

CRYSTALLIZATON –STUDY OF 1 AND 2 KINGS, Week 7

Scripture Reading: 1 Kings 5:15-18; 6:7, 9-10, 15-16, 23, 31-34, 36; 7:14-15, 21

THE INTRINSIC SIGNIFICANCE OF THE MATERIALS OF THE TEMPLE

- 1 Kings 5:15 And Solomon had seventy thousand burden bearers and eighty thousand stonecutters in the mountains,
- 1 Kings 5:16 Besides Solomon's three thousand three hundred chief officers over the work, who directed the people who did the work.
- 1 Kings 5:17 And the king commanded, and they quarried great stones, costly stones, in order to lay the foundation of the house with **hewn stone**.
- 1 Kings 5:18 And Solomon's builders and Hiram's builders and the Gebalites fashioned the stone and prepared the timber and the stones in order to build the house.
- 1 Kings 6:7 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**.
- 1 Kings 6:9 So he built the house and finished it, and he covered the house with beams and planks of **cedar**.
- 1 Kings 6:10 And he built the stories against all the house, five cubits high; and the structure was held to the house by **cedar** timbers.
- 1 Kings 6:15 And he built the walls of the house within with **cedar** boards; from the floor of the house to the wall of the ceiling he covered them on the inside with wood. And he overlaid the floor of the house with boards of **cypress**.
- 1 Kings 6:16 And he built twenty cubits of the rear part of the house with **cedar** boards from the floor to the walls of the ceiling; and he built it within as an innermost sanctuary, as the Holy of Holies.
- 1 Kings 6:23 And in the innermost sanctuary he made two cherubim of **olive wood**, ten cubits high.
- 1 Kings 6:31 And for the entrance of the innermost sanctuary he made doors of **olive wood**; the lintel and doorposts were a fifth of the breadth of the wall.
- 1 Kings 6:32 And there were two doors of **olive wood**. And he **carved** carvings of **cherubim** and **palm trees** and open flowers upon them, and he overlaid them with gold and spread the gold upon the cherubim and the palm trees.
- 1 Kings 6:33 So also he made for the entrance of the temple doorposts of **olive wood**, out of a fourth of the breadth of the wall,
- 1 Kings 6:34 And two doors of **cypress wood**; the two leaves of the one door folded, and the two leaves of the second door folded.
- 1 Kings 6:36 And he built the inner court with three courses of hewn stone and a course of **cedar** beams.
- 1 Kings 7:14 He was the son of a widow and of the tribe of Naphtali, and his father was a man of Tyre, a bronze worker; and he was full of wisdom and understanding and skill to do all kinds of work in bronze. And he came to King Solomon and did all his work.
- 1 Kings 7:15 And he formed the **two bronze pillars**; eighteen cubits was the height of each pillar, and a line of twelve cubits encompassed each pillar.
- 1 Kings 7:21 And he erected the **pillars** at the portico of the temple. When he erected the right pillar, he called its name Jachin; and when he erected the left pillar, he called its name Boaz.

Day 1

1 Kings 6:15 - And he built the walls of the house within with **cedar** boards; from the floor of the house to the wall of the ceiling he covered them on the inside with wood. And he overlaid the floor of the house with boards of **cypress**.

1 Cor. 2:2 - For I did not determine to know anything among you except **Jesus Christ**, and this **One crucified**.

- I. In order to **become materials** for God's building, we need to experience Christ in His **death** (signified by cypress), Christ in His **resurrection** (signified by cedar), and Christ as the **Spirit** (signified by olive wood):
- A. The **crucified** and **resurrected** Christ, who is the all-inclusive Spirit of Jesus Christ and the **presence** of the processed Triune God, **is** the **reality** of the materials for the building up of the church as the temple of God, the enlargement and expansion of Christ—Phil. 1:19-21a; 1 Cor. 3:9, 12a, 16-17.
 - B. We **need** to allow the crucified and resurrected Christ **as** the Spirit to build Himself into our being **so that** we can have the fullest enjoyment of Christ **in order** to be good stewards of the varied grace of God (the rich supply of life) for the building up of the church as the temple of God—Eph. 3:2, 16-17; 1 Pet. 4:10-11.

II. **Cypress** signifies the **crucified Christ**—1 Kings 6:15b, 34; cf. Gen. 6:14:

- A. In ancient times the Jews planted cypress trees above their graves; hence, **cypress** signifies Christ's humanity in His **death**, the **crucified Jesus**—1 Cor. 2:2.

The **tabernacle** was ten cubits wide and thirty cubits long, and the **temple** was twenty cubits wide and sixty cubits long. Thus, the horizontal **dimensions** of the tabernacle were **doubled** in the temple. Furthermore, the tabernacle was ten cubits high, and the temple was thirty cubits high—three times higher than the tabernacle. Therefore, the temple was **much larger** than the tabernacle. Not only so, the **temple** was also **more firmly fixed** than the tabernacle. The **tabernacle** was **movable**. It was raised up by connecting the boards together, and it could be dismantled and moved at any time. Furthermore, when you **looked upward** from within the four sides of the **tabernacle**, what you saw was **beautiful**, but **downward** it was **not good to look at**. When you **looked upward** from within the **tabernacle**, everything that you saw was **golden** and very **beautiful**. However, if you **looked down** at the ground, what you saw was **dirt** because there was **no flooring** in the tabernacle. With the temple, however, the situation was different. The **temple** had huge **precious stones** as its foundation, so it was very **stable**, and its **floor** was made of **cypress wood** overlaid with gold, so it was also very firm.

This **implies** that as time goes on, the church will **become larger** and **more stable**. This has been the **principle** throughout the generations of church history. ... I deeply feel that among us there has been a **little taste** of a situation similar to the one when Solomon built the **temple**. (*The Vision of the Building of the Church, chapter 5*)

Day 2

1 Kings 6:34-35 - And two **doors** of **cypress wood**; the two leaves of the one door folded, and the two leaves of the second door folded. And he **carved cherubim** and **palm trees** and open flowers on them, and he overlaid them with gold evenly applied over the carved work.

Hosea 14:5-6 - I will be like the **dew** to Israel; / He will **bud** like the lily / And will **send forth** his roots like the trees of Lebanon. His **shoots** will go forth; / And his **splendor** will be like that of the olive tree, / And his **fragrance**, like that of the trees of Lebanon.

- B. The **doors** of the temple were made of **cypress wood** and were **carved** with **cherubim** and **palm trees**—1 Kings 6:34-35; cf. Ezek. 41:18-20:

1. **Cherubim** signify the **glory** of the Lord manifested upon the creatures (10:18; Heb. 9:5), and **palm trees** signify the **victory** of Christ and the everlasting and ever existing **power** of Christ (Ezek. 40:16; Rev. 7:9).
2. The **carving** of the palm trees and the cherubim on the doors of cypress wood **signifies** that the **victory** of Christ and the **glory** of the Lord have been “**carved**” into our being through **sufferings**—Acts 16:7; Phil. 3:10; 2 Cor. 4:10-12.

III. **Cedar** signifies the **resurrected** Christ—1 Kings 6:9-10, 15-16, 36:

- A. **Cedar trees** grew on the mountains of Lebanon; thus, **cedar** signifies Christ’s humanity in resurrection, the **resurrected Christ**—Psa. 104:16; S. S. 4:8.
- B. The resurrected and ascended **Christ as** the King is a majestic and magnificent **cedar** out of the house of David—Ezek. 17:22-23; Rom. 1:3-4; Acts 2:22-24, 32-36; Heb. 2:9.
- C. We **need** to be those who **send forth** our roots into Christ, **like** the **cedar** trees of Lebanon, **causing** us to **grow in life as** we are planted in the house of Jehovah, **flourishing** in the courts of our God, still **bringing forth** fruit in old age, and **being full** of sap and green—Hosea 14:5-9; Psa. 92:12-14; 2 Kings 19:30.
- D. The **church** is the **depository** and the **storehouse** of the resurrection power of Christ; **when** this **power** operated in Christ, it **made** Him the **Head**; **when** this **power** operates in us, it **makes** us His **Body**—Eph. 1:19-23; Rom. 8:2, 11; 12:1-2; Phil. 3:10.

Day 3

*Rom. 11:17 - But if some of the **branches** were broken off, and you, being a **wild olive tree**, were **grafted** in among them and became a fellow **partaker** of the root of fatness of the **olive tree**,*

*Rom. 11:24 - For if you were **cut off from** what is by nature a **wild olive tree** and were **grafted** contrary to nature **into the cultivated olive tree**, how much more will these who are the natural branches be grafted into their own olive tree!*

IV. **Olive wood** signifies the transformed Christ as **the life-giving Spirit**—1 Kings 6:23, 31-33; 1 Cor. 15:45b:

- A. **Olive oil** typifies the **Spirit of God**; hence, **olive wood** signifies Christ’s humanity in the Spirit of God, the **anointed** Christ, who is also the **compound Spirit** as the anointing—Heb. 1:9; 2 Cor. 1:21; 1 John 2:20, 27; Exo. 30:25, 30.
- B. We are the **branches** of Christ who have been **grafted** into Him **as** the **cultivated** olive tree to enjoy Him (Rom. 11:17, 24); the life-giving Spirit is the life-juice of Christ **as** the **heavenly** olive tree; **if** we desire to **partake** of the riches of Christ **as** the fatness, the sap, of the heavenly olive tree, we **need** to **contact** the life-giving Spirit **as** the life-juice of Christ (Luke 23:31; cf. Psa. 92:13-14; 36:8-9):
 1. Because our **grafting** with Christ has taken place **in our spirit**, we **need** to exercise our spirit **continually**; when we **call on the Lord** by saying, “**O Lord, O Lord**,” we exercise our spirit and **immediately partake** of the Lord as the life-giving Spirit—Rom. 8:16; 1 Cor. 6:17; Rom. 10:9-13.

Day 4

*Luke 10:34 - And he came to him and bound up his wounds and poured **oil** and **wine** on them. And placing him on his own beast, he brought him to an inn and took care of him.*

*Judges 9:13 - But the **vine** said to them, Shall I leave my new **wine**, which **cheers God and men**, and go to wave over the trees?*

2. In order to **partake** of Christ as the **olive tree** with His riches, we **need** to be **fully cut off from** our old background, old history, old life, old habits, and old customs as wild branches—Rom. 11:24; cf. Eph. 4:22-24.
3. In order to **experience** being cut off **from** our old manner of life and to enjoy the experience of being **grafted** into Christ, we **need** to exercise our spirit to **call** on His name and **pray-read** His Word—Rom. 10:6-8; Eph. 6:17-18.

D. **Romans 11** reveals that we are the **branches** of Christ as the **olive tree** (vv. 17, 24) to **bear** “olives” and **produce** soothing **oil**, **signifying** the **Holy Spirit**;

John 15 reveals that we are the **branches** of Christ as the **vine tree** (v. 5) to **bear** “grapes” to **produce** invigorating **wine**, **signifying** the **divine life**; and in

Luke 10 the good Samaritan **poured** oil and wine on the wounds of the dying one (vv. 33-34):

1. **Oil** and **wine** together **become** a **healing** to people; the more **we abide** in the Lord by **calling on Him** and **pray-reading His Word**, the more **we will bear** “olives” and “grapes” to **produce oil** and **wine** to pour into people who have been inwardly wounded and have become depressed and disappointed.
2. The **oil of the olive** tree was used to **honor God and man** (Judg. 9:8-9), **signifying** that those who **walk** by the Spirit **honor God** (Gal. 5:16, 25), and those who **minister** the Spirit **honor man** (2 Cor. 3:6, 8; Phil. 3:3).
3. The **wine of the vine** tree was used to **cheer God and man** (Judg. 9:12-13), **signifying** that those who **enjoy** Christ **as** their sacrificing and invigorating life **cheer God** (Matt. 9:17) and that those who **minister** Christ **as** their sacrificing and invigorating life **cheer man** (2 Cor. 3:6; Phil. 2:17; 2 Tim. 4:6).

The **way to experience** the **cutting** and the **grafting** is to **pray-read the Word**. Based on my experience, I can testify that pray-reading is the way **to be cut off** from our old background and **to experience** being **grafted** into Christ. To prove this from the Scriptures, I would like to point out that

Romans 11 is a continuation of the previous two chapters, **chapters 9 and 10**.

Chapters 9 through 11 are a long **parenthesis** in Romans, **inserted** by Paul **between chapters 8 and 12**.

In order to **understand** the meaning of what is written in **chapter 11**, we need to read the whole context of this parenthetical section. By reading these three chapters as a whole, we can **realize** that the **fatness of the root is** Christ. Moreover, according to **10:6-8**, this **Christ is very near to us**. As such a One who is near to us, Christ is the **rhema**, the living word of God, which is the **Spirit**. He is even **in our mouth** and **in our heart**, just like the air, the breath, that can be taken into our being. By reading all three chapters we can also **realize** that the One who can **fill** all the **vessels** mentioned in Romans 9 is the **living Christ**.

Today the **living Christ is embodied** in His living word, and the **living word** today **is** the **living Spirit as** the divine air, the divine breath, that remains in our mouth and in our heart. **If** we exercise our mouth to breathe, the fresh air in the room will enter into us, and we will be refreshed and saturated with the air. Likewise, **through** our **spiritual breathing**, all the **fullness**, that is, all the **fatness**, of the Godhead **becomes** our portion. Therefore, by reading Romans 9 through 11, we can see that **the way to be cut off**, to be **grafted in**, and to **partake** of Christ **as** the **fatness of the root** is to **breathe Christ** as the Spirit **by pray-reading the Word**. When we pray-read the Word in a living way, we breathe Christ, who is the fatness of the root of God's olive tree. (*CWWL, 1968, vol. I, Ch. 9*)

Day 5

1 Kings 7:15 - And he formed the two **bronze pillars**; eighteen cubits was the height of each pillar, and a line of twelve cubits encompassed each pillar.

Rom. 7:18 - For I know that **in me**, that is, in my flesh, **nothing good dwells**; for to will is present with me, but to work out the good is not.

V. The **pillars** of the temple were built of **bronze**, **signifying** God's **judgment**—1 Kings 7:14-15, 21; Rev. 3:12; 21:22:

- A. In the Scriptures the **pillar** is a **sign**, a **testimony**, of God's building **through transformation** in **practicing** the Body life—Gen. 28:22a; 1 Kings 7:15-22; Gal. 2:9; 1 Tim. 3:15; Rev. 3:12; Rom. 12:2; Eph. 4:11-12.
- B. Those who are **useful** to God are **constantly under** God's **judgment** (bronze), **realizing** that they are men in the **flesh**, **worthy of nothing but death and burial**—Psa. 51:5; Exo. 4:1-9; Rom. 7:18; Matt. 3:16-17:
 1. The **reason** for both division and fruitlessness among believers **is** that there is **no bronze**, nothing of God's **judgment**; **instead**, there is pride, self-boasting, self-vindication, self-justification, self-approval, self-excuse, self-righteousness, and condemning and regulating others **instead** of **shepherding** and **seeking** them—16:24; Luke 9:54-55.
 2. **When** we love the Lord and experience Him **as** the **man of bronze** (Ezek. 40:3), He will **become** our extraordinary love, boundless forbearance, unparalleled faithfulness, absolute humility, utmost purity, supreme holiness and righteousness, and our brightness and uprightness (Phil. 4:5-8).
- C. On the **capitals** of the pillars in the temple there were "**nets of checker work** [like a trellis] **with wreaths of chain work**"; these **signify** the **complicated** and **intmixed** situation in which those who are pillars in God's building **live and bear responsibility** (1 Kings 7:17; 2 Cor. 1:12; 4:7-8); on the top of the capitals were lilies and pomegranates (1 Kings 7:18-20):
 1. **Lilies** **signify** a **life of faith in God**, a life of **living by what God is** to us, **not** by what we are; the **bronze** **means** "**not I**," and the **lily** **means** "**but Christ**"—S. S. 2:1-2; Matt. 6:28, 30; 2 Cor. 5:4; Gal. 2:20.
 2. The **pomegranates** on the wreaths of the capitals **signify** the **fullness**, the **abundance** and **beauty**, and the **expression** of the riches of Christ as life—Phil. 1:19-21a; Eph. 1:22-23; 3:19.
 3. **Through** the **crossing out** of the **checker work** and the **restriction** of the **chain work**, we can **live a pure, simple life of trusting** in God to express the riches of the divine life of Christ for God's building in life.

I would like now to stress three **positive aspects** and two **negative aspects** of the pillars covered in the last message.

The three **positive** aspects are the **brass**, the **lily**, and the **pomegranates**.

The **pillars** themselves were made of brass. On the **top** of the capital were the **lilies** and **around** the capital were the **pomegranates**. I doubt that any human designer would ever have put these three things together. But how crucial and meaningful it all is to us! **Brass** **signifies** **death** under **judgment**. **We must be under judgment**, realizing that **we are good for nothing but death** and that **we have been crucified**. Furthermore, we all have **been buried** in baptism. **Thus, we are a people under the judgment of death**. But after death **comes** resurrection, and the **lily grows upon us** in resurrection. The **pomegranates** surrounding the capital **signify** the **expression** of the **riches of life**. Therefore, in the **pillars** we see death, resurrection, and the expression of life. Praise the Lord that many of us can testify that **day by day we are the brass growing lilies and expressing pomegranates**.

The two **negative** aspects of the pillars are the **checkerwork** (the network) and the **chainwork**.

The checkerwork and chainwork **signify** the **intmixed** and **complicated** situation.

The **checkerwork** is a **lattice** composed of intersecting bars. This **indicates** that, in our experience, **we are daily being crossed out**. As we undergo this, we are **held** by the **chainwork**. Many times we brothers are under the crossing out of our dear wives. Although we may desire to escape this, **we are held by the chains** and cannot slip away. We **may be** cut into pieces, **but not** one piece can escape. The sisters can all testify of the same thing in relation to their husbands. Some in the church life say that they cannot bear the crossing out of the elders. However, the chainwork is also there. In the church life we have **both** the checkerwork and the chainwork. Praise the Lord for these two negative things, because the brass, the lily, and the pomegranates can only be connected by them. (*Life-Study of Genesis, chapter 84*)

Day 6

1 Kings 6:7 - 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.

1 Peter 2:4-5 - Coming to Him, a living stone, rejected by men but with God chosen and precious, You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

VI. The **stones of the temple **signify** Christ's humanity in **transformation**, the transformed Christ—1 Kings 5:15-18; 6:7, 36; 1 Chron. 29:2; 2 Chron. 3:6:**

- A. As God, Christ in His incarnation put on man's flesh; having **become** a **man** in the flesh, as man in the old creation, He **needed** to be **transformed** in His human part—Rom. 1:3-4.
- B. Such a transformed **Christ** is **now** the living stone, the foundation stone, the cornerstone, and the topstone of God's building—1 Pet. 2:4; Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:6; Zech. 4:7; 3:9; Rev. 5:6; 4:3; 21:11.
- C. The **stones** in the temple also **signify** the **believers** in Christ, who have been **transformed** by Christ as the stone—Matt. 16:18; John 1:42; 1 Pet. 2:4-7; Rev. 21:11, 14, 18-21; cf. Dan. 2:34-35, 44-45.
- D. The New Testament speaks of **living stones** (1 Pet. 2:5), and the Old Testament speaks of **cut stones** (1 Kings 5:15, 17-18; 6:7); the **stones** used for the building up of the church must be **living** inwardly and **cut** (dealt with) outwardly (2 Cor. 4:16):
 - 1. In the church some brothers and sisters can be **compared** to "wild" stones, freshly cut from the quarry and full of sharp edges; when they are contacted, they cause people to be hurt and to have an uncomfortable feeling.
 - 2. They are **not** stable enough to be built upon, to coordinate and serve with others, to fight the battle with others, or to **bear** the **Ark** with others.

VII. The real **Christian life for the building up of the church as the temple of God **is a life** of the crucified and resurrected Christ as the life-giving Spirit **being built into our being** so that we are **being conformed** to His death by the power of His resurrection to be renewed day by day and transformed from glory to glory for His glory in the church—Phil. 3:10; 2 Cor. 3:18; 4:16-18; Eph. 3:21.**

In His **all-conquering resurrection** He **accomplished** three main things.

First, He **uplifted** His humanity for Him to be begotten of God as God's firstborn Son.

Second, He **became**, by God the Father's regeneration, the many sons of God as His many brothers. He was born to be the **firstborn Son**, and we **became** the many sons of God. The **many sons** of God are the many brothers of Christ, and the many brothers are the members of Christ. **Colossians 3** reveals that every member of the new man is Christ. In the **new man**, Christ is all the members and in all the members. We **became Christ** in His resurrection. Thus, **we can declare that we are Christ**.

Third, Christ, as the last Adam, **became** the life-giving Spirit, the pneumatic Christ, the all-inclusive compounded Spirit, as the consummation of the processed and consummated Triune God. These are His transformations.

In His **all-transcending ascension** He **became** the Head of all things to be the **Head** of the Body of Christ (Eph. 1:22-23; Col. 1:18). He was made the **Head** of all things that He might be the Head of the Body. He also **became** the **Lord** and **Christ** (Acts 2:36), the **Leader** (of all the kings) and **Savior** (5:31), our **High Priest** in God's New Testament economy (Heb. 4:14; 7:26; 9:11), the **Mediator** of the new covenant (v. 15), the **surety** of the better covenant (7:22), the **Paraclete** (Advocate, Comforter) of the New Testament believers (1 John 2:1; John 14:16, 26; 15:26; 16:7), the New Testament believers' **Intercessor** at the right hand of God and within them as well (Rom. 8:34, 26), and the heavenly **Minister** (Heb. 8:2). In eternity past He was not all these items. He became all these items in His all-transcending ascension. (*Crystallization-study of the Epistle to the Romans, chapter 17*)