

# WEEK 10 — OUTLINE

## Drinking and Flowing the Water of Life in Resurrection

Scripture Reading: Exo. 17:6; Num. 20:8; Psa. 46:4; 1 Cor. 12:13; John 4:10, 14, 24; 7:37-39; 19:34; 1 Cor. 10:4; Rev. 21:6; 22:1, 17

### <<DAY 1>>

**I. God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment, with the goal of producing the church as God's increase, God's enlargement, to be God's fullness for His expression; the kernel of the divine revelation is that God created us and redeemed us for the purpose of working Himself into us to be our life and our everything (Jer. 2:13; Lam. 3:22-24; 1 Cor. 1:9):**

A. John 4:14b reveals a flowing Triune God—the Father is the fountain, the Son is the spring, and the Spirit is the flowing river, issuing in the totality of the eternal life, the New Jerusalem.

### <<DAY 2 & DAY 3>>

B. The entire Triune God was involved in the water flowing out of the smitten rock for God's people to drink—God [the Father] was standing upon the rock, the rock was Christ [the Son], and the living water coming out of the rock signifies the drinkable and outflowing Spirit as the ultimate issue of the Triune God (Exo. 17:6; 1 Cor. 10:4; John 7:37-39).

C. Our drinking of the one Spirit in resurrection makes us members of the Body, builds us up as the Body, and prepares us to be the bride of Christ (1 Cor. 12:13; Rev. 22:17).

**II. The striking of the rock is a clear, complete, and full picture of Christ's crucifixion (Exo. 17:6):**

A. In this type, Moses signifies the law, and the staff represents the power and authority of the law.

B. Hence, the striking of the rock by Moses' staff signifies that Christ was put to death on the cross by the authority of God's law (cf. Gal. 2:19-20a; 3:13).

**III. Christ as the living, spiritual rock was smitten by the authority of God's law so that the water of life in resurrection could flow out of Him and into His redeemed people for them to drink (Exo. 17:6; 1 Cor. 10:4):**

A. Christ is our begetting rock and the rock who is our salvation, strength,

refuge, hiding place, protection, covering, and safeguard (Deut. 32:18; 2 Sam. 22:47; Psa. 95:1; 62:7; 94:22; Isa. 32:2).

- B. Blood and water flowed out of the Lord's pierced side on the cross; the blood for our judicial redemption saves us from the guilt of sin, and the water of life in resurrection for our organic salvation saves us from the power of sin (Gen. 2:21-22; John 19:34; Zech. 13:1; Psa. 36:8-9; Rev. 21:6; Hymns, #1058, stanza 1).

#### **IV. The water that flowed out of the rock is the water of life in resurrection:**

- A. Resurrection denotes something that has been put to death and is alive again; it also denotes life that springs forth out of something that has passed through death.
- B. The water that flowed out of the smitten rock sprang forth only after the major steps of incarnation, human living, and crucifixion had been accomplished; hence, Exodus 17:6 is a profound verse, implying Christ's incarnation, human living, and death.
- C. The Spirit as the living water for us to drink and flow out could be received only after the Lord Jesus had been glorified, that is, only after Christ had entered into resurrection (John 7:37-39; Luke 24:26).
- D. Actually, the water of life, the flowing water, is resurrection; resurrection is the Triune God—the Father as the source, the Son as the course, and the Spirit as the flow (John 5:26; 11:25).

#### **<<DAY 4>>**

#### **V. The source of the water of life is the throne of God and of the Lamb—the redeeming God; hence, the water of life is the Triune God flowing out to be our life (Rev. 22:1):**

- A. The flow of the living water began from the throne in eternity, continued through the incarnation, human living, and crucifixion of Christ (John 4:10, 14; 19:34), and now flows on in resurrection to supply God's people with all the riches of the divine life (Rev. 22:1-2).
- B. When we identify ourselves with the smitten Christ, that is, when we are one with Him as the smitten Christ, the divine life as the living water flows out of us (Exo. 17:6; John 7:38; cf. S.S. 2:8-9, 14; Phil. 3:10).
- C. The flowing of the water of life in resurrection is for the building up of the Body of Christ (1 Cor. 12:13) and the preparation of the bride of Christ (Rev. 19:7), both of which will consummate in the New Jerusalem (21:9-10; cf.

«DAY 5»

**VI. As believers in Christ, we need to see the way, the “science,” of drinking and flowing the water of life (John 4:10, 14; 7:37-39; cf. Prov. 11:25):**

- A. We have been positioned to drink one Spirit (1 Cor. 12:13).
- B. To drink the water of life, there is the need of thirst (Exo. 17:3a; Psa. 42:1; John 7:37; Rev. 21:6).
- C. We need to come to the Lord (John 7:37; Rev. 22:17).
- D. Now that Christ as the rock has been smitten, crucified, we simply need to speak to the rock; when we speak to Him, He will give us the living water, so we need to practice speaking with the Lord constantly (Num. 20:8; Phil. 4:6-7, 12; Hymns, #255, #248).
- E. We need to ask the Lord to give us the living water (John 4:10; 7:37; Rev. 22:17).
- F. We need to contact God the Spirit in our human spirit and in truthfulness (John 4:23-24).
- G. We need to joyously draw water from the springs of salvation by speaking to the Lord, by the Lord, for the Lord, in the Lord, and with the Lord (Psa. 46:4; Isa. 12:3-6):
  - 1. We need to confess our sins (John 4:15-18; 1 John 1:7, 9).
  - 2. We need to praise the Lord (Phil. 4:4; Heb. 13:15; Psa. 119:164).
  - 3. We need to thank the Lord (Eph. 5:18, 20).
  - 4. We need to call on the name of the Lord (Acts 2:21; 1 Cor. 12:13, 3; 1 Thes. 5:17; 1 Cor. 1:2; Judg. 15:18-19; Lam. 3:55-56).
  - 5. We need to sing to the Lord (Eph. 5:18b-19; 1 Kings 6:7; 1 Chron. 6:31-32; 2 Chron. 20:21-22).
  - 6. We need to preach the gospel, making known to others what Christ has accomplished (Rom. 1:16; John 4:32-34).
  - 7. We need to function in the meetings of the church (1 Cor. 14:4b, 26).
- H. We need to give the Lord the preeminence in our being (Rev. 22:1; Col. 1:18b).
- I. We need to do everything according to the divine nature (Rev. 22:1; 2 Pet. 1:4).

**VII. Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again, that is, no need to strike the rock again, that the living water may flow; in God's economy Christ should be crucified only once (Heb. 7:27; 9:26-28a):**

- A. To receive the living water from the crucified Christ, we need only to “take the rod” and “speak to the rock” (Num. 20:8):
1. To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and to our situation.
  2. To speak to the rock is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life based on the fact that the Spirit has already been given (cf. John 4:10).
  3. If we apply the death of Christ to ourselves and ask Christ in faith to give us the Spirit, we will receive the living Spirit as the bountiful supply of life (Phil. 1:19).
- B. Instead of speaking to the rock, Moses called the Lord's people rebels and struck the rock twice (Num. 20:9-11):
1. Moses condemned the people as rebels, but Moses was the one who rebelled against God's word (v. 24; 27:14).
  2. In being angry with the people and in wrongly striking the rock twice, Moses failed to sanctify God (20:12):
    - a. In being angry when God was not angry, Moses did not represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy; thus, Moses offended both God's holy nature and His divine economy.
    - b. Because of this, even though he was intimate with God and may be considered a companion of God (Exo. 33:11), Moses lost the right to enter into the good land.
    - c. In all that we say and do concerning God's people, our attitude must be according to God's holy nature, and our actions must be according to His divine economy; this is to sanctify Him; otherwise, in our words and deeds we will rebel against Him and offend Him.
  - d. Moses should have simply spoken to the rock, telling it to flow forth with water (Num. 20:8); if we deal with the contending of God's people in this way today, the church life will be glorious.

## << WEEK 10 — DAY 1 >>

### Morning Nourishment

Jer. 2:13 For My people have committed two evils: They have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

God's intention in His economy is to be the fountain, the source, of living waters to dispense Himself into His chosen people for their satisfaction and enjoyment. The goal of this enjoyment is to produce the church, God's counterpart, as God's increase, God's enlargement, to be God's fullness for His expression (John 3:29-30; Eph. 3:16-19, 21). This is the heart's desire, the good pleasure, of God in His economy (Eph. 1:5, 9; 3:9-11). The full development of this thought, sown as a seed in Jeremiah 2:13, is in the New Testament (John 4:10, 14; 7:37-39; 1 Cor. 10:4; 12:13; Rev. 22:1, 17). (Jer. 2:13, footnote 1)

### Today's Reading

Most believers only realize that God is God, that we are God's creatures, that we became fallen, and that out of His love for us God sent His Son to die for us on the cross and to accomplish redemption. Genuine Christians also realize that Christ was resurrected and then sent the Holy Spirit to lead us to repentance, to cause us to believe in Him, and to receive Him as our Savior. Then, according to the natural concept, the Bible is used as a book of ethics to teach the believers to glorify God in their daily living. Finally, Christians are told that, after they die or after the Lord comes back, they will spend eternity with Him. The Bible, of course, teaches such things. However, these teachings are superficial. They are not the kernel of God's revelation in the Bible. The kernel of the divine revelation is that God created us and redeemed us for the purpose of working Himself into us to be our life....If we have such a full vision, our concept of worship will be regulated by it.

The Triune God works Himself into our being as we eat and drink of Him. As our food and water, He enters into us to be one with us organically. What we take into us by eating and drinking becomes one with us in this way. It penetrates our fiber and becomes our organic tissue. When the food we take in by eating and drinking is digested and assimilated, it becomes our constituent. Thus, we are a constitution of what we eat and drink. This is true both in the spiritual realm and in the physical realm. Through eating and drinking, the bride becomes one with the Spirit. According to Revelation 22:17, the Spirit and the bride speak as one to call those who are thirsty to drink of the water of life.

At the very time the Lord Jesus was speaking with the Samaritan woman, the priests in the temple were worshipping God in the formal, systematic, prescribed manner. But where was God at that time?...He was with the Samaritan woman. He met with her in the open air, away from the temple and the altar, without religious forms and rituals. Eventually, this Samaritan woman drank of the living water and offered real worship to God. At that time the true worship to God was offered not by the priests in the temple, but by the Samaritan woman who was drinking the living water....The Spirit as the living water was infused into her. God was seeking real worship, and He received it from this Samaritan woman who drank of the Spirit as the living water.

Our need is to see that our God today has passed through the process of incarnation, human living, crucifixion, resurrection, ascension, and enthronement to become the all-inclusive life-giving Spirit for us to drink. He is such a compound Spirit, and we have a spirit with which to drink of Him. In spirit we are one with Him. If we see this vision, the focal point of the divine revelation in the Bible, we shall know how to drink the Lord as the water of life. (Life-study of Exodus, pp. 515-518)

Further Reading: Crystallization-study of the Gospel of John, msg. 14; A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, ch. 2

## Morning Nourishment

**John 7:37-39** Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. 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.

The Spirit—the life-giving Spirit—is the water of life (John 7:38-39)...The water of life is the Spirit, the Spirit is the Triune God, and the Triune God is the water of life...In John 1:1 we are told that in the beginning was the Word, that the Word was with God, and that the Word was God. John 1:14 goes on to say that the Word became flesh. Christ, in the flesh, the last Adam, has become the Spirit, and the Spirit is the Word (Eph. 6:17).

The life-giving Spirit as the water of life flows out of God on the throne (Rev. 22:1)...The water which flows from God on the throne brings God's authority. When we drink of this water, we receive authority as well as power. We are subdued by the living water flowing within us. (Life-study of Exodus, pp. 495-496)

## Today's Reading

The living water flowing from God's throne conveys to us the riches of the divine life. This is indicated by the fact that the tree of life grows in the water of life (Rev. 22:2). Because the riches of the divine life are carried in the flow of the living water, we receive these riches whenever we drink this water.

The Spirit flows through the smitten Christ, through the Christ typified by the cleft rock (Exo. 17:6; 1 Cor. 10:4). This flowing includes Christ's humanity, human living, and death. We cannot taste, experience, or enjoy the Lord's humanity except by the flowing of the living water within us. The more we drink this water, the more we experience and enjoy Christ's humanity, human living, and death.

The Spirit as the water of life flows in resurrection with the power of Christ's resurrection (Phil. 3:10), with Christ's ascension, and with Christ's enthronement, comprising glorification, lordship, and headship. Although it is difficult to explain, all this becomes our experience by drinking of the living water. We can testify that we have tasted Christ's resurrection, ascension, and enthronement...The flowing of the water of life in resurrection is for the formation of the Body of Christ (1 Cor. 12:13). Because we all drink of the same Spirit, we can be one Body. Drinking of the one Spirit in resurrection makes us members of the Body and builds us up as the Body...The flowing of the living water in resurrection is also for the preparation of the bride of Christ. According to Revelation 22:17, the Spirit and the bride sound forth the call to come and drink of the water of life. The bride is prepared by drinking. The water which the bride drinks is the Spirit. By drinking the Spirit, the bride becomes one with the Spirit. This should not be a mere doctrine or teaching, but it should be something we practice in our daily living. If we drink of the living water day by day, the Body of Christ will be built up, and the bride of Christ will be prepared. (Life-study of Exodus, pp. 496-497)

The striking of the rock [in Exodus 17:6] is a clear, complete, and full picture of Christ's crucifixion...In this type, Moses signifies the law, and the staff represents the power and authority of the law. Hence, the striking of the rock by Moses' staff signifies that Christ was put to death on the cross by the authority of God's law (cf. Gal. 2:19-20a; 3:13). (Exo. 17:6, footnote 2)

The water flowing out of the smitten rock typifies the Spirit (John 7:37-39). Through incarnation Christ came to the earth as a rock. On the cross He was smitten by the authority of God's righteous law to accomplish God's redemption. His side was pierced, and living water flowed out for God's people to drink (John 19:34 and footnote). This living water is the water of life in resurrection, the all-inclusive life-giving Spirit as the ultimate issue of the Triune God (1 Cor. 15:45; see footnote 1 on John 7:39). (Exo. 17:6, footnote 3)

Further Reading: Life-study of Exodus, msg. 42

## Morning Nourishment

Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

1 Cor. 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

In many places the Bible tells us that God is our rock. Deuteronomy 32:18 refers to God as the rock who begot us. This indicates that as our rock God is our Father. This rock is a begetting rock, full of life. In 2 Samuel 22:47 and Psalm 95:1 we see that God is the rock of our salvation. Furthermore, this rock is our strength (Psa. 62:7) and our refuge (Psa. 94:22). This rock is our hiding place, protection, covering, and safeguard. Isaiah 32:2 speaks of the Lord as “the shadow of a massive rock in a wasted land.” When we are weary, we can rest under the shadow cast by this rock and be refreshed. This rock, which was waiting in a dry place for God’s people, has been smitten so the people may have living water to drink. (Life-study of Exodus, p. 472)

## Today’s Reading

[In John 19:34] we are told that after the Lord had died on the cross, “one of the soldiers pierced His side with a spear, and immediately there came out blood and water.” This was prefigured by the water flowing out of the smitten rock.

This rock is truly everything to us. Through incarnation, Christ came to earth as the rock. At Calvary, the appointed place, He was crucified, smitten by God’s law with its power and authority. His side was cleft, and living water flowed forth. This living water is the Spirit, the ultimate issue of the Triune God.

When we put together various verses like pieces of a jigsaw puzzle, we see a picture showing the significance of the smiting of the rock by the rod of Moses [in Exodus 17:1-6]. This picture reveals that Christ is the rock who begets us. He is the rock of our salvation, refuge, strength, and rest. Having been smitten by the power of God’s righteous law, He was cleft, and living water came forth for us to drink. The living water is the Spirit as the ultimate issue of the Triune God. This water quenches our thirst and fully satisfies our being.

The water which came out of the rock is the water of life in resurrection. Resurrection denotes something which has been put to death and which is alive again. It also denotes life which springs forth out of something that has passed through death. The living water in Exodus 17 came out of a rock. Why did God cause water to come out of a rock? Since He is almighty, there was no need for Him to use a rock. He could simply have opened the ground and caused living water to spring forth. In the Bible this rock speaks of God’s redemption and Christ’s incarnation. It also speaks of Christ’s humanity and of His death. The water that flowed out of the smitten rock sprang forth after incarnation, human living, and death. It flowed only after these major steps of Christ had been accomplished. The Bible tells us clearly that the rock was Christ. How could Christ, who is God, become a rock? This implies incarnation and human living. In order to be the rock, Christ had to become incarnated and live among men for a period of time. Eventually, when He was on the cross, He was smitten by the authority of God’s law. Hence, 17:6 is a profound verse. It implies Christ’s incarnation, human living, and death.

The water of life is in resurrection. Actually, the water itself is resurrection. This means that the Spirit, signified by the flowing water, is resurrection. Resurrection is the Triune God, the Father as the source, Christ the Son as the course, and the Spirit as the flow...This water has passed through incarnation, human living, and death. Because this water is in resurrection, the more we drink it, the more we are out of our natural condition and are triumphant over hardships and difficulties. This living water delivers us from the world and from every kind of negative thing. (Life-study of Exodus, pp. 473-474, 488-489, 493)

Further Reading: Life-study of Exodus, msgs. 40-41

## << WEEK 10 — DAY 4 >>

### Morning Nourishment

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

The source of the water of life is the throne of God and of the Lamb—the redeeming God (Rev. 22:1). Hence, the water of life is the Triune God flowing out to be our life. The flow of the living water began from the throne in eternity, continued through the incarnation, human living, and crucifixion of Christ (John 4:10, 14; 19:34), and now flows on in resurrection to supply God's people with all the riches of the divine life (Rev. 22:1-2). When we identify ourselves with the smitten Christ, the divine life as the living water flows out of us (John 7:38). The flowing of the water of life in resurrection is for the building up of the Body of Christ (1 Cor. 12:13) and the preparation of the bride of Christ (Rev. 19:7), both of which will consummate in the New Jerusalem (Rev. 21:9-10; cf. Eph. 5:23, 28-30).

To drink of the water of life, we first need to be positioned to drink (1 Cor. 12:13), and we also need to be thirsty (John 7:37; Rev. 21:6). Then we need to come to the Lord (John 7:37; Rev. 22:17), to ask of the Lord (John 4:10), to believe in the Lord (John 7:38), and to call on the name of the Lord (Isa. 12:3-4; Acts 2:21). (Exo. 17:6, footnote 3)

### Today's Reading

What is the source of the flowing water? Is it the rock, the physical body of Jesus, or the throne? According to Revelation 22:1, the source of the living water is the throne of God. This verse reveals that the river of water of life proceeds out of the throne.

The throne of God with the flow of living water was in existence long before Jesus was crucified and before the rock was smitten. The living water proceeding out of the throne began to flow before Christ's death, not after it. According to the sequence in the Bible, the rock is first, the physical body of Jesus is second, and the throne is third. But in actuality the throne is first. The flowing of the living water began from the throne. Before the rock was smitten and before Christ was crucified, the living water was already flowing from the throne. Do not think that Revelation 22:1 portrays only what comes after Exodus 17 and John 19. This is a picture of something from eternity, of something that includes the whole Bible. This indicates that the living water was flowing before the incarnation of Christ. The incarnation, however, was a further step in the flowing of the living water. God flowed from His throne into the manger and also into the home of a carpenter. Thirty-three and a half years later, God flowed through the cross and then flowed on in resurrection.

The Bible tells the story of God's flowing. Throughout the centuries, God has been flowing, and He is still flowing today. In His flowing He passed through incarnation, human living, and death, and then He entered into resurrection. Now in resurrection He is the living water for us to drink. Therefore, the water of life we enjoy today is in resurrection.

The water of life is the Triune God flowing out to be our life. To say that the water of life is the Triune God may shock those who are systematic and dogmatic in their theology. They may regard such a statement as heretical. The fact that the water of life flows out of the throne of God and of the Lamb indicates that God the Father is the source, that God the Son is the course, and that God the Spirit is the flow. Second Corinthians 13:14 confirms this. In this verse Paul says, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." Here we have the love of the Father, the grace of the Son, and the fellowship, or the flow, of the Spirit. This is the Triune God as the living water. Today the very water of life we are drinking is the Triune God flowing out to be our life. (Life-study of Exodus, pp. 491-493)

Further Reading: Life-study of Exodus, msg. 43

## << WEEK 10 — DAY 5 >>

### Morning Nourishment

**1 Cor. 12:13** For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

**John 7:37** Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

As believers, we have been positioned to drink. This is the first aspect of the science of drinking...Through baptism we have been positioned to drink [1 Cor. 12:13]. As long as we have been baptized into the Lord, we have the position to drink of the living water. Before we were saved, we were far away from the living water. But now that we have been saved, we have been brought back to the water and positioned to drink of it. For example, there is a drinking fountain in our meeting hall. But in order to drink of this fountain, our mouth must be in the proper position. Likewise, to drink of the living water, we must first be positioned to drink. Baptism gives us this position. (Life-study of Exodus, pp. 508-509)

### Today's Reading

Even though we have been positioned to drink, we shall not drink unless we are thirsty. To drink the water of life there is the need of thirst (Exo. 17:3a; John 7:37; Rev. 21:6)...It is a mercy that we are thirsty for the living water, especially when so many Christians have no thirst. Many of us can testify that during the day we are conscious of the thirst within us. This thirst causes us to pray and to contact the Lord. In a simple way, we may say, "Lord Jesus, I am thirsty for You, and I want to contact You." If we sense that our thirst is not adequate, we may need to pray, "Lord, increase the thirst within me." We all need such a thirst for the Lord.

We also need to come to the Lord. In John 7:37 the Lord Jesus invites the thirsty ones to come to Him and drink. In like manner, the Spirit and the bride send forth the call to come and drink of the living water (Rev. 22:17). Even though we have been positioned to drink and are thirsty, we still need to come to the Lord again and again....No matter what we are doing, we may come to the Lord by calling on Him. Whenever we call on the name of the Lord Jesus, we come to Him.

To drink the living water we need to ask the Lord for this water. In John 4:10 the Lord said to the Samaritan woman, "If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water."

We [also] drink the water of life through receiving and taking by believing. According to John 7:39, we receive the Spirit as the living water by believing into Christ. Revelation 22:17 speaks of taking the water of life freely. As we call on the name of the Lord, we spontaneously receive the living water and take it freely. If we call on the Lord, we shall have living faith. The more we call, the more we shall believe, and the more we believe, the more we shall receive and take the living water.

Calling on the Lord's name solves all our problems. If you are filled with sorrow and worry,...are disappointed, discouraged, or distracted,...are weak [or]...strong, [call on the Lord]. By calling you receive and take the living water.

Drinking of the water of life and the flowing of the water of life go together. The drinking is connected to the flowing, and the flowing is one with the drinking....[In John 4:14] we see that if we drink the water of life, this water will become a fountain within us springing up into eternal life. This springing up is what we mean by the flowing of the water of life. We find the same principle in John 7:37 and 38, where the Lord Jesus said of the one who believes in Him and drinks of Him, "out of his innermost being shall flow rivers of living water." The drinking and the flowing are thus two aspects of one thing.

Without the flowing of the water of life, our drinking is in vain. In fact, if we do not flow, we shall not be able to continue drinking. Drinking is nullified by the lack of flowing. The genuine drinking of the water of life depends on the flowing. (Life-study of Exodus, pp. 509-510, 513-514, 519)

Further Reading: Life-study of Exodus, msgs. 44-45

## Morning Nourishment

Num. 20:8-11 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water....And Moses took the rod from before Jehovah,...and he said to them, Listen now, you rebels: Shall we bring forth water for you out of this rock? Then Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank.

Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again, that is, no need to strike the rock again, that the living water may flow. In God's economy Christ should be crucified only once (Heb. 7:27; 9:26-28a). To receive the living water from the crucified Christ, we need only to "take the rod" and "speak to the rock." To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and our situation. To speak to the rock is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life (cf. John 4:10) based on the fact that the Spirit has already been given. If we apply the death of Christ to ourselves and ask Christ in faith to give us the Spirit, we will receive the living Spirit as the bountiful supply of life (Phil. 1:19). (Num. 20:8, footnote 1)

## Today's Reading

[In Numbers 20] Moses said to the people, "Listen now, you rebels: Shall we bring forth water for you out of this rock?" (v. 10b). Having said this, "Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank" (v. 11). Moses was wrong both in word and in deed. No doubt, he was angry with the children of Israel, and he even might have lost his temper. Whenever we are angry and do not control ourselves, it is easy for us to make mistakes. At such times we, like Moses, may speak wrongly or act wrongly.

When the children of Israel caused God trouble concerning necessities, He was not offended, but when they lusted, He was offended. In Numbers 20 the people contended because they did not have water. Because water was a necessity, God was not angry with them. Actually, it was His responsibility to supply them with water.

In being angry, [Moses] did not represent God rightly in His holy nature toward His people. In striking the rock twice, he represented God wrongly in God's action. Hence, he and his brother were punished by God by not being allowed to enter into the good land (20:12-13, 24; 27:12-14).

We must not give people the wrong impression concerning the God whom we serve....All that we say and do concerning God's people must be absolutely according to His holy nature. Otherwise, in our words and deeds we will rebel against Him and offend Him.

Inwardly God has His nature, and outwardly He has His administration, His economy, His way of action. God's word to Moses about speaking to the rock that it may flow out water was a word according to God's administration and for His economy. Thus, when Moses, in anger, acted wrongly, he broke the principles of God's economy. This should be a warning to us not to hold on to our anger but to practice Paul's word in Ephesians 4:26: "Do not let the sun go down on your indignation."

Moses offended both God's holy nature and divine economy. He represented God wrongly, and he broke the principles of God's economy. Because of this, even though he was intimate with God and may be considered a friend of God, he lost the right to enter into the good land.

Through our study of chapter 20 of Numbers, we may learn how to behave when others contend with us in the church life....After the people had contended with Moses in this way, he should have gone to the Lord and said, "Lord, what should I do concerning the need of Your beloved people?"...[Moses] should have simply spoken to the rock, telling it to flow forth with water. If we deal with the contending of God's people in this way today, the church life will be glorious. (Life-study of Numbers, pp. 210-212, 215-217)

Further Reading: Life-study of Numbers, msg. 29; CWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 4

Hymns, #248

1

Fainting in the desert,  
Israel's thousands stand  
At the rock of Kadesh.  
Hark! the Lord's command,  
Speak to the Rock,  
Bid the waters flow,  
Strike not its bosom  
Opened long ago,  
Speak to the Rock,  
Till the waters flow.  
Speak to the Rock,  
Bid the waters flow,  
Doubt not the Spirit,  
Given long ago;  
Take what He waiteth,  
Freely to bestow,  
Drink till its fulness  
All Thy being know.

2

Blessed Rock of Ages,  
Thou art open still;  
Thy blest Holy Spirit  
All our being fill;  
Still Thou dost say,  
Wherefore struggle so?  
Call for the Spirit,  
Whisper soft and low,  
Speak to the Rock  
Bid the waters flow.

3

Oh, for trust more simple,  
Fully to believe;  
Oh, for hearts more childlike,  
Freely to receive;  
E'en as a babe,  
On its mother's breast,  
So on Thy bosom  
Let my spirit rest,  
Filled with Thy life,  
With Thy blessing blest.