

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2009**

**GENERAL SUBJECT:
THE INTRINSIC SIGNIFICANCE OF THE CHURCH
AS THE TEMPLE OF GOD—THE GOAL OF GOD’S ETERNAL ECONOMY**

Message Four

The Builders of the Temple—David and Solomon and Hiram

Scripture Reading: Matt. 12:3-4, 42; 1 Kings 7:13-14; Phil. 3:10; Eph. 4:11-12, 16; Rev. 3:12; 21:22

I. 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 to 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. 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.
- D. 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.
- E. 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; 12:28).
- F. 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).
- G. 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 Christ as the Head of the Body setting up an order in His Body for all His members to keep (vv. 28-30; 14:40).
- H. 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.
- I. 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, ax, 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 becomes an elder, the church will be filled with the “noise” of the hammer, ax, and iron tool; some “noise” is certain saints fighting with one another by praying to nullify one another’s prayer.
 3. In the church if we hear others’ criticism, judgment, 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; Matt. 11:28-30.
 4. Those whom David set over the service of song in the house of Jehovah after the Ark was at rest, ministered before the Tent of Meeting with singing until Solomon built the house of Jehovah in Jerusalem—1 Chron. 6:31-32.
- J. David charged God’s people that “today” if we hear His voice, not to harden our hearts, but to allow the word of God to divide our soul from our spirit so that we may enter into the all-inclusive Christ as the good land, the Sabbath rest, for the building of the house of God—Heb. 4:7-13.
- K. We “dwell 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.
- 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 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.

II. As a loving seeker of God, David not only typified Christ but also served his own generation according to the counsel of God, showing that for the temple church life we must be gained by God, have fellowship with God, and be ruled by God—1 Sam. 16—17; Acts 13:36a; Phil. 3:12; 1 John 1:3; Rom. 5:17; Matt. 1:1:

- A. Although David had the opportunity, saw the need, and had the ability to build the temple of God, he stopped when God’s word came to him; his stopping established a twofold testimony in the universe—first, all the work in this universe should come from God, not from man; second, all that matters is what God does for man, not what man does for God—2 Sam. 7:18, 25, 27; 1 Chron. 22:7-19.
- B. Psalm 16—“A Michtam [golden jewel (of a poem)] of David”—reveals Christ as the God-man who satisfies God’s desire and fulfills His good pleasure—cf. Eph. 2:10.
- C. Psalm 22—“A Psalm of David” which is “according to the hind of the dawn”—reveals Christ in His redeeming death and church-producing resurrection.
- D. Psalm 132—“A Song of Ascents”—reveals David’s desire for the temple as the resting place of the Ark, signifying the top of the church life, the temple church life, where the overcomers are resting with and dwelling in God (v. 14), enjoying Christ as their food for satisfaction (v. 15), their glorious clothing (v. 16), their horn of victory (v. 17), their enlightening lamp (v. 17), and their shining crown (v. 18).
- E. Because David was a man according to God’s heart, even his failures gave God a way to display His far-reaching mercy and heart of love (1 Sam. 13:14; 2 Sam. 6:3-9; Num. 4:15; 7:9); the builder of the temple and the site of the temple both came out of David’s being forgiven of his sins and out of what God did for David—2 Sam. 12:24-25; 24:1-10, 18-25; 1 Chron. 21:18; 2 Chron. 3:1; Psa. 51:1-2, 10-12, 17-18.

III. Hiram typifies the perfected and perfecting saints who are pillars in the Triune God and pillar builders for the building up of the church as the pillar of the truth—1 Kings 7:13, 21; Rev. 3:12; 21:22; Eph. 4:11-12, 16; 1 Tim. 3:15:

- A. Hiram was brought from Tyre to King Solomon in Jerusalem (1 Kings 7:13-14), the place where the temple, typifying the church, was to be built.
- B. Hiram's mother was a woman of the daughters of Dan—2 Chron. 2:14:
 - 1. The tribe of Dan is the tribe of idolatry that caused God's people to stumble and fall from God's way—Gen. 49:17; Judg. 18:31.
 - 2. The fact that Hiram's mother was of Dan indicates that Hiram's origin, like that of all men, was of sin—Psa. 51:5; cf. John 8:44a; Rom. 7:18.
- C. Hiram's father was a Tyrian—1 Kings 7:14:
 - 1. Tyre was a Gentile city noted for its commerce; hence, it was one with Satan—Ezek. 28:12, 16.
 - 2. Hiram's father was the source of Hiram's skill in working with bronze.
- D. Hiram became one of the tribe of Naphtali—1 Kings 7:14:
 - 1. Naphtali is the tribe of resurrection, the tribe of transformation—"Naphtali is a hind let loose; / He gives beautiful words"—Gen. 49:21:
 - a. A hind signifies a person who lives in the resurrected Christ, trusting in God and rejoicing in God in the midst of a desperate situation—2 Cor. 1:8-9; Psa. 22—title.
 - b. Those who trust in God are one with the mountain-leaping and hill-skipping Christ in the power of His resurrection to overcome all difficulties and barriers—Hab. 3:19; S. S. 2:8-9; 8:14.
 - 2. Naphtali gives beautiful words, signifying the word of life (Acts 5:20), the word of grace (14:3), the word of salvation (13:26), the word of wisdom (1 Cor. 12:8), and the word of building (Acts 20:32).
 - 3. In order to be a part of God's building and participate in its building work, we need to be cut off from "the city of Tyre" and transferred from "the tribe of Dan" into "the tribe of Naphtali" by being regenerated and transformed in Christ's resurrection—1 Pet. 1:3; 1 Cor. 15:45b; 2 Cor. 3:18.
- E. Hiram's father died, and his Danite mother became widowed—1 Kings 7:14:
 - 1. This signifies that in order to be useful to God for the building up of the church, God's dwelling place, we need to acquire the secular learning and skills but must allow our "Tyrian" father, the source of these things, to die.
 - 2. Furthermore, our "Danite" mother, signifying the source of our existence, must be "widowed," separated from the worldly source; we must be of "the tribe of Naphtali," the tribe of transformation—Gal. 2:20.
 - 3. Thus, we continue to possess the learning and the skills without the source, which has been cut off, our existence (mother) is no longer linked to our worldly origin and we are in resurrection—2 Chron. 1:10; Acts 7:22-25; 22:3, 25-28.
 - 4. That the "Tyrian" father must die and that the "Danite" mother must keep on living means that we should ask the Lord to give us a long life of usefulness for God's building—Psa. 91:14-16; 92:14; 1 Cor. 6:18-20; 9:27; 10:31; Phil. 1:20; Rom. 12:1-2.
 - 5. If our "Tyrian" father still lives, we will remain in Satan's world, remain in our natural life, and the "Tyrian" skill will be of no avail to the building up of God's temple; we must exercise ourselves to be in resurrection in every part of our being, our living, and our serving—cf. 1 Cor. 3:12.
- F. Hiram's transfer to the tribe of Naphtali was mysterious, revealing that a portion of the history of every Christian should be mysterious—John 3:8.
- G. In order to meet the Lord's need, we all must pray to the Lord, saying, "Lord, for the sake of Your building, make me a pillar and a pillar builder."