

WEEK 7 — OUTLINE

The Experiences of Marah and Elim

Scripture Reading: Exo. 15:22-27

«DAY 1»

I. “Then Moses moved Israel onward from the Red Sea, and they went out into the wilderness of Shur. And they went three days in the wilderness and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them. And He said, If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you” (Exo. 15:22-26):

- A. The children of Israel went three days in the wilderness and found no water; then they came to Marah, whose name means “bitterness,” because the waters of Marah were bitter and were not good for drinking.
- B. Three days signifies resurrection (Matt. 16:21; Acts 10:40; 1 Cor. 15:4); this indicates that it was in resurrection that the people of God were separated from Egypt:
 - 1. Negatively, the wilderness signifies a place of wandering (Num. 14:33), but here it signifies, positively, a place of separation from the world.
 - 2. A journey of three days corresponds to baptism, which brings people out of the world through Christ’s death and into a wilderness, a realm of separation, in Christ’s resurrection (Rom. 6:3-5).
 - 3. In the realm of resurrection there is no natural water, no natural supply.
- C. The third day may be considered as the day of resurrection since the Lord Jesus was raised on the third day (1 Cor. 15:4); we may say that the tree is the resurrected Christ because this tree was cast into the waters of Marah after the children of Israel had traveled three days in the wilderness:

«DAY 2»

1. If we would put the resurrected Christ into our bitterness, allowing the resurrected Christ to come into our situation, the bitter waters will become the sweet waters.
2. The more we drink of the living water, the sweet water of the resurrected Christ, the more we are regulated; the statute and ordinance made at Marah may have been that there was to be no more murmuring or complaining (cf. Phil. 2:12-16).
3. If we murmur all the time, we will be sick; murmuring opens the door to the enemy to bring in all kinds of diseases.
4. If we are those who murmur and complain, we are the same as the Egyptians, the worldly people; in most worldly associations or societies, the people murmur, complain, and even fight with one another.
5. If we have the resurrected Christ in our situation, our situation will be so sweet with the living water; then we will have a statute that we would never murmur, complain, or fight with one another.
6. We should not have diseases or illnesses among us, because the resurrected Christ is our Healer; our statute and ordinance are to not complain, criticize, or murmur but to praise the Lord.

«DAY 3»

- D. In response to Moses' cry, the Lord showed him a tree; when Moses cast the tree into the bitter waters, the waters became sweet (Exo. 15:25):
1. In addition to signifying the resurrected Christ, the tree also signifies the cross of Christ, the crucified Christ, according to 1 Peter 2:24—"who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed."
 2. The tree of life signifies the crucified (implied in the tree as a piece of wood—v. 24) and resurrected (implied in the life of God—John 11:25) Christ; thus, we may say that the tree that Moses cast into the bitter waters was the crucified and resurrected Christ as the tree of life.
 3. When we cry out to the Lord in prayer, He shows us a vision of the crucified Christ; we need to see a vision of the cross; seeing this vision, we apply the cross of Christ to our situation, and immediately the bitter waters become sweet.
 4. The tree that healed the bitter waters was the cross of Christ, the healing cross; just as Moses saw a vision of a tree and cast the tree into the bitter waters, we need to see a vision of the crucified Christ and apply the cross of Christ to our bitter situations.
 5. The experience of Christ's death in the realm of resurrection (Phil. 3:10) will cause our bitter situations to become sweet.
- E. We do not experience the bitter waters of Marah once for all; as long as we live on earth, we shall walk in the realm of resurrection, in newness of life (Rom. 6:4), and come to Marah again and again:

1. The experience of the children of Israel at Marah portrays a principle, not merely an incident; this principle is basic in our Christian life.
2. As we walk in the realm of resurrection, we shall thirst, only to discover that there is no natural water to supply our need; only the waters of bitterness are available.
3. Whenever we are in such a situation, we need to see the vision of the tree and then apply this tree to our circumstances; this tree will then heal our situation and change the bitter waters into sweet.

<<DAY 4>>

F. The fact that Jehovah was their Healer indicates that the children of Israel were sick:

1. This signifies that not only the waters of our circumstances are sometimes bitter, but also we ourselves are bitter (i.e., sick) and in need of healing (Matt. 9:12).
2. We are sick physically, psychologically, and also spiritually; there is bitterness in our body, soul, and spirit, and we need to apply the cross of Christ to every aspect of our being.
3. As we experience the cross of Christ and live a crucified life, Christ's resurrection life becomes our healing power, and the Lord becomes our Healer; both in our circumstances and in our being, bitterness is changed into sweetness (cf. Isa. 53:4; Matt. 8:17; 9:12; 1 Pet. 2:24).

G. God uses the experience of the cross to test us and expose us (Exo. 15:25):

1. Christ was crucified for our healing (Isa. 53:4; Matt. 8:17); if we would experience His healing, we need to be identified with His crucifixion.
2. Every time we experience the healing tree of the crucified Christ cast into our circumstances, we spontaneously realize that something in our being needs to be healed.
3. We may sense the need for healing in the mind, or realize that our will needs to be adjusted, or see that our emotion needs to be balanced; at other times we may become conscious that our spirit is bitter toward others and needs to be healed.
4. The only way to be touched by the cross is to see the vision of the tree and to cast this tree into the very place that needs to be healed; we need to be identified with the crucifixion of Christ by applying His cross to every part of our being that is bitter and sick; then those parts will be healed.
5. Real healing takes place as we receive the dealing of the cross; we are healed when we are subdued and when we hearken to the voice of God, listen to His statutes, and obey His commandments; then Christ's resurrection life becomes our healing power, and the Lord becomes our Healer.

<<DAY 5>>

II. “And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the waters” (Exo. 15:27):

- A. Elim means “mighty ones,” “strong ones,” or “great trees.”
- B. Israel’s experience at Elim is a picture of the experience of the resurrection life, which issues from the experience of the cross at Marah.
- C. At Elim there were twelve springs flowing and seventy palm trees growing:
 1. In the Bible a spring signifies life that flows out of God in resurrection into His chosen people (John 4:10, 14; 7:37-39; Rev. 22:1), and palm trees signify the victory of the evergreen life that is flourishing (Psa. 92:12), rejoicing in satisfaction (Lev. 23:40; Neh. 8:15), and victorious over tribulation (John 12:13; Rev. 7:9).
 2. The number twelve signifies the mingling of divinity with humanity for the complete and perfect carrying out of God’s administration eternally (see 21:12, footnote 2; v. 13, footnote 1; and 22:2, footnote 4).
 3. Seventy equals seven times ten; the number seven signifies completion and perfection in God’s dispensational move (see 2:29, footnote 1), and the number ten signifies fullness (see v. 10, footnote 2); hence, the number seventy signifies completion and perfection temporally for God’s dispensational move in full.
 4. Thus, the twelve springs at Elim signify God as living water flowing into His chosen people to be mingled with them for the accomplishing of His eternal administration, and the seventy palm trees signify God as life growing in His people to carry out His administration dispensationally to express the riches of the divine life and its victory.
 5. When used together, the numbers twelve and seventy signify that God’s people are to carry out His ministry (Exo. 24:1, 4; Luke 9:1; 10:1) by the flowing life signified by the twelve springs and the growing life signified by the seventy palm trees.

«DAY 6»

- D. At the end of Exodus 15:27 we are told that the children of Israel “encamped there by the waters”:
 1. The word encamped indicates that God’s people had been formed into an army; the flowing and growing life supplies God’s people as His army.
 2. At Elim God’s people were full of the enjoyment of life that made them qualified and equipped for fighting; this enabled them to fight to carry out God’s purpose to build His habitation.
 3. The result of the flowing and growing life is an army strengthened to fight for God’s purpose.
- E. In our experience the waters that have been changed from bitter to sweet must become the flowing waters in which, by which, and with which we grow like palm trees to express God’s rich life and full victory for praising the Lord.

« WEEK 7 – DAY 1 »

Morning Nourishment

Exo. 15:22-23 ...They went three days in the wilderness and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called Marah.

The history of the children of Israel started with the eating of the passover lamb in Exodus 12. Soon after they had eaten the passover and crossed the Red Sea to come out of Egypt, they became short of water...They came to Marah, which means “bitterness,” because the waters of Marah were bitter and not good for drinking. It is significant that the journey from the Red Sea to Marah was exactly three days. Their being three days in the wilderness in thirst means that they were buried for three days, that they were in death. The third day may be considered as the day of resurrection since the Lord Jesus was raised on the third day (1 Cor. 15:4). When the children of Israel came to the bitter waters of Marah on the third day, the Lord showed Moses a tree, and when Moses cast this tree into the waters, the waters became sweet (Exo. 15:25). We may say that the tree is the resurrected Christ because this tree was cast into the bitter waters of Marah after the children of Israel had traveled three days in the wilderness. (CWWL, 1969, vol. 2, pp. 413-414)

Today's Reading

Three days signifies resurrection (Matt. 16:21; Acts 10:40; 1 Cor. 15:4). This indicates that it was in resurrection that the people of God were separated from Egypt. Negatively, the wilderness signifies a place of wandering (Num. 14:33), but here it signifies, positively, a place of separation from the world. A journey of three days corresponds to baptism, which brings people out of the world through Christ's death and into a wilderness, a realm of separation, in Christ's resurrection (Rom. 6:3-5). (Exo. 15:22, footnote 1)

The Red Sea was the baptistery in which the children of Israel were baptized. Hence, after they were baptized in the Red Sea, they were brought into resurrection. According to Exodus 3:18 and 5:1, Moses told Pharaoh to let the children of Israel go so that they might make a journey of three days into the wilderness and there sacrifice to the Lord their God and hold a feast unto Him. This journey of three days signifies resurrection. This means that it is in resurrection that the people of God were separated from Egypt. Hence, the wilderness is a realm of separation...[and a] realm of resurrection...Baptism brings us into resurrection. As soon as a believer is baptized, he has the sense that he has been brought out of the old realm into a new realm, the realm of resurrection. Romans 6:4 says that, having been baptized into Christ, we should walk in newness of life. No doubt, to walk in newness of life means to live in the realm of resurrection. According to the type in Exodus, this realm is the wilderness of Shur. Thus, the wilderness of Shur is a type of the realm of resurrection...It also signifies a realm of separation. When the children of Israel entered into this realm, they were separated from Egypt both by the Red Sea and by the wall.

[In Exodus 15:22] the children of Israel “went three days in the wilderness.” Since three is the number of resurrection, this signifies that they walked in resurrection, that is, in newness of life. It is significant that the journey from the Red Sea to Marah was exactly three days, not two days, four days, or even three and a half days. According to a note in the text of the Amplified Version, the distance from the Red Sea to Marah was thirty-three miles. Surely the children of Israel could have walked this distance in less than three days. We must believe that the pace of their travel was under God's sovereign leading and control. The fact that they traveled for three days is a portrait of walking in resurrection. When the children of Israel were in the wilderness, they certainly walked in a way that was different from the way they walked in Goshen. In Goshen they did not have the pillar of cloud, but in the wilderness they walked according to the guidance of this pillar. They were led by the Lord's presence to walk in a new way. (Life-study of Exodus, pp. 347-348)

Further Reading: CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” ch. 4

<< WEEK 7 — DAY 2 >>

Morning Nourishment

Exo. 15:24-25 And the people murmured against Moses, saying, What shall we drink? And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them.

Because the children of Israel were short of water and came to a place of bitter waters, they began to murmur and complain. This is a good picture of the people of God when they are short of water...If chiding, complaining, and murmuring are present in a local church, that is a proof of dryness, a proof of thirst. If we had no water to drink for three days, no doubt, many of us would be chiding, fighting, and murmuring because of the shortage of water. We need to realize that we have a living tree, the resurrected Christ. If we would put this resurrected Christ into our bitterness, allowing the resurrected Christ to come into our situation, the bitter waters will become the sweet waters. (CWWL, 1969, vol. 2, p. 414)

Today's Reading

At Marah, even before the law was given, the Lord made for the children of Israel a statute and an ordinance (Exo. 15:25). This signifies that if we have the drinkable, sweet, living water among us, out of this living water there will spontaneously be a living statute and ordinance. The more we drink of the living water, the sweet water of the resurrected Christ, the more we are regulated. The statute and ordinance are not of the law of letters but are the living statute and ordinance of the drinking of the living water.

I believe that the statute made at Marah may have been that there was to be no more chiding or murmuring. After the bitter waters were made sweet, the children of Israel may have said that there was no more need for them to chide or murmur, so they made a statute to this effect...If there is much chiding and murmuring in a local church, there will be much sickness in that church...Murmuring opens the door to the enemy to bring in all kinds of diseases. If we are those who murmur, complain, and chide, we are the same as the Egyptians, the worldly people. In most worldly associations or societies, the people murmur, chide, and even fight with one another. Should we have this kind of situation or condition among the people of God in a local church?

Our chiding or murmuring is a kind of disease. We are sick spiritually, and this spiritual sickness can result even in physical sickness. In 1 Corinthians 11 Paul told the Corinthians that many among them were weak and sick, and a number were even dead (v. 30) because of their murmuring, chiding, and divisiveness. The Corinthians were against one another because they were short of the sweet water of the resurrected Christ. If we have the resurrected Christ in our situation, our situation will be so sweet with the living water. Then we will have a statute that we would never chide, murmur, complain, or fight with one another. Our ordinance is to praise the Lord and to shout for joy with no chiding and no murmuring. This ordinance is an issue of the sweet waters. If we are enjoying the resurrected Christ in our situation and the sweetness of the living water, we will not have any kind of disease.

If murmuring and chiding can be found in a local church, this proves that there are Egyptian diseases there. If there is an absence of murmuring and chiding, there is a living statute made of the sweet, living water that instructs us not to criticize, chide, murmur, complain, or fight with one another. This statute was not given at Sinai but was made at Marah where the children of Israel had the sweet waters. Exodus 15:26 says, "If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you." We should not have diseases or illness among us, because the Lord is the Healer to us, and His healing is in the sweet waters. We have the Lord as our Healer. (CWWL, 1969, vol. 2, pp. 414-415)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 4

« WEEK 7 – DAY 3 »

Morning Nourishment

Exo. 15:25 And [Moses] cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet...

1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

The fact that God led His people to Marah indicates that as we walk in the realm of resurrection, God will lead us to a place of bitterness, to Marah. The pillar of cloud led the people to a place where there were waters, but these waters were bitter. When the people discovered that the waters were bitter, they “murmured against Moses, saying, What shall we drink?” (Exo. 15:24). Like the children of Israel, we also have complained and murmured about our bitter situations...If I had been Moses, I would have told the people not to complain to me. I would have reminded them that they were led to this place by the same cloud that protected them from Pharaoh and his army just three days before. But as a true servant of the Lord, instead of striving with this murmuring and complaining people, Moses cried out to the Lord (v. 25). (Life-study of Exodus, pp. 349-350)

Today's Reading

In response to his cry, the Lord showed Moses a tree (Exo. 15:25). When Moses cast the tree into the waters, the waters were made sweet. First Peter 2:24 indicates that this tree signifies the cross of Christ. Thus, the tree that healed the bitter waters denotes the cross on which the Lord was crucified. The cross of Christ, the unique cross, is the healing cross.

This picture corresponds to our spiritual experience. After we are baptized and begin to walk in newness of life, we are troubled because we have no natural water. On the one hand, we are like the people who complained and murmured. On the other hand, we are like Moses who cried to the Lord. When we cry out to the Lord in prayer, He shows us the vision of the crucified Christ. We need to see a vision of the cross. Seeing this vision, we apply the cross of Christ to our situation, and immediately the bitter waters become sweet. I have the full assurance that everyone who has truly been baptized into Christ has had this kind of experience.

According to Romans 6:4, we walk in the realm of resurrection, in newness of life, after we are baptized. This realm is the real wilderness of Shur, a realm in which we are separated from the world by the wall and by the sea. As we walk in this realm, we have no natural resources, and we face much bitterness. But in resurrection we may experience the cross of Christ and live a crucified life. As we do this, our bitter situation becomes sweet.

Last year...my wife and I suffered from the bitterness in our situation. However, eventually we enjoyed sweetness because the healing tree with the crucified life had been applied to our circumstances. This is the way to experience and enjoy Christ's death in the realm of resurrection.

We do not experience the bitter waters of Marah once for all. As long as we live on earth, we shall walk in the realm of resurrection and come to Marah again and again. The experience of the children of Israel at Marah portrays a principle, not merely an incident. This principle is basic in our Christian life. As we walk in the realm of resurrection, we shall thirst, only to discover that there is no natural water to supply our need. Only the waters of bitterness are available. Whenever we are in such a situation, we need to see the vision of the tree and then apply this tree to our circumstances. This tree will then heal our situation and change the bitter waters into sweet. (Life-study of Exodus, pp. 350-351)

In Greek the word for tree in Revelation 2:7, as in 1 Peter 2:24, means wood; it is not the word usually used for tree. In the Bible the tree of life always signifies Christ as the embodiment of all the riches of God (Col. 2:9) for our food (Gen. 2:9; 3:22, 24; Rev. 22:2, 14, 19). Here [in Revelation 2:7] it signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ. (Rev. 2:7, footnote 6)

Further Reading: Life-study of Exodus, msg. 30

<< WEEK 7 — DAY 4 >>

Morning Nourishment

Exo. 15:25-26 ...There [at Marah] He tested them. And He said, If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you.

Immediately after the waters were made sweet, the Lord made a statute for the people and an ordinance, “and there He tested them” (Exo. 15:25)...In the light of our experience, we shall realize that the cross of Christ heals not only our bitter situation, but it also heals us [cf. v. 26]. Not only are the waters of our circumstances bitter; we ourselves are also bitter and in need of healing. Our very self is bitter. In other words, the self is sick. We are sick physically, psychologically, and also spiritually. There is bitterness in our body, soul, and spirit. (Life-study of Exodus, pp. 351-352)

Today's Reading

When I have been in bitter circumstances,...I [have seen] that there is [also] bitterness in my whole being, in my spirit, soul, and body, and that I needed to apply the cross of Christ to every aspect of my being. Spiritually, psychologically, and physically I needed the application of the cross of Christ...As my situation was healed, I was healed inwardly. Both in my circumstances and in my being, bitterness was changed into sweetness.

Every time we experience the healing tree cast into our circumstances, we spontaneously realize that something in our being needs to be healed. We may sense the need for healing in the mind, or realize that our will needs to be adjusted, or see that our emotion needs to be balanced. At other times we may become conscious that our spirit is bitter toward others and needs to be healed. Just as the Lord tested the children of Israel at Marah, He uses our experience of His cross in bitter circumstances to test us and to prove us. By testing us, He shows us where we are and what we are. He exposes our motives, intentions, and desires. Nothing tests us more than the experience of the cross. The experience of the cross in bitter circumstances tests us and exposes every aspect of our being.

Real healing takes place as we receive the dealing of the cross. We are healed when we are subdued and when we hearken to the voice of God, listen to His statutes, and obey His commandments. Then Christ's resurrection life becomes our healing power, and the Lord becomes our Healer.

If we would experience His healing, we need to be identified with His crucifixion [cf. 1 Pet. 2:24]...[For example], your stomach ailment may be caused by living according to the self. In your eating you need the dealing of the cross. The cross must deal with the self in relation to eating. In the same principle, your mind may be sick because it has never been dealt with by the cross, never identified with the crucifixion of Christ.

The Lord's word in Exodus 15:26 indicates that in His eyes the children of Israel were sick and in need of healing. Otherwise, the Lord would not have used the title “Jehovah who heals you.” As the Lord Jesus said, only those who are sick have need of a physician. The fact that the children of Israel needed Jehovah to be their Healer indicates that they were sick.

In certain parts of our inward being we are still sick and need the Lord's healing. As we pointed out, the process of healing takes place as we are touched by the cross of Christ. The only way to be touched by the cross is to see the vision of the tree and to cast this tree into the very place that needs to be healed. If your mind is bitter, cast the tree into your mind. If your attitude toward someone or something is bitter, cast the tree into your attitude. Do this with every part of your being, and little by little you will be healed. Every time we experience the cross of Christ, we shall have a deeper realization of our need to be healed through the touch of the cross. We need to be identified with the crucifixion of Christ by applying His cross to every part of our being that is bitter and sick. Then those parts will be healed. In this way daily and even hourly the Lord Jesus becomes our Healer. (Life-study of Exodus, pp. 352-355)

Further Reading: Life-study of Exodus, msg. 30

<< WEEK 7 – DAY 5 >>

Morning Nourishment

Exo. 15:27 And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the waters.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

Israel's experience at Elim is a picture of the experience of resurrection life....Israel's experience at Marah signifies the experience of the cross. After we have an experience of the cross, we may expect to go upward. However, we shall go downward once again, for the experience of resurrection is in a downward direction....Some Christians think that God leads His people only upward, never downward. But according to the picture in Exodus, the pillar of cloud led the children of Israel downward from Marah to Elim.

If we follow the pillar of cloud in a downward direction, we shall arrive at Elim, where there are twelve springs of water and seventy palm trees. This is the experience of resurrection which issues from the experience of the cross, the experience at Marah. (Life-study of Exodus, pp. 358-359)

Today's Reading

Elim is a plural noun that means the "mighty ones" or "the strong ones."...According to a number of scholars, this word also means a grove of palm trees....At Elim there were twelve mighty springs flowing and seventy palm trees growing. What a picture of resurrection life!

In the Bible the numbers twelve and seventy have a spiritual significance....The number twelve signifies the mingling of divinity with humanity for the complete and perfect carrying out of God's administration eternally [cf. Ezek. 48:31, footnote 2].

The twelve springs of water at Elim...are for the mingling of divinity with humanity. They signify that God as living water is flowing into His chosen people to be mingled with them for the purpose of accomplishing His administration.

In contrast to the number twelve, [the number seven] signifies perfection and completion in time dispensationally, not eternally. The book of Revelation speaks of seven churches, seven golden lampstands, seven Spirits, seven lamps of fire, seven eyes, seven seals, seven trumpets, and seven bowls. All these sevens are related to God's dispensation in time. In eternity the number seven will be replaced by the number twelve.

The number ten signifies fullness....Since seven signifies completion and perfection in time and ten signifies fullness, seventy, composed of seven times ten, signifies completion and perfection in time for God's dispensation in full. The fact that there were seventy palm trees at Elim instead of just seven indicates such a fullness of God's dispensation in time.

In the Bible there are two important cases where the numbers twelve and seventy are used together. In Exodus 24:1 and 4 we read of the seventy elders of Israel and of the twelve tribes of Israel....The twelve tribes may be likened to the twelve springs, and the seventy elders, to the seventy palms....In Luke 9:1 the Lord "called together the twelve," and in Luke 10:1 "the Lord appointed seventy others."...When used together, the numbers twelve and seventy indicate that the Lord's people are to carry out His ministry...which must be carried out by the flowing life signified by the twelve springs and by the growing life signified by the seventy palms.

Through the help of the picture...at Elim we see that resurrection life includes twelve springs and seventy palm trees. It includes life flowing in a perfect and complete way to carry out God's administration for eternity. It also includes life growing to carry out God's administration to express life that is flourishing (Psa. 92:12), rejoicing in satisfaction (Lev. 23:40; Neh. 8:15), and victorious over tribulation (John 12:13; Rev. 7:9)....[Palm trees] signify rejoicing in life's satisfaction and victory over tribulation. Eventually, resurrection life carries out God's ministry both dispensationally in time and eternally. (Life-study of Exodus, pp. 360-365)

Further Reading: Life-study of Exodus, msg. 31

<< WEEK 7 — DAY 6 >>

Morning Nourishment

Exo. 15:27 And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the waters.

Rev. 7:9 ...I saw, and behold, there was a great multitude which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes and palm branches in their hands.

In the Bible palm trees signify flourishing, rejoicing in satisfaction, and victory. The growth of the flowing life expresses the riches of the divine life and its victory over all things. Those in the vast multitude in Revelation 7 are all holding palm branches and have come out of great tribulation. These palm branches signify both the riches in life and the victory of life.

The picture of Israel at Elim...is a marvelous portrait of resurrection life. Something is flowing out of God into us, and something is growing through this flowing to express the riches and the victory of the divine life. (Life-study of Exodus, p. 365)

Today's Reading

At the end of Exodus 15:27 we are told that the children of Israel "encamped there by the waters." The word encamped indicates that God's people had been formed into an army. The flowing and growing life supplies God's people as His army....At Elim they were full of enjoyment of life that made them qualified for fighting. This enabled them to fight to carry out God's purpose to build His habitation.

At Sinai, God's people received the heavenly vision related to the building of the tabernacle. The long journey from Egypt to Sinai could not be made without fighting. At first, the people did not do the fighting themselves. God fought for them and defeated Pharaoh and his army by destroying Pharaoh and his chariots in the waters of the Red Sea. After God's people had crossed the Red Sea and had the experiences at Marah and Elim, they were strengthened as God's army and qualified to fight for God's purpose....They themselves could fight through the flowing and growing life.

If we would be strengthened as God's army today, we also must firstly experience the flowing of the twelve springs and the growing of the seventy palm trees....Only then shall we be qualified and equipped as an army to fight for God's purpose. In the Lord's recovery we have the consciousness of being engaged in spiritual fighting....In order to fight, it is not sufficient simply to eat the Passover lamb with the bitter herbs and the unleavened bread. We also need to experience the cross and the resurrection; that is, we must pass through Marah and arrive at Elim.

In our experience we need not only the sweet water but also the flowing water. This means that we need the water that has been changed from bitter to sweet and also the water that flows from the twelve springs at Elim. In order to have the flowing water, we must go on from Marah, the experience of the cross, to Elim, the experience of resurrection.

From the time of Madame Guyon...to the time of Mrs. Penn-Lewis,...the Lord's people for the most part were at Marah. Through the ministry of Mrs. Penn-Lewis, the subjective experience of the cross has been recovered in a full way. In the years following Mrs. Penn-Lewis the Lord has gone on from Marah to Elim. At Elim He cares for His plantation with the twelve springs and seventy palm trees....Those who linger at Marah have the healing tree, but not the seventy palm trees growing to express the riches and victory of the divine life. At Marah there is no plantation. There is only one tree cut down and cast into the bitter waters,...only the changing of bitterness into sweetness, [and] there is no growth there. But at Elim we enjoy God's farm and the grove of palm trees to express the riches of the divine life and the complete victory of God's administration. In our experience the waters that have been changed from bitter to sweet must become the flowing waters in which, by which, and with which we grow like palm trees to express God's rich life and full victory. (Life-study of Exodus, pp. 365-368)

Further Reading: Life-study of Exodus, msg. 31

<< WEEK 7 — HYMN

Hymns, #523

1

I have come to the Fountain of Life,
A fountain that flows from above;
I have passed from the waters of strife
And come to the Elim of love;
I have drunk of the heavenly well,
In the depths of my being it springs.
No mortal can measure or tell
The gladness the Comforter brings.
Oh, come to the Fountain of Life,
The fountain that never runs dry;
Oh, drink of the boundless supply,
For Christ is the Fountain of Life.

2

I have come to the Fountain of Blood
That for guilt and uncleanness doth flow;
I have washed in its sin-cleansing flood
And my garments are whiter than snow.
I count not my righteousness mine—
'Tis Jesus that lives in my soul.
I partake of His nature divine,
And in Him I am perfectly whole.

3

I have come to the Fountain of Health,
A boundless and endless supply;
'Tis a secret man's wisdom or wealth
Can never discover or buy.
But the secret my Lord hath revealed
In the fountain that flows from His side,
In the stripes by whose pain we are healed,
In Himself as He comes to abide.

4

I have come to the Fountain of Joy;
His joy is the strength of my heart.
My delight is unmixed with alloy,
My sunshine can never depart.
The fig tree may wither and die,
Earth's pleasures and prospects decline;
But my fountains can never be dry—
My portion, my joy is divine.