

The Need of the Immoral—Life's Satisfying (III)

JOHN 4

KEY STATEMENTS

I.

- God is flowing out to dispense Himself with His divine life as the life element, the life supply (Christ as the tree of life), to meet the need of His elect and to be their pleasures and satisfaction (Rev. 22:1-2; cf. Psa. 36:8-9).
- For this purpose, when Christ died on the cross, not only blood, signifying redemption judicially, flowed forth but also water, signifying the water of life organically to be dispensed into God's elect (John 19:34).
- The end of the Bible says that the New Jerusalem is the wife of the Lamb (Rev. 21:2, 9). Revelation 19 speaks of the wedding day of the Lamb for His marriage to the overcomers (vv. 7-9). John 3 says that Christ, as the One who marries the bride, is the Bridegroom. His regenerated ones are His bride to be His increase (vv. 29-30).
- Christ is the spring of living water (4:14), of which God is the fountain. Whoever drinks the living water that Christ gives shall never thirst. Verse 24 in the same chapter indicates that such drinkers are the true worshippers of God, indicating that the true worship of God is to drink of Him in Christ to be Christ's increase.

II.

- This flowing Triune God is “into eternal life.” The Greek preposition translated as “into” is rich in meaning. Here it speaks of the destination. The eternal life is the destination of the flowing Triune God. A fountain is in us springing up as a river into a destination. This destination is the eternal life. The New Jerusalem is the totality of the divine, eternal life. The eternal life eventually will be the New Jerusalem. Thus, into eternal life means into the New Jerusalem. We must have something flowing into that divine New Jerusalem in order for us to arrive there. The entire Bible is needed to interpret John 4:14.
- The Father as the fountain, the Son as the spring, and the Spirit as the river flow into us. When He flows into us, He flows with us. He will flow us into the New Jerusalem to be the New Jerusalem. The preposition into also means “to become.” Into the New Jerusalem means “to become the New Jerusalem.”
- The Father is the fountain as the source, the Son is the spring, the Spirit is the flowing river, and this flowing issues in the eternal life, which is the New Jerusalem.