are one Body in Christ, and individually members one of another.

- F. The books from **Matthew to John** unveil that the Triune God has been **processed** and **consummated** to be the **all-inclusive life-giving Spirit**—John 1:14; 7:39.
- G. The book of **Acts** unveils the all-inclusive life-giving Spirit **spreading Himself as the reality of Christ**, who is the embodiment of God, for the **producing of the churches of God**—1:3, 8; 2:22-36; 4:23-31.
- H. The books from **Romans to Revelation** unveil the all-inclusive life-giving Spirit **building up the churches** through transformation into the organism of the consummated Triune God as the Body of Christ, which will consummate in the **New Jerusalem as the eternal enlargement of the consummated Triune God**—Rom. 1:3-4; 12:4-5; 16:20; Rev. 21:2, 9-11.

The Triune God has been processed through His incarnation to become the God-man, through His human living to live the God-man's life, through His all-inclusive death to redeem His lost creation and to release His divine life, and through His resurrection to dispense Himself into His redeemed chosen people as their life and everything. Thus, the **processed, consummated Triune God as the all-inclusive life-giving Spirit is dispensed into His chosen, redeemed people to be their life and everything**. The general teaching in today's Christianity says only that Christ is the Redeemer, not that Christ is our life and everything.

Acts unveils the **all-inclusive life-giving Spirit spreading Himself as the reality of Christ**, who is the embodiment of God, for the producing of the churches of God. When we believed in the Lord Jesus, we received Him into us as the Spirit. Actually, that Spirit is Christ, the reality of Christ.

Romans to Revelation unveils the **all-inclusive life-giving Spirit building up the churches into the organism of the consummated Triune God as the Body of Christ**, by transforming them into the image of Christ as the firstborn Son of God, which will consummate in the New Jerusalem as the eternal enlargement and expression of the consummated Triune God. (*The Triune God's Revelation and His Move, chapter 3*)

Day 5

1 Corinthians 5:7	Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
1 Corinthians 10:6	Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.
Ephesians 1:10	Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

IV. The intrinsic revelation in 1 and 2 Kings is **unveiled and conveyed through typology**:

- A. Israel's history is not only a type of the entire church but also a **type of God's economy**—1 Tim. 1:4.
- B. Israel typifies the church as **God's elect in the New Testament**—1 Cor. 5:7; 10:6:
- God's intention is to have a **corporate Body**—Eph. 1:22-23:
 - For this corporate Body, typified by the nation of Israel, **God worked Himself into the corporate Israel** so that they would become the **house of God**, God's habitation on earth—Exo. 25:8-9; 40:34.
 - This **corporate Israel** is a **type of the church as the Body of Christ**.
 - The entire history of Israel is a **type of the church**; Paul applies the history of the children of Israel to the New Testament church life—1 Cor. 5:7; 10:6.
 - The **Old Testament** has a people—**Israel**—and the **New Testament** has a people—the **church**; these two peoples are a description of one thing that God has done—the accomplishment of God's economy—Eph. 1:10; 3:9.

Day 6

Romans 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

1 Peter 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;

- C. **David** typifies the **suffering Christ**, and **Solomon** typifies the **Christ glorified** in the kingdom of God and its splendor—1 Kings 2:11-12.
- D. The **temple** typifies Christ and the church as the **unique building of God in the universe**—Matt. 12:6; 16:18.
- E. The prophet **Elisha** represents God's New Testament economy in typology; he is a type in the Old Testament who typifies **the real things in the New Testament**—2 Kings 4:9.
- F. **Jezebel**, a most hateful person, the pagan wife of Ahab, is a type of who Jezebel is in the New Testament reality—a type of the **apostate church**—1 Kings 16:31; 19:1-2; 21:23; Rev. 2:20-23.
- G. In typology the king's palaces and God's temple were separate, whereas in the New Testament reality these two are one building—1 Kings 9:15; Eph. 2:21-22:
 - 1. On the one hand, we, the **New Testament believers**, are priests to **serve and worship God**—1 Pet. 2:9.
 - 2. On the other hand, we are **God's kings** to **reign for God**—Rev. 1:6, 9; 5:10.
- H. The **kings** are types of the **New Testament believers**, because all the New Testament believers are saved by God to be kings—Rev. 1:6, 9; 5:10:
 - 1. The believers in the New Testament should be the **fulfillment of the typology of the kings in God's economy**—Rom. 5:17, 21.
 - 2. In the New Testament all the believers are **saved to be kings and priests**—1 Pet. 2:9; Rev. 1:6; 5:10; 2 Tim. 2:12:
 - a. God rules, but He does not rule directly; **He rules through us**, the believers, as kings—Rev. 20:4, 6; 3:21.
 - b. We were regenerated with a divine, spiritual, heavenly, kingly, and royal life; this enthrones us to **reign as kings over all things**—John 1:12-13; 3:3, 5; Rev. 5:10; Rom. 5:17, 21.
- V. **The history books were put into the Holy Scriptures because, in typology, they give us a vivid view of God's economy; the essence of the typology of the Old Testament is God's economy with Christ and His Body as the center and reality**—Eph. 1:9; 3:9; 5:32.

If we have a deeper understanding of the fulfillment of the Old Testament in the New Testament, we shall see that Christ came not only to fulfill the prophecies but also to **fulfill God's eternal dispensation, which is God's dispensing of Himself into His chosen people for the producing of the church**. God's dispensing of Himself into His chosen people was promised, prophesied, typified, and shadowed in the Old Testament, and it was fulfilled by Christ's coming in the New Testament. Therefore, Christ came not merely to fulfill the prophecies concerning His birth, death, and resurrection; He came, in particular, to fulfill the promises, prophecies, types, and shadows concerning God's dispensing of Himself into His chosen people for the producing of the church. (*The Conclusion of the New Testament: God, Christ, and the Spirit, Volume 1, chapter 1*)