

Poured Out

The Spirit of Pouring Out

Chapter One

The Lamb Is a Self-giving Nature

The Cross is not just an event but the secret to really knowing Jesus. It is there that you will discover not just what He did for you but what He is really like. The spirit of the Cross or the spirit of the way the Lord operates is one that desires to impart rather than to receive. At His crucifixion, people wanted Jesus to come down from the Cross and heal Himself, but this is not His spirit and way. He goes to the Cross for one purpose: to pour out to the benefit of others. Jesus dies to everything by His self-giving Lamb nature. He eternally dies, for that is His Way.

Being One with Him

The full conception of the gospel is not just about getting salvation. It is about oneness with Jesus. The Lord is seeking those who will be one with Him in pouring out. The true gospel is not just an altar call and a prayer but a life that involves brokenness and pouring forth of love that flows out from being one with Christ. Being joined to Jesus is so much more than simply being saved from hell. When we see this by the Spirit, we will never again be content to only rejoice over what He has done for us, for we will forever seek to be in the earth as He is in the heavens, to manifest His self-giving nature. "Because as He is, so are we in this world" (I Jn. 4:17).

Matthew 13:44 speaks of a man who found a treasure in a field. He sold all he had to buy that field, because the treasure was precious to him. This brokenness, this pouring out, is a cost that a believer will voluntarily yield to when he esteems the nature of Christ in this way to be more precious than anything he has owned before. When we find the Lamb as the treasure, we will give up everything else for Him. We will gladly pour out.

True spiritual life is a life that gives itself. To partake of that life is to accept death to self as your method and motivation. THIS is what fellowship and communion with the Lamb entails. Many speak of a desire to commune with the Lord, but do they maintain that desire when they realize that to do so involves cost?

Selfishness or Self-Giving?

It is this difference of self-giving or selfishness that makes Jesus different from us. Man's first instinct is self-interest and self-protection. You can identify man's motives by his self-seeking nature. Jesus' nature, on the other hand, is Lamb, which is self-giving. We can define selfish life as death since it is not Him who is Life. Therefore spiritual Life gives itself in death for others while death is a life that preserves itself.

True gain always comes by way of sacrifice. As in the case of David, we are not to render to the Lord that which costs us nothing (see II Sam. 24:24). For those who are not sacrificial in nature, any loss can be grievous, for they live in fear of this very thing. The greatest thing a believer needs to lose is the fear of losing. Possessions, whether tangible or intangible, are of no value until they can be given, nor can we truly enjoy a thing unless it does not possess us. A thing cannot be possessed until it can be given away, and the one who can give it away is the one who possesses it.

To the Lamb, all is given whether someone "takes it" or not. He NEVER suffers loss. He has already counted the cost. When we have become like Him and made Jesus our only treasure, then we gain what we will never lose. It is then that we are able to join with Him in His self-giving nature.

Not Saved Souls but Lost Lives

Jesus said, "Take up the Cross and follow me" (Lk. 9:23). The Cross is something that we are involved with daily. We take it with us wherever we go. It is a way of life that springs from living Christ's life.

"He that loses his life for my sake, the same shall save it" (Lk. 9:24). This is an invitation to the saved to enter the "lost life". The Father sent Jesus down to earth to be poured out for us. In this way, the Father used a Seed that died to get back more of the same kind (cf. Jn. 12:24). Now Jesus says to us, "As the Father has sent Me, so send I you" (Jn. 20:21). God's ultimate issue for man is not to have a saved soul, but a lost soul – to be poured out and to lose our life. Even as Jesus went to the Cross and died as a single Seed to bring forth much fruit, we, as that fruit, have His life in us and are subject to that same purpose as was He.

Union does not just involve walking in an abiding contentment, but leads to the same place Jesus did: to be poured out for others. He said, "The Son of Man did not come to be ministered unto but to minister and to give His life" (Mk. 10:45). That is His way, His method. When we become joined to Jesus, that is what happens to us. We become transformed into His image. A desire within us is to pour out is part of the transformation.

The Process of Being Consumed

When some people hear these things, they become concerned over loss. However, it is not about loss but about the gain that we bring to others. In the process of pouring out, we bring tremendous gain to others. It is amazing how loss and gain can take place at the same time. This two-sided effect is seen in II Corinthians 4:16, which tells us that while our outward man is perishing, our inward man is being renewed day by day. Christ is constantly being consumed, or giving Himself for others. The principle of giving Himself on the Cross is the very action that resulted in man's eternal salvation. It is a principle of constantly being consumed while at the same moment others are constantly benefited.

You see this principle of consumption at work in nature. How does the Sun give its light? It does so by being constantly consumed. It is the death of the Sun that results in giving light to the earth. Here on earth, we do not see the death, for we only see the light that comes to us. So even as life comes out of death, so death is also the key to light. If we are enjoying light from the Word of God, we might consider that it is ours only because of the death of Christ and because of the constant giving nature at work in the Holy Spirit.

Many would rather enjoy the benefits of light without considering the need for someone to be consumed. For these, life is based on receiving rather than sacrificing. Gain is very important to those who live for themselves. With Jesus, loss is the way of His nature.

Earlier we pointed out the difference between Jesus' nature and ours. How great is the contrast between our nature and His, which was always in evidence when He walked this earth! The natural tendency for man is to make sure our enemies are consumed instead of ourselves. Nations have always sought a leader who would be able to consume others. When Jesus said, "I must go to the Cross and die," the people of His day made it clear that they did not want a Messiah and King that was headed toward sacrifice and becoming consumed.

This attitude carries over into Christianity, also. Some believers have an aversion to the message when the subject of being consumed comes up. They are self-protected. Some even go so far as to fear the Father's care when they see what He allowed to happen to Jesus on the Cross. To them, Christ's cruel death makes it look like He was not safe and protected by the Father. However, these are not the real issues. Jesus was giving Himself. He was not robbed. For sons, whether God is protecting us or not is not the issue but ransoming others. Ransom is when we pay for the release of others. He was not being abused but being self-giving. Only a selfish person would consider it abuse.

Bringing the Ark Back – Is This Waste?

Many times we are highly involved with the ministry of the Lord, but we are not in tune with His spirit and nature. We seek to carry out the work of God, but not by His means. We can be doing a good work and yet have missed the spirit of pouring out in the process. The account of David bringing back the Ark of the Covenant to Jerusalem in II Samuel 6:1-17 is an example of trying to achieve the high purposes of God in Christ by human methods.

Bringing the Ark to dwell in Jerusalem was one of the highest acts that a person could perform. David loved the Lord, and he desired that the Lord take up His rightful dwelling place among His people, Israel. The first time David attempted to bring this about, the ox pulled the Ark on a new cart. The act of bringing back the presence of God to Israel seemed right, but it was being done without the Lord's spirit of pouring out. We know that the first attempt ended in disaster (cf. II Sam. 6:6-7).

The second time David began to bring back the Ark, he took a whole new stance. Instead of the oxen being up front and seen by all Israel while using their strength, oxen were sacrificed every six paces. Instead of permitting the oxen to demonstrate their personal strength, David poured them out. Natural strength was given up as a means to an end. Some of the Israelites may have viewed the constant sacrificing of these oxen as a tremendous waste, but God's plan for the oxen is different than ours. In His method, the oxen's strength to pull is wasted (crucified) instead of used.

It is human wisdom to give our best and use our strength for the Lord instead of giving up that strength in order for Christ's living water to flow through us. The Lord does not accept personal strength and abilities as His method of bringing the Ark to Jerusalem. Only a poured out life will result in the life of Christ flowing through them. Only a complete death to self will result in the presence of God living in His people and pouring through them.

Pouring Out Is Not for Self

The question is, are we willing to be one with Jesus in His nature, spirit, and way? There are many ways that we can permit self to dominate our motivations, but being one with Jesus will preclude drawing upon our own strength, feelings, and abilities in any situation. We do not pour out to find advantage for ourselves or to acquire gain. We pour out because Christ is our life. Let us look at several ways that we can be poured out so as to prevent self from being present.

Look closely at your ministry. Is the basic spirit of your ministry and life that of pouring out sacrificially for others? Are you regularly concerned about the effect of loss will have upon you? Are you pouring because of duty or because you cannot live any other way? Is your source based on your own understanding, or is it grounded on being a drink offering? The source of your power is to lie in your union with Christ. There is no need to run from being a poured out vessel, for He joined to you to pour through you. The answer

is not found in running from being poured out but in finding Christ as your endless resource. David, who constantly lived for God, said it best: "All my springs are in thee" (Ps. 87:7).

If we are truly functioning as a drink offering, we are not picking and choosing to whom we pour out or the location where we pour out. Many have a desire to serve God but are not willing to serve under any situation. Such preference is never present in the Lamb nature! Jesus does not pick and choose who will be the recipients of His care. Similarly, human nature will give ourselves only to those things upon which we put our approval. If we think something is a good cause, or if there is a goal that we want to see come to pass, then we will exert our effort to see it happen. Think about it: is that truly pouring out? No, it is not! Pouring out is always at a loss to the "pouurer", not gain. We want to choose the place of our own sacrifice, but Jesus never had that option when it was His time to go to the Cross!

Another element of pouring out by Christ is that He does not need human approval as a motivation. We want to have certain people watching us and saying, "Well done!" We want to be regarded as heroes. We want everyone to see some God-given sign of our spirituality instead of manifesting Christ in pouring out our lives for others. Jesus does not need applause or recognition. He does not need to get the credit. Christ's nature is the same regardless of if anyone is watching or not.

We can be tempted to think that we are pouring out when we are actually being moved by feelings of sympathy or compassion. We must understand that drawing upon human sympathy that is resident within ourselves is decidedly an act of being filled with ourselves. We must learn to be poured out as an act of our nature, not our emotions. If we permit ulterior motives, we will never know the poured-out life.

We must pour out our lives in helping others by His nature and His method and not in a human way that ignores our need for His nature. As we do it God's way, as we are poured out with no thought for ourselves, we will be both a blessing to Him and useful for His purposes.

Those who have begun this process will find that others around them will desire to partake of the same life-giving nature, but they will not know how. The process of being made broken bread and poured out wine means that you may have to be poured out until they feed on God for themselves. This time period is very draining but must be carried out until others learn to draw on the life of the Vine Himself. If we are a pure source of Christ for them, they will more quickly be weaned from us and joined to Him.

Poured Out on Jesus

What is the first step to tapping into this beautiful flow of life? The first thing is to move from self as being the center unto Christ being the center. Instead of getting Him to pour out on you, you pour out on Him. When the opportunity arises to do something for God in your own strength, you choose not to move out in that direction. When you want to be the object of ministry, you turn from it and choose to pour out instead.

One of the most important keys that will unlock God's way to us is the condition of our own hearts. Have we permitted the Holy Spirit to cultivate within us a love for the Lord that will cause us to gladly endure loss in order to gain this poured out life? When your heart so wants the Lord, you will even go into a Pharisee's house to find Jesus so that you may pour out upon Him. Probably the harlot that poured out on Jesus had already experienced the Pharisees' reproaches from the past. She overcame her fear and pressed in to pour out on Jesus. When Christ is your only goal, such loss of reputation will no longer matter to you. This time you will not care about what the religious establishment thinks of you, for your only goal is to get to Jesus.

Poured Out Drink Offering

Chapter Two

Explanation of the Drink Offering

In the Old Testament there was a particular offering called a "drink offering". It was not drunk but poured out. From this you can see how the drink offering fits with our subject of being poured out. The drink offering relates more to the spirit of the Cross than it does to the work that the Cross accomplished. It was not an offering for sin, but a sweet savor offering - an offering that was given out of love and worship for the Lord. It was not usually an offering that stood alone but was most often combined with other offerings.

There is a difference between something being sacrificed and something being poured out. One ascends to the heavens while the other descends to the earth. They both are given, but the difference lies in the manner in which each is given. Isaiah 53 states that Jesus poured out His soul unto death (see v. 12). To pour out a drink offering is not simply to forego or pour out the thing itself. Rather, it is the pouring out the soul with its rights and desires while in the process of pouring out things.

Why This Waste?

The drink offering is not offered up like a sacrifice, and so to the carnal mind it may look like a waste because it does not appear to accomplish anything. It could have been utilized for more profitable endeavors, like Judas said of Mary's offering that was poured out perfume from the alabaster box (see Mk. 14:3-4 and Jn. 12:1-8).

We usually need some sort of special event to open and drink the expensive wine. Simply having Jesus sitting there in the house did not seem to warrant going to extremes.

But Mary seemed to comprehend in her spirit what it meant to be a drink offering. She entered into Jesus' presence, and she was poured out on Him. She did not wait for the Spirit to move, for she poured out upon Jesus with abandon. Her reactions were not based on the present movements of the Spirit but on what moved her heart – Jesus. His worth to her called forth a loving response. He was the object of her affection. She was pouring upon Him from her heart instead of waiting for something to fall from heaven upon her that would move her.

The Lord is seeking those who will admire this spirit and want to be one with Him in pouring out. We can see that this is true from Jesus' reaction to one who was willing to pour out. Jesus said, "Wherever this gospel is preached ... this also that she hath done shall be spoken of, for a memorial of her" (Mk. 14:9). Wherever the true gospel is

preached, Mary, who poured out her costly perfume on Jesus, will be spoken of. Why did Jesus say that? He said it because the true gospel is filled with THIS very fragrance. Mary was the very embodiment of what the gospel came to give the Lord. The gospel and her actions and story are one, so wherever it is preached, this story can be brought up!

What is beautiful to Him is not us becoming glorious fountains that all will revere but that we become a sweet spirit of self-sacrifice in pouring out at a loss to ourselves. He loves it.

Don't Drink it — Pour it Out

In II Samuel 23 we find the great tales of the victories of David's mighty men. There is probably not a born again Christian alive who has read that chapter and not been inspired to do great things for God as one of Jesus' mighty men. But I sometimes wonder if we comprehend the true meaning of those stories. One such story involves David and three of his mighty men. Interestingly enough, these three "men" are unnamed. That story is found in II Samuel 23:13-19.

"And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim. And David was then in an hold, and the garrison of the Philistines was then in Bethlehem. And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD. And he said, Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives? Therefore he would not drink it. These things did these three mighty men. And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, and slew them, and had the name among three. Was he not most honourable of three? Therefore he was their captain: howbeit he attained not unto the first three."

David was born in Bethlehem, and he had lived there all of his childhood. He had many fond memories of that town. The only reason he was not living there at that moment was because he had made a stand for the Lord that took him away from Bethlehem. That stand caused David to be segregated from the things he loved and forced him to live in caves. When you have been living in caves and on the run because you have done the right thing in the Lord, at certain points you will look back and remember a simpler, easier time. You were carefree and life was easy going. You recall the spring breeze in your face as you walked to the well in your hometown and drank its sweet water. But the only water you presently have is the water that drips from the damp wall of the dark, cold cave.

There are those around you who care enough to get you the longings of your heart. It does not give the three men's names but only that there were "three-in-one" who worked together to bless David. These three care enough to give you the longings of your heart. God will move on your behalf and rearrange many people's lives just to bless you. That is His heart. The motive in the heart of these "three" was to fulfill the longing of David's heart so that he would drink it and enjoy it. But do not drink it — pour it out!

David Poured it Out

Why would I tell you not to enjoy the blessing that these men had provided? Why pour it out? The reason you would pour it out is because there is a particular spirit in relation to the drink offering. Is it not true that we are called, not to be ministered unto, but to minister? "The Son of Man did not come to be served, but to serve..." (Matt. 20:28). Jesus also said, "Yet I am among you as the One who serves" (Lk. 22:27).

Only those who understand the spirit of the drink offering are not offended by David pouring it out instead of drinking what they brought him. People more readily understand Christ crucified and the fact that the Son of God was made weak, despised, and rejected when it is put in the context of what great things were accomplished by it for us. In other words, Jesus' death served some practical purpose. To simply pour out and waste a drink offering is a stumbling block to the miracle-seeking, religious Jews and foolishness to the wisdom-seeking, philosophical Greeks, yet this Christ is calling all to live the same way.

Too many believers today are unlike David. They gladly drink that for which God has moved heaven and earth to provide, wipe their mouth, and look forward to the next time that God will bless them. Just know this: the satisfaction that comes from drinking does not last very long, but the satisfaction that comes to the Father's heart when we pour it out has eternal value. He is satisfied when He sees that which is after His kind.

So many spend all their time trying to fill up and not pour out. When David's men obtained a cold cup of water from the well of Bethlehem, he did not drink the contents of the earthen vessel but poured it out. We also are called earthen vessels (see II Cor. 4:7). As vessels, there is a time to fill up and a time to pour out.

Not Just Blessed but Being a Blessing

David's action testifies that there is a higher spirit than just receiving God's blessing. David's men heard His heart when he cried out, "Oh, that one would give me drink of the water of the well of Bethlehem, which is by the gate!" (II Sam. 23:15), and they poured out their lives for him. I am sure that they were thirsty, too, but they had the right spirit. This is why David poured out the drink. It represented the spirit of pouring out as demonstrated by these three men. They were poured out lives for others. He could not drink it, for he himself was a poured out life for God and for his men. I wonder how many of us would just drink it down, rejoice in the blessing, and then seek for God to do more such things for us.

David appreciated what the men did for him, but he knew that as their leader, he must be first in living this way. From the Bible we see that David was a giver and not a "getter". To be any different in this situation from the way that he had been living all along would violate the Lord's nature and his own union with the Lord. To be motivated by getting what he wanted when his men were laying their own necks on the line would be a travesty.

Other Men Who Poured Out

We have another example of this principle in the person of Uriah, a soldier in the army of Israel:

"And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a present from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? Why, then, didst thou not go down unto thine house? And Uriah said unto David, The ark, and Israel, and Judah abide in tents; and my lord, Joab, and the servants of my lord, are encamped in the open fields. Shall I, then, go into mine house, to eat and to drink, and to lie with my wife? As thou livest, and as thy soul liveth, I will not do this thing." II Samuel 11:7-11

Uriah would not take the blessing and comforts of his king but poured them out instead. In both cases, pouring involved not enjoying blessing because other men were risking their lives. It was not that these men were not thankful for what was done for them! It was just that the time was not right to receive blessings. The blessings of the cup did not fit the time and the place, so they poured it out.

The life story of Moses is another example of one who poured his life out as a drink offering instead of taking advantage of His blessings:

By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child, and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, for he endured, as seeing him who is invisible. Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. By faith they passed through the Red Sea as by dry land, which the Egyptians, attempting to do, were drowned.

Hebrews 11:23-29

If you examine the facts, you will see that God handed Moses a drink offering. He was born a slave, but God raised him up as second to Pharaoh. Nevertheless, he chose to identify with the people of God who were slaves. You can drink it if you want, but God would rather you pour it out. Yes, He likes to bless us, but His greater purpose is to have you in His image. What we do with the drink offerings that are handed to us is our choice.

Poured Out as a Drink Offering

Just what do these waters that David poured out represent? They may represent the dreams that you tasted as a youth. They can be the earthly longings of your soul. And the pouring out of them is the refusal to feed your own soul even if you have a legal right to do so.

God Will Bless Us

During the time the three men risked their lives for a cup of water, David had put himself in the position of having to live in caves and run for his life. He would never have been in that situation had he not chosen the Lord and the path of the Lord for his life. If we are to continue in the hard path, it will be necessary that we fight the Philistines and the Saul's of this world. But the day we begin to long for a taste of what was ours before we took the hard path is the day that God will begin the process to bless you by relieving you of the hard path.

Why would He do that? There are several reasons why. The path you chose was a voluntary act and not mandatory. If you ever have reservations about continuing, God will release you. Secondly, God loves you. He sees how much you have given up to follow Him thus far. He is thankful for what you have given to Him all this time and does not require more than you are willing to give. And thirdly, it is truly in the heart of our Father to bless us and give us the longings of our heart. He loves to bless us with things that please us. But though God blessed David, he poured it out. This brought God even more pleasure, for He had one who was in His own image, who did what He would have done.

Seeking the Blessings

The popular message in the church world today is that Christians ought to get every blessing from God that they can. Christians as a whole have no concept of the drink offering. I wonder how many Christians have noticed that the Book of Job begins where most Christians think God's end goal is. Job had come to such blessing by God that there was tremendous peace and contentment in his life. You would think that all the blessings and relationship Job had with God up to this point would have brought him to a level of maturity. But living a blessed life is not enough. If most Christians wrote the life story of Job, they would have mentioned all the struggles and faith it took until Job's life leveled off and all was blessing and glory, but God chose to skip that part of His life. God did not think the real story had begun until all that stood in the way of Job knowing the Lord in any depth was removed and He was seen.

The actual Bible account records the removal of exterior blessings in order to be brought to a deeper relationship with the Lord. Satan's motive seemed to be to take away Job's blessings with the express intent of pushing him to accusing God and turning against Him because the blessings were gone. If the devil can convince believers that blessing is the goal, then we will deny our Lord when such things are taken away.

When we put the blessings before the One who gave them, we put ourselves in a new kind of danger, for we see no need for God to remove our blessings. Those who live under these circumstances are immature and wasteful children. From this contrast we can see the difference between God removing our blessings and us squandering them. Carnal Christians squander blessings, like the prodigal son. The prodigal son's father did not withhold blessing from his son. Instead, the father gave the inheritance to his son, even

though it hurt the father to know that the son would just take it and leave the father's house. Just like the prodigal son, it is not until we hit rock bottom that we realize that all of the blessings in the world are nothing compared to being with the Father!

God's intention is to become man's full satisfaction rather than to give something to man that will please and satisfy. He put man in a garden named Pleasure (Heb. Eden, Gen. 2:15), and He makes us to drink of the river of His pleasures (Heb. Edens, Psa. 36:8). But Eden was only a shadow, and God never wanted us to get enveloped in earth life and pleasures but in Him as our "Eden". It is this enjoyment that solves all the problems in the church. This enjoyment of Christ includes the work of the Cross. Christ is the Spirit for our enjoyment, pleasure, and satisfaction. When the Father offered the younger son his inheritance, the prodigal should have poured it out. Instead, he ended up losing it all anyway.

Applying the Drink Offering to Our Lives

In the New Testament, Paul spoke about being a drink offering: "If I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all" (Phil. 2:17). He talked about being living sacrifices, also. Paul's idea of service was to pour his life out to the last drop for others. "I am already being poured out as a drink offering..." (II Tim. 4:6). Whether he received praise or blame made no difference to him. God wants us to break "the flask" of our lives, to stop waiting for the special occasion so we can give ourselves away, but to pour out our lives as a way of life.

In contrast, the carnal Christian wants people to be impressed with the wonderful call from God that he has received. Success before the public eye tends to be the criteria of whether his ministry is truly blessed of God. Are we prepared to purposely disregard ourselves and what satisfies us? Are we ready to be totally insignificant so that no one remembers us? Can we do menial work while maintaining a pure attitude? A sacrifice at least is the giving up of something for God's pleasure, but to just pour it out where nobody gets the benefit looks wasteful. Who will ever reach the lofty place where we could pour out for others but no one would ever notice us personally?

Of course, Christ fulfilled all of the Old Testament offerings. Any traces of these offerings working in us will come as we comprehend His life, and so these things begin to be fulfilled in us by Christ. More specifically, Christ's life will pour itself out through us as we understand that His nature delights in doing so.

Drinking In

The opposite of pouring out is drinking in. What does it mean to "drink in"? When you drink something in, you totally absorb it so as to experience total satisfaction. The first step in compromise is to drink the cup of blessing that has been offered to you. Soon you will no longer see the need to live in caves, for God will have blessed you. We grow weary in well doing. We grow weary of the cost and the battle. We let our longings

wander toward soulish desires. Then when God opens the door and blesses us, we "consume it upon our lusts" (Ja. 4:3).

We find a good example of this in Numbers 32, where Israel had defeated the enemies on the eastern side of the Jordan River and was now ready to enter and take the possession God had for them. But part of Israel did not want to fight anymore. They saw that the area they had just conquered was very nice with lots of houses and fields already in place. It was a perfect place to raise a family. When they announced their intention to Moses about staying there, he became very angry, and he pleaded with them not to so sin against the Lord.

Like the two and a half tribes that wanted to stay back, we stop the fight when we attain our goal. We betray the fact that our true goal is not for God and others but to find a comfortable place for ourselves in this life. We stop fighting when we no longer believe in anything. Rueben, Gad, and Manasseh would have sinned if they had received the gift, lived in the comfort and beauty of it, and did not continue to war until all of Israel had entered in.

The reason why the carnal cannot fight and continue in the battle is because they believe in nothing; they care about nothing; they value nothing. Why are they so unmoved? They have nothing to fight for. Oh, they will fight if someone tries to take away their precious comfort or if someone takes away their right to their own personal dreams, for that is all they know and all they live for. But they cannot see beyond their personal interests and therefore will not fight for anything beyond them. It is easy to gauge your own motivations if you really want to. If your own personal comfort is the only thing you fight for, then when it is attained to some measure you will cease to war because you no longer have anything to fight for. If you fight for nothing but yourself, then your actions have betrayed your motives. But there are some, like David, who will continue to fight for others and pour out.

I know where the will to fight comes from. David was the only Israelite who was moved to fight after seeing Goliath. Why? He said, "Is there not a cause?" (I Sam. 17:29). His motivation to continue to fight came not out of personal gain but gain for others and the kingdom of God. This is not just about becoming one with God in vision but becoming one in nature.

Being of the proper spirit is very important. This is clearly seen when Israel was supposed to enter the Land of Promise. When the time had come to enter the Land, only Joshua and Caleb had the proper spiritual condition. God said that the rest of Israel would not enter in but their children only, and so Israel wandered for 40 years in the wilderness. Joshua and Caleb were right with God and might have had a right to go straight into the land while the rest wandered, but they did not do that. They had something to fight for that was bigger than their own comfort. They could not find rest until all Israel had entered rest. They continued to pour out their lives for others and epitomized the drink offering.

Those who have never comprehended the spiritual meaning and beauty of the drink offering actually let the gift of God become that which takes them farther from Him and establishes them more in the world. But look at it properly: this is not just a gift; it is the blood of the One who gave it. The motivation of the three mighty men and the motive of God's heart is to give a gift. The question is not concerning God's motive; the question is: "What is the motivation of your heart?" David could not drink of the gift because it was given to him at the cost of others' lives.

Where are those who are like David today? Is his spirit in me or in you? My call is not to the carnal and uncaring. I am not asking people who have no fight in them to stand up and fight. My question is not directed to those who ask of God that He might "bless the flesh". I am not asking the sons of Adam to become sons of God. "Can a leopard change its spots or the Ethiopian the color of his skin?" (Jer. 13:23). I am asking sons of God to stand up and manifest the nature that they have been given.

If we do not understand the drink offering, we will assume it is just another blessing. I have often said that people respond to God's blessing either like a cat or a dog. If you give your dog gifts and attention he thinks you are God, but if you give your cat gifts and attention he thinks he is God. There are many noble ministers who have worked hard to produce better conditions for their brothers and sisters to function in and enjoy. But to hand that hard-earned ministry over to some people only makes them complain when everything else is not perfect. There are those who never consider the cost ("the blood of these men") that has gone before in order to bless them. They are so concerned with their own comfort that the concept of pouring out the drink offering would be like wasting a good thing. I do not address the sons of Adam but challenge the true sons of God to stand up. Don't drink it — pour it out.

The Church a Vessel

Chapter Three

Pleasing God by means of ministry is not bound up in doing great things for God because what more clearly pleases Him is when what we do is done in union with Him. To accomplish this requires more than willingness; it requires availability to Jesus as His bride, instrument, and vessel. Anyone can do things FOR GOD — including sinners; however, God is not just after the doing of deeds but that they be carried out in a certain spirit. In order to accomplish this, Jesus made us one with Himself.

One with Him in Pouring Out

The reason why God joined us to Christ was to make us One. In that way we have His nature through being married to the Lamb. His intention in making us One with Him is to obtain one after His kind. We must realize Jesus' purpose for oneness: so He can keep pouring out. We are His body so that HE CAN CONTINUE TO be given.

He wants to dwell in you. To dwell in you means that He feels at home in you. He does not feel at home if you are always seeking Him to fix you. He feels at home in you when He can be Himself at home. This One who pours out is who is to live in you and feel at home with doing so. He sees you as the means by which He can be free to express His nature. That is His heart and desire.

Let me say it another way: This Jesus who lives to pour out for others decided to form a people and call them His body so that He could keep doing the same thing that He has always done over and over. This Jesus just wanted to keep doing it and wanted to do it on a wider scale; therefore He married a bride. His Body was formed with one purpose, not so that it could be the object of all of his affection and dealing. Union is so that He can pour Himself, not us, out to everyone else.

Christ Without a Bucket

It is Jesus' spirit to pour out, but He is looking for vessels through which He might work. Making this discovery, that our purpose is to be the vehicle of His nature, can be a real eye-opener. We find an example of this in John 4:7-30.

In this account Jesus felt compelled to go through Samaria, where He met the woman at the well. The conversation began with Jesus' request for a drink of water from the well. Jesus' response was that if she knew who He was, she would be asking *Him* for a drink of *living* water. You can see that His first emphasis was to supply her need and satisfy her thirst. Once that was established, THEN His purpose was that she become His vehicle for

distribution to others. Upon first encounter with Christ we usually recognize OUR NEED but never continue on until we recognize HIS NEED and desire for vessels.

It is at this point that she recognized that He Himself had a need, as seen in her words: "*Sir, the well is deep and you have no bucket; where will you get this living water?*" Her words show that she grasped an incredible reality: *that Christ is without a bucket!* He is in need of a vehicle to disseminate His Living water.

He is seeking within her to find out whether she will be a means and container for Him. Jesus may have all the Living water that the world could ever need, but if He does not have willing vessels, it is all in vain. From her response, we might conclude that she may have been awakening just then to the thought that He was considering her as His vessel. Jesus has chosen that His treasure will be delivered through the means of earthen, wooden buckets.

He does not just deliver water to US that we might be satisfied; He imparts LIVING water that lives in us. It is not just about finding personal satisfaction by water but satisfying His desire to pour out to others. That living water springs up and becomes a well for others.

We Want to Be Poured Upon by Him

Once she had her personal thirst for living water quenched, she then became Jesus' living well by which others might find satisfaction. The woman at the well got up and started pouring out to people. What I am describing here is a spiritual principle. This Jesus wants to pour out. Because of His life in you, a dying process begins to happen in you. But the dying that you will experience will not even be your own. It will not be laying down your life but the bearing about the dying of the Lord Jesus (II Cor. 4:10). You will notice the movements of His self-giving nature in you. You will discover that if Christ is to live in you, this is the way He will live. He just cannot live any other way. There is no glory to us, for we would not lay down our lives in such a manner. But Jesus gives, and He wants to do so through us all.

The Church is meant to be the bucket by which He pours Himself out. The problem is, the Church has become the vessel upon which He is to pour out. We are supposed to be a channel of His giving nature, but we have made ourselves the object of it. We have been given His same spirit. Jesus put rivers in us so we would pour out to others in the same manner that He does. But much of the Church is trying to get Jesus to "pour in".

An example of this is seen in how we approach church services. So much of the time we want to enter in to the presence of the Lord and have the Spirit poured out on ME. We always want to be the object of what is poured upon, lavished upon. Too many attend church in order to feel the incoming tides of the Spirit and experience its joy. But God wants us to be the vessel of His flow over others with little return to ourselves. We love to hear the stories of missionaries who have poured out all that they possessed for Jesus,

but the point in reciting the old stories is so that we also might make that same pilgrimage.

It is sad that much of the church has not realized the plan of God. The church ought to be pouring out to the world, but we go to the church building to get poured out on. And we all gather as needy around His feet, instead of being His feet and going out to others. Instead of being full, we are dry, thirsty, and needy. We are needy and wanting of Him, but He is here in His Body to meet the needs of the world. Our mentality is that we are still waiting for Him to come and help us when He wants to come in us. He did not give us rivers to be in this condition but to pour out.

Are there situations of need around you at this time? Then your situation is no different than Esther's in the Old Testament. On a personal level, she was comfortable and protected, for God had blessed her and she had become queen. But she saw the pitiful state of her people and risked all her comfort and her very life for her people's sake. She took the blessing of being made queen and poured it out. It was Mordecai who helped her to see the difference between a blessing and a drink offering. He said to her that maybe she had come into the kingdom just for such a time as this.

Why did you come to the kingdom at this particular time in history? The answer – for such a time as this. Like Paul, you must recognize that because of the life of Christ within, you have been made a drink offering. The need is great; therefore it is time to risk all and lay your life on the line for the purpose of God and others. Your motive in doing so is not because they deserve it, for even in Esther's time most refused to go back to Jerusalem and live for God. But your greatest motivation is not based on the need nor on the positive response by those for whom you are poured out. Your motivation is based on the poured out nature of the Son of God that lives within you. As the Church, we are the Body of Christ. Jesus said that the bread of communion represented His Body, which is broken and distributed. Jesus' body is broken bread so that it can be given, not pampered.

It is easy to let the "ministers" do all the pouring out while we justify their hard work as following their calling. If we live as unconnected to Jesus, then we will gladly let someone else do all the giving because it is so easy for our flesh to do so. It feels better to our flesh to be poured upon than to be poured out.

Jesus said to the woman at the well, "Give Me to drink," (Jn. 4:7). How many of us are expecting Jesus to quench our thirst when we should be satisfying Him! We should be satisfying Him wherever we are or whatever we are doing. We should pour out our lives completely for Him and be His vessel of distribution to others. We should be investing our total being, not drawing on Him to satisfy us, but letting Him be a well in us to satisfy others.

Moving from Drinking In to Being a Well

In John 7 we have a picture of Jesus' desire for all that belong to Him to become a drink offering. He not only wants us to come and drink but to achieve the end result, which is that we become one with Him in pouring out as rivers. The setting in which Jesus spoke these words was the feast of tabernacles. The Bible says, "Now the Jews' feast of tabernacles was at hand " (Jn.7:2). This was the feast of the ingathering. Jesus Himself went up to that feast. This feast represented a time when all Israel came together as one. The purpose was to hear the Word of the Lord. This feast represents not the scattering or the dividing but the ingathering. And it is in that place, the last day, the great day of the feast, that Jesus spoke His desire for what His people should be like.

But when Jesus arrived at the feast, He saw nothing going on of what God had originally intended for that feast. Notice that the Scriptures call it the "Jews' feast". It was while Jesus was in attendance at their feast and watched their religious ways that caused Him to stand up and cry out, saying, "If any man thirst, let him come unto Me, and drink. He who believeth on Me, as the scripture hath said, out of His belly shall flow rivers of living water" (Jn. 7:37-38).

I can just see Jesus standing up in the midst of religion and crying out. What does He cry out? He says, "If any man thirsts, let him come unto Me." But that is only the first step. As in the case with the Samaritan woman, His first goal is to satisfy our thirst and fill us up. But that is not the end of it. Jesus quenches our thirst but then He wants to use us for others. In the very next sentence Jesus explains this by saying, "He that believeth on me as the scripture hath said, out of his heart (or his innermost being) shall flow rivers of living water." The ultimate goal is to be a channel of His Life and not just find blessings from Him. If we have tasted and been satisfied with this Living water, then we should pass it on.

The problem is that we have not made ourselves available as His channel. We have left Christ without a bucket. The answer is not just to drink of that well and be satisfied but to be so full that, as David said, "My cup runs over" (Ps. 23:5).

It is not enough to talk about pouring out. This is not meant to be a subject we talk about but a lifestyle by which we live. But you will have nothing to pour unless you are filled up. Jesus is not seeking satisfied buckets but full ones. Most of us function more as buckets that are carrying about burdens rather than refreshing others with Living Water.

Many are baptized in the Holy Spirit, but "rivers of living water" are not flowing out of them. Most know the promise of Jesus, that everyone who believed in Him will have rivers of living water flowing out of their life and that they would never be dry. "Everyone who believes in me, out of his innermost being will flow rivers of living water." But even though they know the Word, they are often dry. Their lives and service to the Lord are more like trickles of water than rivers.

If you truly drink of this water, you will never really thirst again. You are not going to be thirsty and needy all of the time. Of course there is always a hunger for the Lord, but you have found your satisfaction. And if you have drunk of this, and I do not mean one time experientially, then you are going to pour Him out.

Old Testament Example of Rivers

An example of rivers of water flowing to the people of God is found in Exodus 17:1-6 in the story of the water that flowed from the smitten Rock that Moses struck in the wilderness. In this story we see what it takes to become a river that pours out so that others may be refreshed. Our example is always Christ, so both the Rock and the Water represent Christ, as noted in I Corinthians 10:4. The source of the drink offering to the children of Israel in the wilderness was the smitten Rock. Only as we are one with Jesus in being poured out and losing will we be partakers with Him in sharing life with others.

Israel in the wilderness acted more like a dry needy desert than like a land that flowed with milk and honey. God did not just want to quench their thirst in the wilderness but reveal that He wanted, as a nation, to make them one with His flow in order to reach the world. What is the purpose of being a river of life and pouring out? The purpose is to supply the parched earth with water. Others may be parched and dry, but those who have entered into union with Christ are not. Not only are they not dry, but they refresh, awaken, invigorate, and satisfy those who live separated from His eternal flow of Life.

Based on believing the Word of God, we know that we will "never thirst again" (Jn. 4:14). We literally "drink into His Spirit" (I Cor. 12:13), but the result is that we ourselves become wells and rivers. We become the means by which Jesus is able to pour Himself out on others.

Too many have fallen short of these promises. The main reason is because they have spent too much time trying to drink from the wells of religion. Just like the woman at the well, these man-made wells will always cause us to "thirst again" (Jn. 4:13).

Christ has given Himself to us to be our well and rivers of water. As long as we are self-centered in our approach, we will only seek Jesus to sustain us and keep us from being dry. But when we quit receiving things from Jesus and start receiving Him as our portion, we will discover the secret of endless supply.

"He that believeth on me as the scripture hath said, out of his innermost being shall flow rivers of living water."

What You Believe Gushes

Chapter Four

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:13-14

"He who believes in Me . . . out of his heart shall flow rivers of living water." Jn. 7:38

The subject of these two references in the gospel of John pertains to belief and the results that it causes in those who truly believe. What the Lord is expressing by these words is not just that if you believe in Him you will receive the Holy Spirit, but that "What you believe will gush out of you". His point is not over doctrinal issues concerning the Holy Spirit but over the effect of reality upon us. Belief becomes Life, and Life will pour itself out. It is Christ's nature. As stated many times throughout this booklet, most of the time we are more interested in what the Scriptures have to say concerning benefits to us instead of what is pouring through us to others.

Even with those who do pour out, there can be misconceptions. Jesus' emphasis is not on us becoming some sort of beautiful fountains that people can gather around and admire. The point is not how we appear to others but that we are being a channel of His flow. The point is more about others having their thirst met through us. That is Jesus' nature, and that also is what God considers to be beautiful. "He who believes in me . . . out of his inner most being shall flow rivers of living water." Our belief in Jesus pleases Him, but the results of that belief please Him, too. He knows that many others will be refreshed.

Our Lack and Inability – His Provision if You Believe

The key to flowing with this endless supply of abundance found in Jesus is faith. Our faith does not just believe things about Jesus but attaches to Him in a very real way. Our identification becomes those who are with Him as source. Many have come to this in some manner but still miss the greater point. Again, when they think of Jesus as source, it is He as THEIR SOURCE who pours out UPON THEM. This is not what Jesus meant. Your need will be met as you make your focus the needs of others and of the Lord.

Those who consider what has been said might find a flaw in this way of thinking. You may consider yourself unable to pour out on others because of your own personal lack. If you look at yourself, you are going to conclude that you do not have anything to pour out. But it is precisely at this point that you need to exercise the faith Jesus spoke of in John chapter seven. If you believe, you will gush. It is in this emptiness and desperation that you cry out to God with all sincerity to be His vessel through which He pours out. Do not be content to remain in a self-centered state, considering your own personal condition.

Jesus can pour UPON YOU, and that refreshing will last only a short time. From it you might be able to bless several people. But He can POUR THROUGH YOU, and that refreshing and flow goes as long as He chooses. It comes out from an endless resource found in Him and not in yourself. But if all you consider is how you have nothing to pour out, then you will never pour out. The key is to consider Him in faith as your resource and not your own personal condition.

If you believe on Jesus, then He gushes. And you can believe that because He loves you and is in you. For Him there is no question of whether or not He will be a fountain of Life to others, for He wants to do that more than anything else. He joined to you for that same purpose.

Not Belief in a Far Away God

It is important that we clarify what kind of belief it is that leads to gushing. You must believe on Him who is a well IN YOU. Too many are looking to a well that is seated up in heaven. They may very well look to Jesus, but they look to Him to do something to them or empower them from heaven. The concept that they hold in their mind is more akin to Him pouring out from heaven as on the Day of Pentecost. But Jesus' reference in John chapter seven is to those who will have already received the person of the Holy Spirit. From those who have the Holy Spirit within, Jesus expects the flow also to come from within. Jesus is no longer a Living Well from heaven but a Living Well within you.

If you are believing on the far away Jesus, then there is a good chance that nothing is going to happen. You may constantly wonder why nothing seems to be gushing out of you. However, if you are believing in the Jesus that is inside of you, then all you have to do is believe in the endless supply and let it be released. He joined to us so that He could be able to do this through us.

The answer is not to sit there until He hits you with a great overflow. The answer is to get up and put yourself in a position where you expect His flow out of you. You make Him happy when you get up and put yourself in that situation, for He will show up if you truly believe in the Well that is within.

My Doctrine Is Not My Own

Jesus said that if you believe, then YOU WILL GUSH. Forget what you believe about your own abilities and doctrines, and believe what He says about you. Just before Jesus promised that out of our bellies would flow rivers of living water, he said, "My doctrine is not mine" (Jn. 7:16). Jesus did not come down here with a set of doctrines He intended to "work". He did not have His own doctrines; He only believed what the Father told Him was true. When we come to the right place spiritually, we, too, will no longer have a doctrine. We will no longer have a set of beliefs individually, for we will function by His doctrines and His beliefs. What Jesus declares as truth is what we will believe. We will not have developed doctrines of pouring out but we will believe His doctrine concerning this subject. What is His doctrine concerning the flow of living water? He says that we

are joined as one with Himself for the purpose of allowing Him to flow to more people. We are married to Him so that we can pour out more. He is now in a bigger body having a greater reach.

Personal Insufficiency Does Not Cut Off the Supply

When you are simply trying to believe that certain doctrines are true, you will always be stopped in your tracks by your own weak condition. Belief in doctrines will not change your condition, only belief in Jesus. Every time that you think that you are a failure, you should say, "I may be a failure, but I have the Living Water within me. I have the one who wants to pour out of me. I am not worthy to pray or to minister, but look out, brothers and sisters, for the dam is breaking and the flow is coming."

It is Jesus' desire that we embrace Him in this way. Once you do so, you will never want to go back to yourself as the source and as the minister. You will pay no attention to how you feel at the moment, for you will believe in a well that is within you. Your thoughts on the subject will be meaningless, for you will only believe what He has declared to be the truth. His doctrine is, "I am in you a well." To follow Jesus means that you forget your doctrine and give up your religious views in order to have His beliefs. He is in you a well, and that is what He believes; therefore so should you.

Most of our doctrines and beliefs are in our heads. Have we forgotten that we are His Body and Jesus is the Head? Our beliefs should be in our Head. We should let Him be the Head of His Body. We should let what He thinks be what we think. If we are joined to the Head of the house, then the flow will reach to every part of the Body. But if we remain separated, then we will be waiting for something to fall from heaven on us. Living Water does not fall from heaven; it flows from the Head, filling every part. The problem is that many Christians do not function as if they were joined but as if they were misaligned, or not lined up. It all comes out of Him. "He that believeth in me, out of him shall flow..." If we truly believe on Him as the Scriptures have said, then out of us will be a flow.

When we are properly aligned with Jesus in our understanding, we will not continue to ask Him to fill us, for He is already in us a fountain of waters. We need to quit looking at ourselves, and look at Him. Jesus' doctrine is, "I am the Vine, you are the branches." We are not going to become branches, for we already are. He does not see us as needy and empty and dry. He sees us as His branches that are prepared to deliver His fullness. We are not empty, and we are not dry; we are full.

When is He going to become a well in you that is springing up? We are already filled with living waters. Now is the day of salvation. Now is the time to break with carnality concerning our condition. Now is the time to receive the Eternal Word and walk in it. It is ours, and it is free. "And whosoever will, let him take of the water of life freely" (Rev. 22:17). It is a free gift. Freely you have received, freely give. Jesus said that the gift that He gives shall be a well that is in you. He is that living water, and He will pour out.

Be What He Wants You to Be

We were not just chosen to be one with Jesus because we are special. What He saw that was special about us is that we would let Him live His life in us. He married us because we would let Him continue to pour out as He has always done. Be the vessel that you are, be the well of Living Water. He will pour out of you if you are a living well, but if you are a dried up Christian, He cannot use you. We must learn to relate to Him as His well, as His vessel, and as His branch. We need to change our doctrine, which will result in a change of relationship with Jesus Christ.

Not Me Giving but the Dying of the Lord Jesus

As we approach the close of this booklet, we must grasp one main fact: Jesus is the living water and the One who lives to be poured out, and we are the channel or well. The Lord said in John, "The water that I shall give him shall be in him a well of water springing up." He is what is poured out. It is not wrong to say that we want to be poured out, but it is more accurate to say that we have within us the Life of Jesus, and He wants to pour out. It is His nature!

Jesus said, "I did not come to be ministered unto but to minister and to give my life." That is His way under all circumstances. For example, when Jesus hung on the Cross the people said to Him, "Physician, heal thyself". But He was not there to heal Himself but others. To do that would require that He stay poured out on that Cross. His purpose was to pour out His life, not to save it.

This same nature is to work in everyone who is His. In II Corinthians chapter four, Paul showed that this had happened to him. First he declares in verse 7 that he was only an earthen vessel but Jesus was the treasure within. Then, in verse 10 he shows that Jesus had become so affixed as the Life of his vessel that even the pouring out or dying that took place within him was not his own but was the Lord. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

Notice that neither the dying that was taking place within him was his own, nor was the Life that was being lived in him. All was by the nature of Christ. The act of living a "poured out life" is not Christianity but literally the "dying of the Lord Jesus". It was not Paul dying. Christ was Paul's life. What people were seeing take place in Paul was simply Jesus being Himself in His own body. For Paul, this was not due to hard work, effort and loss — it was Christ!

This is why God wants union. Galatians 2:20 says, "The life I now live in the flesh" is lived by faith in the One Who loves to the point of self-giving. I do not give my life; it is the "dying of the Lord Jesus." In other words, it says that we bear about in our bodies the dying of the Lord Jesus. We do not even bear about our own dying. The Holy Spirit wants to speak to you of Jesus' dying and of His resurrection life within you. In that

sense, we are not butterflies that come forth out of a cocoon of death. We are the cocoon or the place of His dying out of which He comes forth in resurrection as a butterfly.

In the final pictures we get from scriptures pertaining to Christ and His bride we see a flow of the river of Life. That flow is proceeding from the Lamb who is on the throne. That Lamb is our Husband. But if you look closely, you will see that the flow is coming out of something else. It is coming out of the New Jerusalem. The Lamb is enthroned in the New Jerusalem. What is the New Jerusalem? Look at the passages below:

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Revelation 21:2

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God having the glory of God. Revelation 21:9-11a

The New Jerusalem represents, not a city with buildings where we will one day live, but us as the bride of Christ. Sitting on the throne of her heart is the Lamb. She is made of transparent gold so that all who look at her see Him. Out of the Lamb of God on the throne flows the river of life. But that throne is in her and so also out of her flows this river. It comes out of the Lamb on the throne and flows out of the bride of Christ bringing healing to the nations. This flow is not to the New Jerusalem or to the Church but to the nations. She is not the recipient but the channel. She is functioning as one spirit, having His mind and living as His body.

There are many songs about "getting in the river", but we are not to get in it, for our call is to release it to others. The true church is not lacking and starving. We are not trying to get the benefits of the river for we are one with its source — the Lamb on the throne. We need to quit being a church institution and start being His bride. He is enthroned inside of the New Jerusalem, His bride for one purpose: so that He could be the way that He wants to be which is poured out. Let Jesus be at home in you.