

**CRYSTALLIZAITON –STUDY OF 1 AND 2 KINGS, Week 6**

**Going On with the Lord from the Tabernacle Church Life to the Temple Church Life  
for the Building Up of the Body of Christ as the Temple of the Living God**

Scripture Reading: Matt. 12:3-4, 42; John 14:21, 23; Rom. 8:28-29;Psa. 27:4; 36:8-9; 43:4; 84:4-5

Matthew 12:3	But He said to them, Have you not read what David did when he became hungry, and those who were with him;
Matthew 12:4	How he entered into the house of God, and they ate the bread of the Presence, which was not lawful for him to eat, nor for those who were with him, except for the priests only?
Matthew 12:42	The queen of the south will rise up in the judgment with this generation and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, something more than Solomon is here.
John 14:21	He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.
John 14:23	Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
Romans 8:28	And we know that all things work together for good to those who love God, to those who are called according to His purpose.
Romans 8:29	Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
Psalms 27:4	One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.
Psalms 36:8	They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.
Psalms 36:9	For with You is the fountain of life; / In Your light we see light.
Psalms 43:4	And I will go to the altar of God, / To God my exceeding joy; / And I will praise You with the harp, / O God, my God.
Psalms 84:4	Blessed are those who dwell in Your house; / They will yet be praising You. Selah
Psalms 84:5	Blessed is the man whose strength is in You, / In whose heart are the highways to Zion.

**Day 1**

<b>Hebrews 6:1</b>	Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God,
<b>Ephesians 2:21-22</b>	In whom all the building, being fitted together, is growing into a holy temple in the Lord; In whom you also are being built together into a dwelling place of God in spirit.

**I. The Lord within us is aspiring to go on from the tabernacle church life in the wilderness of the soul to the **temple church life with Christ**, the all-inclusive Spirit, as the reality of the good land in our spirit—Heb. 6:1a; Josh. 3:14-17; Deut. 8:8; Eph. 2:21-22; Col. 1:12; 2:6-7.**

## II. The tabernacle and the temple typify **two aspects of the church**:

- A. First Kings 8:1-11 shows that the tabernacle was merged with the temple; the **tabernacle** was a portable precursor moving through the wilderness, whereas the **temple** was the consummation of God's building in typology.
- B. The **temple** as the enlargement of the tabernacle signifies the **strengthening and stabilizing of the church**, and the renewing and enlargement of the **furniture in the temple** signify the **renewing and enlargement of the saints' experience of Christ**; the dimensions of the temple and of the Holy of Holies in the temple were twice those of the tabernacle; furthermore, with the exception of the Ark, the size and number of the furnishings and the utensils were greatly enlarged for His enlarged expression—6:2, 20; 2 Chron. 4:1-8; cf. Exo. 26:3, 16, 18, 22-24, 33.

### Day 2

**Ephesians 1:22-23** And He subjected all things under His feet and gave Him to be Head over all things to the church, Which is His Body, the fullness of the One who fills all in all.

**Revelation 1:11** Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

- C. The **tabernacle** typifies **God's church on earth**, or His church in the localities, whereas the **temple** signifies the **church as the reality of the Body of Christ**; the local churches are the precious procedure to bring us into the reality of the Body as the glorious goal of God's economy—Eph. 1:22-23; cf. Rev. 21:10-11.
- D. The unique ministry is for God's unique testimony, and God's unique testimony, the reality of the Body of Christ, is **realized in the local churches**—Exo. 25:22; 38:21; Rev. 1:2, 9; cf. Eph. 4:4; John 16:13.
- E. The Body described in 1 Corinthians 12 is the testimony that a local church should have; it is the testimony of the Body; the **local church today must be a testimony that expresses the reality of the Body of Christ**—vv. 14-18, 20.
- F. The church exists for the testimony of oneness; when we refer to the "local church," our emphasis is on the church and not on the "local-ness"; **the life that the churches possess is a life of oneness**—John 17:11, 21, 23; Rev. 1:10-12.
- G. The **testimony of the reality of the Body of Christ is God's final recovery**—the recovery of God's eternal economy with Christ being everything to us, with the oneness of the Body of Christ, and with all the members of His Body functioning—1 Tim. 1:3-6; 6:3-5; Heb. 13:9; Eph. 1:17; 3:2, 8-11, 16-21; 4:1-6, 16.

A final matter for us to learn from God's way of recovery and enlargement is seen in the pattern of the temple. When God gave Moses the vision of the tabernacle, He revealed mainly the size of the tabernacle and its utensils, with the weight of a few of the items included. But in the pattern of the temple, David was given all the sizes and weights of the vessels within the temple. David saw in the vision not only the sizes of the vessels but also their weight. The principle we must learn here is that **in the church life there are all kinds of gifts and functions, and all must be properly proportioned. The different aspects of the experiences of Christ must be in very good proportion and balance.** Some Christians today stress only one thing, such as speaking in tongues. They make the tongue bigger than the whole body. This is a real problem. Other Christians pay attention only to knowledge, studying Hebrew and Greek day by day. They have a giant head, entirely out of proportion with the rest of the body. Some so-called churches emphasize the need of going to the mission fields, thus lengthening their feet out of all proportion. Others stress all kinds of activities—all they have are two big hands which work and toil strenuously. In all these cases some part is overly enlarged and the body is diminutive. The situation today among the Lord's people and in the so-called churches is all out of proportion and balance.

... Everything in the Body, in the church life, must be **balanced and in proper proportion**. Consider our wonderful human body: it has so many different members, yet it is so balanced. We have two hands, two ears, two eyes, yet everything is properly proportioned. If a man only had two eyes like the headlights of an automobile, he would be a monster. Praise the Lord that in the vision given to him David not only saw the size of the vessels but also their weight. All the spiritual experiences of Christ in the church life must be balanced and in good proportion. There is a place for speaking in tongues, for knowledge, for serving the Lord, and for going to the mission field, but all these experiences must be in good proportion. (*The Vision of God's Building, chapter 11*)

Day 3

<b>John 2:19</b>	Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
<b>John 2:21</b>	But He spoke of the temple of His body.
<b>2 Corinthians 6:16</b>	And what agreement does the temple of God have with idols? For we are the temple of the living God, even as God said, "I will dwell among them and walk among them; and I will be their God, and they will be My people."

**III. The Gospel of John is the gospel of Christ as life for the building up of the church as the temple of the living God; this building work is carried out through our experience and enjoyment of the crucified and resurrected Christ as the tree of life—Rev. 2:4-7; 1 Pet. 2:24; John 11:25; 6:57, 63; 2 Cor. 6:16:**

- A. The **principle** of life is to **change death into life** (John 2:1-11), and the **purpose** of life is to **build the church as the house of God**, the temple of God (vv. 12-22); thus, the Lord declared, "Destroy this temple, and in three days I will raise it up" (v. 19).
- B. **Through His death**, the destruction of His physical body on the cross, **He bore our transgressions and iniquities to redeem and justify us**, and His death was for the healing of our diseases—Isa. 53:4-6; Rom. 3:23-26; 1 Pet. 2:24.
- C. The **destruction of the Lord's physical body was also the destruction of the devil**, who has the power of death; when He died on the cross, the old creation, the old man, the flesh, Satan, sin, sins, and the world were crucified on the cross; thus, in the eyes of God, **after Christ's crucifixion, the entire universe has been cleared up**—Heb. 2:14; Rom. 6:6; Gal. 2:20; 5:24; John 1:29; 3:14; 6:70-71; 12:31; Matt. 16:23; 1 Cor. 15:3.
- D. The destruction of the Lord's physical body and His being raised up in three days were also **His dying as a grain of wheat and resurrecting to release and dispense the divine life of God** as the divine fire of God into His many believers to make His many believers the reproduction of God—John 12:24; Luke 12:49-51.
- E. Through **Christ's death and resurrection**, His physical body has been increased to be His corporate and mystical Body, which is the **universal temple of God, the church as the house of the living God**—1 Cor. 3:16-17; 1 Tim. 3:15; 1 Pet. 2:5; Eph. 2:21-22.
- F. The many abodes are the **many members of the Body of Christ**, which is **God's temple**—John 14:2, 23; Rom. 12:5; 1 Cor. 3:16-17.
- G. As the many grains produced by Christ's life-releasing death and the many abodes of Christ's mystical Body produced by Christ's life-dispensing resurrection, **we must be those who love Him to the uttermost** in our living a crucified life for the manifestation of the resurrection life by the power of the treasure in our earthen vessels—John 14:21, 23; Rom. 8:28-29; 2 Cor. 4:7-18; 12:7-9.

First, He did a work to accomplish **His all-inclusive death** to deal with all the negative things in the whole universe. Then He carried out the **life-imparting and the new-creation-germinating resurrection**. He accomplished a death and carried out a resurrection. The death is all-inclusive, and the resurrection is life-imparting and new-creation-germinating.

Jesus Christ, as the one grain of wheat, **released the divine life within Him from the shell of His humanity**. His death was a termination of the old universe. Then His resurrection was a releasing of the divine life within Him. This is the life of God. When God became flesh, His life was contained in a shell of humanity. Christ's death on the cross broke that shell, destroyed that shell. Then the divine life that was concealed in that shell was released. Thus, **His death was the termination of everything negative, and His resurrection was the release of the divine life from the shell**.

The **life-giving Spirit** is the **germinating factor of the Body of Christ as the new creation of God**. Christ as the firstborn Son of God and as the Head is the element and the believers as His many brothers are the constituents for God's building—the Body of Christ as the new creation of God consummating in the New Jerusalem. **He is the element within us, the constituents, for God's building.** (*Crystallization-study of the Epistle to the Romans, chapter 2*)

## Day 4

<b>Matthew 12:42</b>	The queen of the south will rise up in the judgment with this generation and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, something more than Solomon is here.
<b>1 Chronicles 28:11-12</b>	Then David gave Solomon his son the pattern of the portico of the temple and its buildings and its storehouses and its upper rooms and its inner rooms and the building for the expiation cover; And the pattern of all that he had by the Spirit, for the courts of the house of Jehovah, and for all the chambers around, and for the treasuries of the house of God, and for the treasuries of the dedicated gifts;

### IV. David and Solomon typify Christ in **two aspects for God's building**:

- A. **David** typifies Christ from His **incarnation** with His **God-man living** and **sufferings unto His death** (from the manger to the cross)—Matt. 12:3-4; 22:41-46.
- B. **Solomon** typifies Christ in His **resurrection** in glory as the life-giving Spirit in us (including His **enthronement** and His **second coming** to rule over His kingdom on earth) speaking God's word of wisdom to build up the church as the temple of God—12:42; 2 Chron. 1:10; 1 Cor. 1:24, 30; 12:8.
- C. God "testified and said, I have found David, the son of Jesse, a man according to My heart, who will do all My will" (Acts 13:22); David "served his own generation by the counsel of God" (v. 36); he was a **man according to God's heart** (1 Sam. 13:14) because, as Solomon testified, "It was on David my father's heart to build a house for the name of Jehovah the God of Israel" (1 Kings 8:17-20; cf. Eph. 1:5, 9; 1 Cor. 12:12-27—see footnote 2 on v. 13).
- D. David suffered from his youth, yet **through his suffering** he **prepared the materials, gained the proper ground** for the building of the temple, and prepared Solomon, the builder, and all the helpers—1 Chron. 21:18-30; 2 Chron. 3:1; 1 Chron. 28:9-11, 20-21.
- E. David's preparing of the materials in abundance for the building up of the temple of God typifies **Christ's providing for the building of the church of God with His unsearchable riches**—18:7-11; 22:2-5, 14-16a; 28:2; 29:2-9; cf. Eph. 3:8-10.
- F. David's preparation in his affliction (1 Chron. 22:1, 14), in his trials, and in the victory of his fightings typifies **Christ's rich provision** for the building of the church of God in His trials and in His victory in His life of fighting against Satan with his power of darkness (Matt. 4:4, 7, 10).
- G. The pattern of the temple given to David was "**the pattern of all that he had by the Spirit**" (1 Chron. 28:12); "all this, said David, has He made clear by a writing from the hand of Jehovah upon me, all the details of the pattern" (v. 19; cf. 2 Cor. 3:3); the temple built by Solomon was according to this pattern (1 Chron. 28:11).
- H. David's arranging in order Israel's services to God related to the temple of God (6:31-48; chs. 23—26) typifies the **Spirit's arranging** in order the church services in the New Testament (1 Cor. 12:4-27) and typifies that Christ as the Head of the Body **has set up an order in His Body for all His members to keep** (v. 18; 14:40).
- I. The **blueprint of the church is the Spirit of resurrection**—the all-inclusive, life-giving, compound, indwelling Spirit; when we live in the Spirit of resurrection in our spirit, the reality of Solomon's building of the temple according to David's design (with all the ingredients of Christ's God-man living, death, and resurrection) is fulfilled within us—John 2:19; Phil. 1:19; Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18.

## Day 5

<b>1 Kings 6:7</b>	And the house, when it was being built, was built of finished stone, cut at the quarry, so that neither hammer nor axe nor any iron tool was heard in the house when it was being built.
<b>Galatians 6:17-18</b>	Henceforth let no one trouble me, for I bear in my body the brands of Jesus. The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

- J. Solomon's name means "peace," meaning that the church is built by Christ as "a man of rest" in peace, without any noise—1 Chron. 22:9; Acts 9:31; Eph. 4:29-32:
1. Every piece of stone used for the building of the temple was, in principle, **already cut and dealt with** in the mountains; thus, the sound of hammer, axe, and iron tool was not heard, and the temple was built quietly—1 Kings 5:15-18; 6:7.
  2. If a brother who is **not dealt with by the Lord** (who talks incessantly, who is not a good listener, and who thus has an unrenewed mind) becomes an elder, the church will be filled with the noise of the hammer, axe, and iron tool; some "noise" can be certain saints **fighting with one another** by praying to nullify another one's prayer—cf. Isa. 50:4-5; Eph. 4:23.
  3. In the church, if we hear others' criticism, judgment, arguing, and opposition, we should withdraw into the Holy of Holies, that is, **retreat into and turn to our spirit**; the temple is built in quietness—Gal. 6:17-18; Isa. 30:15a.
  4. After the Ark was at rest, those whom David set over the service of song in the house of Jehovah **ministered before the Tent of Meeting with singing** until Solomon built the house of Jehovah in Jerusalem—1 Chron. 6:31-32.
- K. We "**dwelt with the King for His work**," **enjoying Him** as the crucified and resurrected Christ to build Himself into us for our being perfected into pillars in the church as the house of God—Hymns, #904; 1 Chron. 4:23; 1 Kings 7:17, 21; Rev. 3:12.
- L. By **enjoying the all-inclusive Christ as the resurrection power and the resurrecting and life-giving Spirit** of the processed Triune God (the real and greater Solomon), we can **participate** in the fellowship of Christ's sufferings with His God-man living as a man of prayer to be conformed to His death (as the real and greater David) for the sake of His Body (the real and greater temple)—Phil. 3:10; Rom. 8:11; Matt. 12:3-4, 42; John 2:19-22; 2 Cor. 6:16.

David and Solomon, the two men vitally related to the building of the temple, were both types of Christ, representing Him in two aspects. **David** typifies the suffering Christ, and **Solomon** typifies the resurrected Christ, the Christ of glory. **Christ from His incarnation to crucifixion is typified by David**, and **Christ from His resurrection to His enthronement is typified by Solomon**. Everything necessary for the building up of the temple was prepared by David—this means that **everything necessary for the building up of the church has been prepared by the suffering Christ**. The actual building of the temple was accomplished by Solomon—this means that the **real building of the church is accomplished by the resurrected Christ**. In chapter 2 of John's Gospel, Christ told the Jews, "Destroy this temple, and in three days I will raise it up" (v. 19). This means that Christ builds the church in resurrection.

Some Bible teachers give the wrong impression by saying that Solomon typifies only the Christ who will come again in glory. Others teach that when Christ returns, He will then build the church. Such teaching strongly implies that this present age is not the era for the building up of the church but instead is the time for the preparing of the materials. The result of this teaching is that no attention is given to the present building up of the church since that is expected to be accomplished in the future. This kind of teaching is seriously mistaken. Solomon not only typifies the returning Christ but also the Christ of resurrection. **The resurrection of Christ is not in the future; it has already been accomplished**. We are indeed waiting for the second coming of Christ, but **we are presently in the period of the resurrected Christ**. If the building of the church is to be accomplished in the next dispensation, then what was it that took place on the day of Pentecost? Was that only the preparation of the materials? No! There was a real building up of the church at that time. The apostles in their writings were very definite and strong at that time concerning the building up of the church in this age. We must be clear that by **His suffering and death, Christ prepared all the materials, and now in His resurrection Christ is building the church**. (*The Vision of God's Building, chapter 11*)

## Day 6

Psalms 27:4      One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

Exodus 33:14      And He said, My presence shall go with you, and I will give you rest.



**V. God's thoughts and ways to build up the church as the temple of the living God are higher than ours; we need to forsake our ways and our thoughts and return to Jehovah our God to take the way of enjoying Him in the church as the temple of the living God—Gen. 2:9; John 6:35, 57, 63; Isa. 55:6-13; 57:20; John 1:14; 2:19; 3:34; 17:17; Eph. 5:26; 2 Cor. 3:15-18; 6:16; Rom. 8:28-29; Rev. 22:1-2:**

- A. As God's children, we need to **change our concept** and realize that God's desire is to give Himself to us for our enjoyment—Psa. 36:8-9; 16:11; 19:8; 27:6; 42:4-5; 48:2; 63:7; 66:1-2; 81:1; 89:15-18; 95:1-2; 100:1-2; 126:1-6; Neh. 8:10; 1 John 1:3-4:
1. **Fruit-bearing** is to **enjoy God**—John 15:7-11.
  2. **Prayer** is to enjoy God—Lam. 3:55-56; Hymns, #255.
  3. **Ministering the word** is to **enjoy God**—John 6:57, 63; 7:37-39; 1 Cor. 15:10; 2 Cor. 3:1-6, 18; 2:17; 13:3; Eph. 3:2; 1 Pet. 4:10-11; Jer. 15:16; Ezek. 3:1-4; Isa. 55:8-11.
  4. **Preaching the gospel** is to **enjoy God**—John 4:10, 13-14, 31-34.
  5. **Receiving His leading** is to **enjoy God**—Exo. 33:14.
- B. The secret of living the Christian life so that we may be overcomers is for us to **take the way of enjoying God as the tree of life**; God does not intend for us to do anything for Him; His only desire is to give Himself to us as food for our enjoyment—Gen. 2:9; Rev. 2:7.
- C. We **taste and see that Jehovah is good** (Psa. 34:8) in the house of God, the temple of God, that is, in Christ (John 2:19-22), **in the church** (1 Tim. 3:15; 1 Cor. 3:16-17; 2 Cor. 6:16), **in our spirit** (Eph. 2:22), and ultimately in the New Jerusalem (Rev. 21:22).
- D. We should **love the habitation of God's house**, the **temple**, and the place where His glory abides, remains, to be manifested—Psa. 26:8; 84:1; 29:9b; Eph. 3:20-21a.
- E. "One thing I have asked from Jehovah; / That do I seek: / **To dwell in the house of Jehovah** / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple" (Psa. 27:4); the house of Jehovah is the enlarged, universal, divine-human incorporation for the Father's manifestation, satisfaction, and rest (John 14:2, 20, 23).
- F. In Christ, in the church, and in our spirit, we enjoy "the located God" as the **fatness of His house to saturate us**, as the **river of His pleasures to quench our thirst**, and as the **fountain of life and light to feed us and enlighten us**—Psa. 36:8-9.
- G. "I will go to the altar of God, / To God my exceeding joy; / And I will praise You with the harp, / O God, my God"—43:4.
- H. In the house of God, the temple of God, we enjoy the salvation of God's countenance, God's presence (42:5), so that **He can be the salvation of our countenance** (v. 11).

**VI. "Blessed are those who dwell in Your house; / They will yet be praising You. Selah / Blessed is the man whose strength is in You, / In whose heart are the highways to Zion"—84:4-5:**

- A. "I will **praise Your name forever and ever**"—145:2b.
- B. "I will **praise Jehovah while I live**; / I will sing psalms to my God while I yet have being"—146:2.
- C. "You are holy, You who sit enthroned / Upon the **praises of Israel**"—22:3.
- D. "Through Him then let us offer up a **sacrifice of praise continually to God**, that is, the fruit of lips confessing His name"—Heb. 13:15; Phil. 2:11.

Finally, we come to Psalm 150: "**Hallelujah! / Praise God... / Praise Him.**" In this psalm we have ten different ways to praise the Lord: (1) "Hallelujah! / **Praise God in His sanctuary.**" We must praise Him in the church, in the sanctuary; (2) "**Praise Him in the expanse that manifests His power**"; (3) "**Praise Him for His mighty acts**"; (4) "**Praise Him according to His vast greatness**"; (5) "**Praise Him with the blast of the trumpet**"; (6) "**Praise Him with the harp and lyre**"; (7) "**Praise Him with the tambourine and with dancing**"; (8) "**Praise Him with the stringed instrument and the pipe**"; (9) "**Praise Him with the loud cymbals**"; (10) "**Praise Him with the loud clanging cymbals.**" Then the psalmist exclaims, "Let everything that has breath praise Jehovah. / Hallelujah!" Of all the ten ways to praise Him, notice that the first is to praise Him in His sanctuary, His house. Hence, Psalm 150 is a psalm for the house. Praise the Lord, at the close of the Psalms we are left in the "**hallelujah house.**"

Psalm 150 is not merely the conclusion of the Psalms; it is the consummation of the entire Bible. The whole Bible ends in this way. When we have read all the psalms, from Psalm 1 to Psalm 150, we have read from Genesis to Revelation in abbreviated form, passing from the law, to Christ, to the house, and eventually to the city with the earth. Then we have the Hallelujahs. (*Christ and the Church Revealed and Typified in the Psalms, chapter 23*)