

CRUCIAL ASPECTS OF GOD'S ECONOMY  
PORTRAYED IN EXODUS (2)—PROVISION

Message Six

**The Living Water out of the Smitten Rock**

Scripture Reading: Exo. 17:1-7; Deut. 32:18; Psa. 95:1; 62:7; 94:22; Isa. 32:2;  
John 7:37-39; 19:34; Rev. 1:18; Acts 2:24

**I. In leaving the place where they first ate manna, the children of Israel simply followed the pillar as it led them to a dry place, a place where there was no supply of water, but where there was a huge rock—Exo. 17:1-7; Deut. 32:18; Psa. 95:1; 62:7; 94:22; Isa. 32:2:**

- A. In His work of creation God prepared this rock and placed it in exactly the right spot geographically; just as God had prepared the Red Sea to serve as a baptism for the children of Israel, so He had prepared a rock, to serve as a type of Christ.
- B. When the children of Israel came into a region where there was no water, they quarreled with Moses and tempted God—17:1-2; Num. 20:2-3:
  - 1. We are told that the name of the place was called Massah and Meribah because of the quarreling of the children of Israel and because they tempted the Lord; *Massah* means tried, tested, tempted, proved and *Meribah* means quarreling or strife—Exo. 17:1, 7.
  - 2. God tested the people by purposely guiding them by the pillar to a dry place; after leading the people to a place without water, God was silent and did nothing for a period of time.
- C. If the children of Israel had known the ways of God, they would not have quarreled with Moses or tested the Lord; the Lord led them there, and He was present with them as the pillar; hence, there was no need to worry about the supply of water—Psa. 103:7:
  - 1. We have seen that the shortage of water is a test both to God and to God's people; in our family life or church life God often allows us to come to a stage of dryness.
  - 2. Under God's leading, we in the church are eventually brought to Massah, where there is no water at all; here we are put to the test; in this way, in the church life and in the family life, we are exposed.
- D. In both spiritual life and physical life we need to drink as well as eat; although we need both, drinking is more necessary than eating; hence, in a sense, the living water flowing from the smitten rock is more crucial than manna.

**II. The Lord told Moses to use his rod to “strike the rock and water will come out of it so that the people may drink”; the striking of the rock is a clear, complete, and full picture of Christ's crucifixion—Exo. 17:6:**

- A. In typology, Moses signifies the law, and the rod represents the power and authority of the law; the rock typifies Christ and the smiting of the rock by the rod signifies that Christ was smitten by the authority of God's law—John 7:37-39.

- B. The water flowing out of the smitten rock typifies the Spirit; on the cross, one of the soldiers pierced His side, and out came out blood and water; this was prefigured by the water flowing out of the smitten rock—John 19:34; 7:39.
- C. Paul speaks of the water from the smitten rock in 1 Corinthians 10:4, where he boldly tells us that the rock followed God's people in their journey through the wilderness—1 Cor. 10:4; Exo. 17:6; Num. 20:8.

**III. The rock that was smitten and cleft to flow out the living water for God's chosen people was a physical rock; yet the apostle called it a spiritual rock because it typified Christ, who was smitten and cleft by God to flow out the water of life to satisfy the thirst of His believers—Exo. 17:6; John 19:34:**

- A. 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—Rev. 1:18; Acts 2:24.
- B. In the Bible this rock speaks of God's redemption and Christ's incarnation and it also speaks of Christ's humanity and of His death; the water which flowed out of the smitten rock sprang forth after incarnation, human living, and death.
- C. The rivers of living water are related to Christ's resurrection; the Spirit as the living water could be received only after the Lord Jesus had been glorified, that is, only after Christ had been crucified and had entered into resurrection—John 7:38-39:
- D. 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.

**Focus:**

*The burden in this message is to show the process the Lord brought His people through to bring them to drink. First, He prepared a big rock in the desert. Then He led His people to a very dry place where there was no earthly supply. Finally, we see Moses struck the rock with his rod and the water flowed out. In this testing situation we see that Christ was crucified to release His life to quench our dryness and supply us with resurrection life.*