

# WEEK 31 — OUTLINE

## The Laver of Bronze

Scripture Reading: Exo. 30:17-21; John 13:1-17; Titus 3:5; Eph. 5:26-27

### « DAY 1 »

#### I. It is crucial that we understand the significance of the laver of bronze (Exo. 30:18):

- A. The laver of bronze typifies the washing power of the life-giving Spirit issuing from the death of Christ (Titus 3:5):
  - 1. The locating of the laver after the altar signifies that the washing power of the laver comes out of God's judgment at the altar (Exo. 30:18).
  - 2. After passing through God's full judgment at the altar (the cross), the crucified Christ entered into resurrection and became the life-giving Spirit who washes us (1 Cor. 15:45; 6:11; Titus 3:5).
  - 3. The dimensions of the laver are not given, signifying that the life-giving Spirit is immeasurable, unlimited (John 3:34).
- B. Bronze signifies God's righteous judgment (Exo. 26:37):
  - 1. The bronze used to make the laver came from the mirrors of the serving women who served at the entrance of the Tent of Meeting, implying that the laver of bronze was a mirror that could reflect and expose (38:8).
  - 2. This indicates that the judgment suffered by Christ on the cross has the power to expose our uncleanness and our need to be washed.
- C. The laver was put between the altar and the Tent of Meeting to continue the work of the altar for the entrance into the tabernacle (30:18).
- D. The location of the laver was after the altar, but the function of the laver was before that of the altar (vv. 20-21).
- E. The water put into the laver signifies the washing of the life-giving Spirit (v. 18; Eph. 5:26).
- F. The washing of the laver signifies not the washing away of sin by the blood of Christ but the washing away of the defilement that comes from contacting earthly things, by the life-giving Spirit (1 John 1:7; John 13:5).
- G. The priests were required to wash in the laver before serving, lest they die; this indicates that if we try to serve God without washing away our earthly defilement by the life-giving Spirit, we will suffer spiritual death (Exo. 30:20-21).

### « DAY 2 »

H. The laver of bronze was for the operation of God's dwelling place, for the operation of the tabernacle (vv. 18-19):

1. Without the laver, nothing in the tabernacle or in the outer court could operate.
2. Unless the priests washed in the laver, there was no way for the tabernacle to operate (v. 19).
3. If the laver had been removed from the outer court, everything else in the tabernacle and the outer court would still have been complete, but there would not have been any way for these things to operate.
4. The service of the priests in the outer court and in the tabernacle depended on their washing in the laver (v. 19).

## **II. We need to experience the laver, the washing of the life-giving Spirit (John 13:1-17; Titus 3:5; Eph. 5:26-27):**

A. The laver is the place where we wash away our earthly defilement and are made clean (Exo. 30:18):

### **<< DAY 3 >>**

1. Although we have the divine life, we are still living in the fallen flesh on the earth, and through the earthly touch we are often dirtied; we cannot avoid the earthly touch.
  2. If we would be real priests and practice the priesthood, all defilement from the earthly touch must be washed away (v. 19):
    - a. Before we believers, as the New Testament priests, can serve God by Christ and His cross, we must wash away the defilement that comes from the contact with earthly things and matters.
    - b. If we remain in the defilement that comes from the earthly touch, we cannot serve God, we cannot pray, and we cannot function in the meetings.
    - c. Every day we need to come to the laver to be washed by the Holy Spirit from the earthly touch.
    - d. This washing is not by the blood but by the spiritual water, which is the Holy Spirit (Titus 3:5; Eph. 5:26).
- B. In John 13:1-17 we have an experience of the laver portrayed by the Lord's washing of the disciples' feet:

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

1. In their spirit the regenerated ones are in God and in the heavenlies, but in their body they are still living in the flesh and walking on the earth:
  - a. Through their contact with earthly things they often become dirty.
  - b. Because the dirt from the earthly touch frustrates fellowship, they need to be washed by the water in the laver.

2. The water in verse 5 signifies the Holy Spirit (Titus 3:5), the word (Eph. 5:26; John 15:3), and life (John 19:34).
3. The foot-washing in John 13 is a sign having spiritual significance; the significance of spiritual foot-washing is that it is for maintaining pleasant fellowship with the Lord and with one another (1 John 1:3, 7).

## « DAY 5 »

4. The Lord's washing of the disciples' feet was a matter of love to the uttermost; to wash one another's feet, therefore, is a matter of brotherly love (John 13:1, 4-5, 14-15, 34-35).
- C. Titus 3:5 speaks of the washing of regeneration and the renewing of the Holy Spirit:
1. The Greek word translated "washing" literally means "laver," which is for the washing away of uncleanness.
  2. In verse 5 the Greek word for regeneration refers to a change from one state to another; being born again is the commencing of this change.

## « DAY 6 »

3. The washing of regeneration begins with our being born again and continues with the renewing of the Holy Spirit as the process of God's new creation, a process that makes us a new man (Eph. 4:23-24):
    - a. This washing is a kind of reconditioning, remaking, or remodeling, with the divine life.
    - b. The washing of regeneration purges away all the things of the old nature of our old man, and the renewing of the Holy Spirit imparts something new—the divine essence of the new man—into our being.
    - c. In this process there is a passing from our old state into a wholly new one, from the old creation into the new creation (2 Cor. 5:17; Gal. 6:15).
    - d. Both the washing of regeneration and the renewing of the Holy Spirit are working in us continually throughout our life until the completion of the new creation (Titus 3:5).
- D. In His heavenly ministry the ascended Christ is cleansing the church "by the washing of the water in the word" (Eph. 5:26):
1. The Greek word for washing in verse 26 is literally "laver":
    - a. In Greek the definite article is used before this word, causing it to refer to the laver, the laver that was known to all the Jews.
    - b. In the Old Testament the priests used the laver to wash away their earthly defilement (Exo. 30:18-21); now the laver, the washing of the water, washes us from defilement.
  2. The water in Ephesians 5:26 refers to the flowing life of God, which is typified by the flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:38-39; Rev. 21:6; 22:1, 17).

3. The redeeming blood washes away our sins (1 John 1:7; Rev. 7:14), whereas the water of life washes away the blemishes of the natural life of our old man, such as spots or wrinkles.
4. We are now in such a washing process so that Christ may “present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish” (Eph. 5:27).



## << WEEK 31 — DAY 1 >>

### Morning Nourishment

**Exo. 30:18** You shall also make a laver of bronze, with its base of bronze, for washing. And you shall put it between the Tent of Meeting and the altar, and you shall put water in it.

**Exo. 38:8** And he made the laver of bronze and its base of bronze from the mirrors of the serving women who served at the entrance of the Tent of Meeting.

The laver of bronze [is] described in Exodus 30:17-21. We may not realize how important the laver is. But it is crucial that we discover the significance of this item. (Life-study of Exodus, p. 1667)

The laver typifies the washing power of the life-giving Spirit issuing from the death of Christ. The locating of the laver after the altar signifies that the washing power of the laver comes out of God's judgment at the altar. After passing through God's full judgment at the altar (the cross), the crucified Christ entered into resurrection and became the life-giving Spirit who washes us (1 Cor. 15:45; 6:11; Titus 3:5). The dimensions of the laver are not given, signifying that the life-giving Spirit is immeasurable, unlimited (John 3:34). (Exo. 30:18, footnote 1)

### Today's Reading

Bronze signifies God's righteous judgment (see footnote 2 on Exo. 26:37). The bronze used to make the laver came from the mirrors of the serving women who served at the entrance of the Tent of Meeting (38:8), implying that the laver of bronze was a mirror that could reflect and expose. This indicates that the judgment suffered by Christ on the cross has the power to expose our uncleanness and our need to be washed. (Exo. 30:18, footnote 2)

The laver was put between the altar and the Tent of Meeting to continue the work of the altar for the entrance into the tabernacle. The location of the laver was after the altar, but the function of the laver was before that of the altar (Exo. 30:20-21). (Exo. 30:18, footnote 3)

The washing at the laver signifies not the washing away of sin by the blood of Christ (1 John 1:7) but the washing away of the defilement that comes from contacting earthly things, by the life-giving Spirit. See John 13:5 and footnotes. (Exo. 30:19, footnote 1)

The priests were required to wash in the laver before serving, lest they die. This indicates that if we try to serve God without washing away our earthly defilement by the life-giving Spirit, we will suffer spiritual death. (Exo. 30:20, footnote 1)

The women who assembled at the door of the Tent of Meeting assembled to serve as troops. In other words, their service also was part of the military service. The looking glasses of these women were used to make the laver of bronze. This implies that the laver of bronze was a looking glass, a mirror, that could reflect and expose. Whereas the bronze on the altar was a reminder of God's judgment, the bronze on the laver was a mirror to expose God's people.

Those who came to the laver had their uncleanness exposed. In this way they would realize their need to wash. I remember a time years ago when my children refused to admit that they were dirty and needed to wash. I picked up a mirror and held it in front of them. When they saw themselves in the mirror, they were convinced that they were dirty and they were willing to wash themselves. Likewise, the bronze of the laver is a mirror reflecting our condition and exposing our dirt. Therefore, the bronze at the altar reminds us of God's judgment, and the bronze at the laver reminds us that we are dirty and need to wash.

At the laver we have the bronze, the mirror, and the water. When we are at the laver, the bronze should remind us that whatever is sinful, earthly, and fleshly has been judged by God on the cross. But although we may confess our sins, we may not realize how much we are still worldly and fleshly. In the sight of God we have been redeemed, but we still need to be washed. Having been redeemed by the blood at the altar, we need to be washed by the water in the laver. (Life-study of Exodus, p. 1675)

Further Reading: Life-study of Exodus, msg. 156; Three Aspects of the Church, Book 1: The Meaning of the Church, ch. 13

## « WEEK 31 — DAY 2 »

### Morning Nourishment

**Exo. 30:19-21** And Aaron and his sons shall wash their hands and their feet with water from it; when they go into the Tent of Meeting, they shall wash with water, that they may not die; or when they come near to the altar to minister, to burn an offering by fire to Jehovah, they shall wash their hands and their feet, that they may not die...

The laver is for the tabernacle's operation. In the outer court there were the altar and the laver; in the Holy Place, the table, the lampstand, and the incense altar; and in the Holy of Holies, the Ark...For the operation of the tabernacle it was necessary for sacrifices to be offered at the altar. These sacrifices included the burnt offering, meal offering, peace offering, sin offering, and trespass offering. Unless these offerings were offered to God, there would be no way for the tabernacle to operate. It was also necessary for the priests to come into the Holy Place to arrange the bread on the table and trim the lamps. It was also necessary for them to intercede at the incense altar. All this is involved in the operation of the tabernacle. Whenever the priests were to come to the altar to offer something to God or were to come into the tabernacle to serve, they first had to go to the laver to wash their hands. (Life-study of Exodus, p. 1669)

### Today's Reading

Unless the priests washed in the laver, there was no way for the tabernacle to operate. Without the army, the tabernacle and everything related to it would be at a standstill; it would have no way to move. But without the laver, the tabernacle would not be in operation. If the laver were removed from the outer court, everything else in the tabernacle and outer court would still be complete. However, there would not be any way for those things to operate....The service of the priests in the outer court and in the tabernacle depended on their washing in the laver.

Even if we have God's dwelling place and all its furniture, we shall not have a way to put these things into operation. Without the washing in the laver, no one is qualified to serve in the tabernacle. It is unfortunate for emphasis to be given to the altar, the table, the lampstand, the Ark, and the incense altar, but not so much to the laver. We must experience the laver for the operation of God's dwelling place. (Life-study of Exodus, pp. 1669-1670, 1673)

The redemption of the cross deals with our problem of sin before God. This dealing is accomplished by the washing of the blood. However, according to our experience, we know that the earthly defilement still remains. We still have filthy thoughts and improper concepts in our mind, and our actions are contaminated by earthly defilements. All these require the washing of regeneration and the renewing of the Holy Spirit, which have nothing to do with redemption and are not for the purpose of dealing with the problem of sin. The washing of regeneration and the renewing of the Holy Spirit are for ridding us of the inward defilement....The problem of sin is dealt with at the altar, and the problem of filthiness is dealt with at the laver.

Whenever we desire to approach God and sense that we are condemned and defiled, we need the washing of the blood to deal with our condemnation and the renewing of the Holy Spirit to rid us of our defilement. We may need ten minutes to make a petition regarding a certain matter, but prior to making the petition, we may need twenty minutes to seek the cleansing of the blood and the renewing of our inner being. One cannot enter the Holy Place and the Holy of Holies without spending time at the altar and the laver. If a person has not spent much time passing through the altar and the laver, he is not able to have much experience of the Holy Place and of the Holy of Holies. The altar deals with our sin, and the laver deals with our filthiness. A person who seeks spiritual experiences must pass through the altar and the laver. (Three Aspects of the Church, Book 1: The Meaning of the Church, p. 170)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 12; CWWL, 1964, vol 4, "The Vision of God's Building," ch. 5

## « WEEK 31 — DAY 3 »

### Morning Nourishment

John 13:4-5 [Jesus] rose from supper and laid aside His outer garments; and taking a towel, He girded Himself; then He poured water into the basin and began to wash the disciples' feet and to wipe them with the towel with which He was girded.

Although we have the divine life and have become the church, we are still living in this fallen flesh on the earth. Through the earthly touch we are often dirty. This is inevitable, for we cannot avoid the earthly touch. Our feet are the members of our body that touch the earth. Day by day we are touching the earth with our feet, and by contacting the earth with our feet, our feet certainly become dirty. Consequently, foot-washing is a necessity for us....For things that are sinful we need the cleansing of the blood, but for things that are dirty and not sinful we need the spiritual washing. (The Conclusion of the New Testament, pp. 2906-2907)

### Today's Reading

After the altar, there is the laver. What is dealt with at the laver? It is at the laver that the hands and the feet of the priests are washed. Our feet and hands are dirty from the earthly touch. This is worldliness. If we are going to be real priests and practice the priesthood, sin and sins must be dealt with, and all the worldliness from the earthly touch must be washed away. This washing is not by the blood but by the spiritual water which is the Holy Spirit. The working of the Holy Spirit is the water in the laver.

Today Christians are not only careless about sins, but they are also very careless about worldliness. They may not be so evil or bad, but they are quite worldly.

Do we come to the laver every day to be washed by the Holy Spirit from the earthly and worldly touch? How do you feel when you go to the department store? Do you feel so holy and heavenly after a certain period of shopping? The earthly touch dirties us, not by sinful things but by worldliness. (CWWL, 1966, vol. 1, "The Priesthood," p. 525)

Before the priests entered the tabernacle or approached the altar to minister, they had to wash their hands and their feet in the laver so that they would not die (Exo. 30:19-20). This signifies that before we believers, as the New Testament priests, serve God by Christ and His cross, we must wash away the defilements that come from our contact with earthly people, things, and matters, in the Holy Spirit of God's judgment. If we remain in these defilements, we cannot serve God, we cannot pray, and we cannot function in the meetings. We need to be washed and renewed daily by the Holy Spirit in the divine element (Titus 3:5) that we may become a new creation with the divine nature to serve God in the divine life for the accomplishment of God's New Testament economy. (Truth Lessons—Level Three, vol. 1, p. 174)

In the nine cases recorded in John 3 through 11, plus the record concerning Bethany in chapter 12, we see the fulfillment of the offerings. All the offerings have been fulfilled by Christ as the reality. He is the real sin offering, trespass offering, burnt offering, meal offering, and peace offering. However, it was still necessary for Christ to prepare the place and cut the way for His believers to enter into the tabernacle. Concerning this, chapter 13 is of vital importance, for it is a dividing line and a turning point.

According to the type in the Old Testament, between the altar of burnt offering and the tabernacle was the laver. The laver was a place where the priests washed their hands and feet. It was necessary for those who had come to the altar and who were ready to enter the tabernacle to come to the laver to be washed.

We have seen that in John 3 through 12 the people have to come to the altar, where they enjoy Christ as the offerings. Now they are ready to enter into the tabernacle. But for this there is the need of washing. Therefore, the washing in chapter 13 is the turning point, for it brings us from the outer court into the tabernacle. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 301)

Further Reading: Life-study of John, msgs. 27-28; The Conclusion of the New Testament, msg. 283

## « WEEK 31 — DAY 4 »

### Morning Nourishment

**John 19:34** But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

**1 John 1:3** That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

The Father had given the disciples, and the Lord had brought God into them, but now He was going to leave them. By His coming forth from God and His bringing God into them, a relationship between the disciples and God came into existence. Now He was going to leave them. After He would leave them, how could this relationship between the disciples and God be maintained? It was to be maintained by foot-washing. Foot-washing is to wash from the feet all the dirt that frustrates the fellowship of the relationship between God and man. In doing this, the Lord showed His disciples the way for them to maintain their relationship with God in Him. (The Conclusion of the New Testament, p. 2906)

### Today's Reading

In John 13:4 and 5, we are told that Christ laid aside His garments, girded Himself with a towel, poured water into the basin, and “began to wash the disciples’ feet and to wipe them with the towel with which He was girded” (v. 5). This indicates that Christ washed the feet of the disciples from the dirtiness of the earthly touch. We need to realize that in our spirit we, the regenerated ones, are in God and in the heavenlies, but in our body we are still living in the flesh and walking on the earth. In our spirit the Lord has brought God into us and us into God, in our spirit we are one with God, and in our spirit we are in the heavenlies because we are in God. But in our body we are still on the earth. On the one hand, we are the new creation, we are in God, and we are in the heavenlies. On the other hand, we are still in the old creation, still on this earth....Consequently, foot-washing is a necessity for us.

Dirtiness is different from sinfulness. To be sinful is one thing and to be dirty is another. We may be absolutely sinless and yet be very dirty. Perhaps nothing is wrong, but we are dirty simply because of the earthly touch. We need to realize that we are still in the body and are still walking on this earth. As a result, much of the time we are not clean. Therefore, we need foot-washing.

The Lord Jesus washed the disciples’ feet with water (v. 5). Water here signifies the Holy Spirit (Titus 3:5), the Word (Eph. 5:26; John 15:3), and the life (19:34). The Lord washes us spiritually by the working of the Holy Spirit, by the enlightening of the Word, and by the operating of the inner law of life. In the Scriptures each of these three items is symbolized by water....We need to allow the Spirit, the living Word, and the inner life to wash away all the dirt that we have accumulated while living in the flesh and walking on this dusty earth.

The Lord Jesus washed the disciples’ feet to maintain them in the fellowship with Him and with one another (13:8, 10). Thus, He said to Peter, “Unless I wash you, you have no part with Me” (v. 8). In ancient times the Jews wore sandals, and since their roads were dusty, their feet easily became dirty. When they came to a feast, if they sat at the table and stretched out their feet, the dirt and the smell would certainly frustrate the fellowship. The Lord washed His disciples’ feet to show them that He loved them to the uttermost (v. 1), and He charged them to do the same to one another in love (vv. 14, 34). Today the world is dirty, and we, the saints, are easily contaminated. For us to maintain pleasant fellowship with the Lord and with one another, we need spiritual foot-washing—with the washing Holy Spirit, the washing word, and the washing life—carried out both by the Lord in His love and by one another in love. This is absolutely necessary in order for us to live in the fellowship of the divine life. (The Conclusion of the New Testament, pp. 2906-2908)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 34; The Glorious Church, ch. 3

## « WEEK 31 — DAY 5 »

### Morning Nourishment

**John 13:14** If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.

**Titus 3:5** Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.

The Lord's washing the disciples' feet was a matter of love to the uttermost. After He washed their feet, He charged them to do the same to one another [John 13:14-15]....To wash one another's feet, therefore, is a matter of brotherly love.

The commandment to love one another is the unique commandment in the New Testament. This commandment was first given in John 13, the chapter on foot-washing: "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another" (v. 34). The commandment to wash one another's feet is related to the commandment to love one another. Today Christians talk a great deal about brotherly love, yet not many realize that brotherly love is expressed in foot-washing. If we do not have the reality of foot-washing, we actually do not have brotherly love. If we love one another, we need to wash one another's feet. Without foot-washing, there is no brotherly love. The Lord Jesus loved His disciples to the uttermost, and this love is seen in His washing their feet. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 309)

### Today's Reading

The Greek word for regeneration in Titus 3:5 is different from that for regenerated in 1 Peter 1:23. The only other place the word is used is in Matthew 19:28, where it is used for the restoration in the millennium. Regeneration in Titus 3:5 is a change of position, a new state of things. When a person is reborn, the divine life gets into him. Then there is a change of position, and the state of things becomes new. Titus 3:5 speaks of the washing of a changed position, a state of things that has become new. Being born again is the commencing of a change from one state to another.

The Greek word for washing in Titus 3:5 is literally laver. The same word is used in Ephesians 5:26 for washing—"the washing of the water in the word." The laver of the Old Testament tabernacle was for the washing away of uncleanness. The washing of regeneration is a laver to purge away the old things of our natural life on the negative side....Everything of our natural life is old. These old things of our natural life are purged away by the washing, the laver, of a changed position and of a new state of things.

This washing is organic, not something of doctrinal knowledge, outward correction, or outward regulation. The washing of regeneration is altogether related to another life that enters into our being organically. If a person swallowed a pearl, it would enter into his being in an inorganic way because the pearl does not possess any element of life. But when a person eats nourishing food, the food is digested and assimilated by him. The food gets into his being as his life supply in an organic way, and it even becomes the constituents of the tissues of his physical being. Food gets into us organically. It is absolutely related to life. The washing of regeneration, of the changed position and new state of things, is also absolutely in life and with life. It is an organic, inward washing in life that carries away all the negative things, purging away all the things of the old nature of our old man.

Furthermore, this washing is metabolic because it imparts something new into us, and the new things of the divine life replace the old things of our natural life. In the metabolism of our physical body, the old, negative things are carried away and replaced with the new supply of life so that we may be strengthened and grow. The washing of regeneration is also a metabolic process, a metabolic washing, in which the old, negative things of our natural life are carried away and replaced with the new things of the divine life for our supply and growth in the divine life. (CWWL, 1979, vol. 1, "Basic Lessons on Life," pp. 528-529)

Further Reading: Basic Lessons on Life, Isn. 9; God's Salvation in Life, ch. 2; The Organic Aspect of God's Salvation, ch. 2

## << WEEK 31 — DAY 6 >>

### Morning Nourishment

**Eph. 5:26-27** That He might sanctify her, cleansing her by the washing of the water in the word, that He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

The washing of regeneration begins with our being born again and continues with the renewing of the Holy Spirit as the process of God's new creation, a process that makes us a new man. It is a kind of reconditioning, remaking, or remodeling, with life...The washing of regeneration purges away all the things of the old nature of our old man, and the renewing of the Holy Spirit imparts something new—the divine essence of the new man—into our being. In this is a passing from our old state into a wholly new one, from the old creation into the status of a new creation. Hence, both the washing of regeneration and the renewing of the Holy Spirit are working in us continually throughout our life until the completion of the new creation. (The Conclusion of the New Testament, p. 3692)

### Today's Reading

In Ephesians 5:26 we see that Christ is cleansing the church by the washing of the water in the word. Such a washing cleanses us from wrinkles caused by oldness and from spots caused by wounds. This cleansing is a metabolic cleansing, a cleansing in which a new element is added to replace the old element that is being discharged. (Life-study of Ephesians, p. 604)

Christ's purpose in giving Himself up for the church is to sanctify her, not only separating her to Himself from everything common but also saturating her with His element that she may be His counterpart. He accomplishes this by cleansing her by the washing of the water in the word. (Eph. 5:26, footnote 1)

[Washing in Ephesians 5:26 is literally] laver. In Greek the definite article is used before washing, causing it to refer to the laver, the laver that was known to all the Jews. In the Old Testament the priests used the laver to wash away their earthly defilement (Exo. 30:18-21). (Eph. 5:26, footnote 2)

According to the divine concept, water in Ephesians 5:26 refers to the flowing life of God, which is typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:38-39; Rev. 21:6; 22:1, 17). The washing of the water here is different from the washing of the redeeming blood of Christ. The redeeming blood washes away our sins (1 John 1:7; Rev. 7:14), whereas the water of life washes away the blemishes of the natural life of our old man, such as the "spot or wrinkle or any such things" mentioned in Ephesians 5:27. In separating and sanctifying the church, the Lord first washes away our sins with His blood (Heb. 13:12) and then washes away our natural blemishes with His life. We are now in such a washing process, that the church may be holy and without blemish (Eph. 5:27). (Eph. 5:26, footnote 3)

The Greek [for word in Ephesians 5:26] denotes an instant word. The indwelling Christ as the life-giving Spirit is always speaking an instant, present, living word to metabolically cleanse away the old and replace it with the new, causing an inward transformation. The cleansing by the washing of the water of life is in the word of Christ. This indicates that in the word of Christ there is the water of life. This is typified by the laver situated between the altar and the tabernacle (Exo. 38:8; 40:7). (Eph. 5:26, footnote 4)

In the past, Christ as the Redeemer gave Himself up for the church (Eph. 5:25) for redemption and the impartation of life (John 19:34); in the present, He as the life-giving Spirit is sanctifying the church through separation, saturation, transformation, growth, and building up; and in the future, He as the Bridegroom will present the church to Himself as His counterpart for His satisfaction. Therefore, Christ's loving the church is to separate and sanctify her, and His separating and sanctifying the church are to present her to Himself. (Eph. 5:27, footnote 1)

Further Reading: Life-study of Ephesians, msg. 54; The Conclusion of the New Testament, msg. 215; Crucial Aspects of the Experience of Christ Revealed in Paul's Epistles, ch. 7

## << WEEK 31 — HYMN >>

### Hymns, #1135

1 Oh, sanctify us, Lord; now add Thyself to us,  
In our experience, Thy Person spread in us,  
That in reality the church be glorious,  
O Lord, do add Thyself, we pray.  
Oh, sanctify us, Lord, today;  
Lord Jesus, You're the only way.  
We take Your Person, Lord;  
Oh, spread Yourself abroad.  
Oh, sanctify us, Lord, today.

2 Oh, purify us, Lord, by speaking in our heart;  
Thy living, spoken word this washing will impart.  
Increase Thy speaking, Lord, and cleanse our every part.  
Oh, purify us, Lord, we pray.  
Oh, purify us, Lord, today;  
Wash all our natural life away.  
Speak now Thy words in us,  
And make us glorious.  
O Lord, do speak in us today.

3 O Lord, do nourish us; You are the food we need;  
As we are eating You, we'll be transformed indeed;  
We're fully satisfied as on Yourself we feed,  
So nourish us, O Lord, we pray.  
O Lord, do nourish us today  
As all our self You wash away.  
Not only purify,  
But fill and satisfy;  
O Lord, do nourish us today.

4 O Lord, do cherish us, as on Thyself we feed;  
Warm us so tenderly and meet our every need.  
Our hardness soften, Lord, till we are Yours indeed;  
Oh, cherish us, dear Lord, we pray.  
O Lord, do cherish us today,  
Until our coldness flees away.  
Oh, hold us close to Thee  
And cherish tenderly;  
O Lord, do cherish us today.

5 Lord, make us glorious, by all Your inner work,  
Not glory for ourselves, but glory for the church;  
That You may have Your Bride, thus ending all Your search.  
O Lord, do work on us, we pray.  
O Lord, do work on us today!  
To form the church Your glorious way.  
Oh, spread Yourself in us  
Till we are glorious;  
Oh, make us glorious, Lord, today.