

(not real need ; but He will have us go to Christ to meet the need. ✓ It was not to be Moses's rod, for then it must be judgment. ✓ Nor was the rock to be *smitten* again. That water could be had now without smiting the rock was the result of its having been smitten before by the rod of judgment.

(So it is with us. ✓ Everything comes to us through Christ's *having been* on the cross ; and we do not need the cross again, but the priestly work. It was now, " *Speak ye unto the rock before their eyes, and it shall give forth his water.*" Speak the word only, and the water shall flow. All things are ours ; we draw nigh now, not for acceptance, but to have our need supplied. In verses 9, 10, we see that Moses was vexed, and spake unadvisedly. ✓ He could not rise to the height of God's grace ; and that was why he could not enter the land. He was in a better mind the first time Israel murmured. Then he said, " Your murmurings are not against *us*, but against Jehovah " (Ex. xvi. 8) ; now he says, " Must *we* fetch you water out of this rock ? " setting up Aaron and himself, and using Jehovah's authority to do it. He *smites* the rock too. There would really have been more glory to Moses if he had *spoken* instead of smiting, but he did not see this.

(God called Aaron's rod "*the rod.*" The other was set aside. They were never under that rod again. ✓ It is Christ for us, or nothing. Any other principle must have dealt with them as with Korah. It is only a *word* now, and every blessing flows. To smite the rock again would be the same as saying, because we fail Christ must die again. ✓ It is denying grace to say that anything is needed now except intercession. ✓ To " sanctify Him " would be to give Him credit for all that He is, as He has revealed Himself. ✓ To " sanctify Him in