

# WEEK 10 —OUTLINE

## Eating the Scroll—

### Eating and Digesting the Word of God

Scripture Reading: Ezek. 2:8—3:3; Jer. 15:16a; Rev. 10:8-10; Matt. 4:4; John 6:63; 1 Pet. 2:2-3; Heb. 5:13-14

## << DAY 1 >>

### I. In Ezekiel 2:8—3:4 the prophet Ezekiel ate the scroll and spoke with God's words, and in Revelation 10:8-11 the apostle John ate the scroll and prophesied:

A. A scroll was spread before Ezekiel, and he was told to eat it and then speak to the house of Israel (Ezek. 2:9—3:1):

1. Ezekiel opened his mouth, and Jehovah gave him that scroll to eat (v. 2).
2. Ezekiel was commanded to feed his stomach and to fill his inward parts with this scroll (v. 3a).
3. After Ezekiel ate the scroll, Jehovah charged him to go to the house of Israel and speak with His words to them (vv. 3b-4).

B. In Revelation 10:8-11 John was told to take the opened scroll that was in the hand of Christ as another Angel (v. 1), devour it, and prophesy over many peoples, nations, tongues, and kings:

1. John not only received the scroll—he devoured it (v. 10).
2. To devour anything is to receive it into one's being.
3. We must receive the divine revelation in this way; both Jeremiah and Ezekiel did this (Jer. 15:16a; Ezek. 2:8; 3:1-3).

### II. “Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart” (Jer. 15:16a):

A. According to the entire revelation in the Holy Bible, God's words are good for us to eat, and we need to eat them (Psa. 119:103; Matt. 4:4; Heb. 5:12-14; 1 Pet. 2:2-3).

B. God's word is the divine supply as food to nourish us (Matt. 4:4):

1. Through the word as our food, God dispenses His riches into our inner being to nourish us that we may be constituted with His element (John 6:63).
2. This is a crucial aspect of God's economy (1 Tim. 1:4; Eph. 1:10; 3:9).

C. When we eat God's words, His word becomes our heart's gladness and joy (Jer. 15:16a).

### III. We need to eat the words of the Bible (John 6:63; 1 Pet. 2:2-3; Heb. 5:12-14):

## « DAY 2 »

A. The word of God is not mainly for knowledge but for nourishment (v. 12):

1. Although the Bible is a book of teaching, its teaching is not merely to impart mental knowledge but to minister food to us (Jer. 15:16a).
2. The words milk and solid food in Hebrews 5:12 indicate that the word of God is for nourishment.

B. The Lord Jesus took the word of God in the Scriptures as His bread and lived on it (Matt. 4:4).

C. “The words which I have spoken to you are spirit and are life” (John 6:63b):

1. The words of the Lord Jesus are the embodiment of the Spirit of life (Rom. 8:2).
2. Christ is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words (1 Cor. 15:45b; John 6:63b).
3. When we receive His words by exercising our spirit, we receive the Spirit, who is life.

D. We need to be nourished with the guileless milk of God’s word (1 Pet. 2:2):

1. The guileless milk is conveyed in the word of God to nourish our inner man through the understanding of our rational mind and is assimilated by our mental faculties (Rom. 8:6; cf. Deut. 11:18).

## « DAY 3 »

2. Although the nourishing milk of the word is for the soul through the mind, it eventually nourishes the spirit, making us not soulish but spiritual, suitable for being built up as a spiritual house of God (cf. 1 Cor. 2:15).

3. In order to enjoy the milk of the word, to taste God with His goodness in the word, we must receive His word by means of all prayer (1 Pet. 2:3; Eph. 6:17-18).

E. We need to advance from the milk of the word in 1 Peter 2:2 to the word of righteousness as the solid food in Hebrews 5:13-14:

1. Whereas milk is mainly for infants, solid food is for the mature (1 Cor. 3:2; Heb. 5:13-14).
2. To eat the word of righteousness as the solid food is a strong way to receive, experience, and enjoy Christ.
3. The word of righteousness embodies the thought of God’s justice and righteousness in His dispensational and governmental dealings with His people (v. 13):

a. Righteousness is being right with persons, things, and matters before God

according to His righteous and strict requirements (Matt. 5:20).

- b. Righteousness is a matter of God's throne and of being right with God in our being (Psa. 89:14a; 1 Cor. 15:34; 2 Cor. 5:21).
- c. If we would eat the solid food, the word of righteousness, we need experience and exercise (Heb. 5:13-14).

## « DAY 4 »

**IV. The way for the believers to experience the divine dispensing of the Divine Trinity in their daily living is to eat, digest, and assimilate the Lord Jesus as food by feeding on the word of God (John 6:35, 51-57, 63):**

- A. God's economy is that we eat, digest, and assimilate Christ to be constituted with Him in order to express Him and represent Him (1 Tim. 1:4; John 6:35, 51, 57; Gen. 1:26):
  - 1. God's economy is not a matter of outward things but of Christ coming into us inwardly; for this we need to take Christ by eating, digesting, and assimilating Him (Eph. 3:17a; John 6:57b).
  - 2. God's eternal plan is to dispense Himself into us so that He becomes every fiber of our inward being; He wants to be eaten, digested, and assimilated by us so that He can become our constituent (2 Cor. 13:14).
- B. The Triune God becomes our life and life supply by entering into us organically to be assimilated into the fibers of our spiritual being (Eph. 3:16-17a; 4:23).

## « DAY 5 »

- C. To eat the Lord Jesus is to receive Him into us so that He may be digested and assimilated by the regenerated new man in the way of life; we need to eat, digest, and assimilate Jesus as our spiritual food day by day (John 6:51-57).
- D. We should not only believe into the Lord Jesus and receive Him but also eat Him, digest Him, and assimilate Him, allowing Him to become the content of our being (3:15-16; 6:51-57).

## « DAY 6 »

- E. As we eat the Lord Jesus, we need to have proper spiritual digestion (Ezek. 2:8—3:3; Jer. 15:16a; Rev. 10:9-10):
  - 1. If we have good digestion, there will be a thoroughfare for the food to get into every part of our inward being (Eph. 3:16-17a).
  - 2. Indigestion means that there is no way for Christ as the spiritual food to get into our inward parts (Heb. 3:12-13, 15; 4:2):

- a. Indigestion means that there is no way for the Lord as the spiritual food to get through in us.
- b. When there is no free course for the food to get into our inward parts, we will have indigestion.
3. We need to keep our whole being, with all our inward parts, open to the Lord so that the spiritual food will have a thoroughfare within us; if we do this, we will have proper digestion and assimilation, we will absorb Christ as spiritual nourishment, and Christ will become our constituent for the expression of God (Eph. 3:16-17a; Col. 3:4, 10-11).
4. By eating we have digesting; by digesting we have assimilation; and by assimilation we get the practical nourishment of the riches of Christ into our being, and these riches grow into our organic tissues (Eph. 3:8).
5. Any believer who receives the divine dispensing of the Divine Trinity by eating, digesting, and assimilating the Lord Jesus will live because of Him (John 6:57b).
- F. Because we all partake of Christ as the one bread, we are one Body—the corporate Christ, the Body-Christ—to carry out God’s administration for the fulfillment of His eternal purpose (1 Cor. 10:17; 12:12; Eph. 3:11; 5:30).

# « WEEK 10 —DAY 1 »

## Morning Nourishment

Ezek. 2:8 But you, son of man, hear what I say to you; do not be rebellious like that rebellious house. Open your mouth and eat what I give you.

3:1 Then He said to me, Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.

The Scriptures contain at least three examples of those who ate the Word of God. The first is Jeremiah, who said, “Your words were found and I ate them...” (Jer. 15:16a). To eat something is not merely to receive it, but to assimilate it. To assimilate is to receive something into you, digest it, and make it a part of yourself. The second example of someone eating the Word of God is recorded in the book of Ezekiel, where the prophet Ezekiel ate the Word of God (3:1-3). Then in Revelation 10 we read that the apostle John also ate the Word of God.

Jeremiah said, “Your word became to me / The gladness and joy of my heart” (Jer. 15:16b). This is a kind of enjoyment...God’s Word is an enjoyment; after it is taken into us and assimilated into our very being, it becomes joy within us and rejoicing without. David said, “How sweet are Your words to my taste! / Sweeter than honey to my mouth” (Psa. 119:103). The Word is indeed an enjoyment; it is even sweeter and more pleasant than honey to our taste. (Pray-reading the Word, pp. 5-6)

## Today’s Reading

We realize that the Word of God is not only for us to learn, but even more for us to taste, to eat, to enjoy, and to digest. (Pray-reading the Word, p. 6)

“And the voice which I heard out of heaven, I heard again speaking with me and saying, Go, take the opened scroll in the hand of the Angel....And I went to the Angel and told Him to give me the little scroll. And He said to me, Take it and devour it, and it will make your stomach bitter, but in your mouth it will be as sweet as honey. And I took the little scroll out of the hand of the Angel and devoured it, and it was as sweet as honey in my mouth; and when I had eaten it, my stomach became bitter. And they said to me, You must prophesy again...” [Rev. 10:8-11]. God commands John to devour the little scroll. (CWWN, vol. 16, pp. 90-91)

The writer of Revelation not only received but also devoured the scroll....We must receive the divine revelation, especially the book of Revelation, in this way. Both Jeremiah and Ezekiel did this (Jer. 15:16; Ezek. 2:8; 3:1-3). (Rev. 10:10, footnote 1)

When we receive the divine revelation by devouring it, it is sweet as we eat it, but it becomes bitter as we digest it, that is, as we experience it. (Rev. 10:10, footnote 2)

God’s words are good for us to eat, and we need to eat them (Psa. 119:103; Matt. 4:4; Heb. 5:12-14; 1 Pet. 2:2-3). God’s word is the divine supply as food to nourish us. Through the word as our food, God dispenses His riches into our inner being to nourish us that we may be constituted with His element. This is a crucial aspect of God’s economy. (Jer. 15:16, footnote 1)

God’s intention is to impart Himself to us and work Himself into us. He does this by means of the Spirit as the “antenna” and the Bible as the “ground wire.” By these means, the heavenly riches are transmitted into us. On our part, we need to turn away from trying to do good and away from taking the Bible merely as a book of ethics and instead come to the Word for nourishment. We should not simply read the Bible and study it; we also need to pray-read it.

It is not sufficient to understand the Bible—we also need to eat the words of the Bible....The Bible is not only good for reading and studying, but, even the more, it is especially good for eating [cf. Jer. 15:16; Matt. 4:4]. Oh, we need to eat the Word of God!

The best way to eat the Word is to pray-read. If we want to enjoy the bountiful supply of the Spirit, we need to eat the Word. We have pointed out that the bountiful supply of the Spirit is equal to the riches of Christ and that the riches of Christ are embodied in the Word. Therefore, to enjoy the riches we must pray-read the Word. (Life-study of Philippians, pp. 317-318)

Further Reading: CWWL, 1972, vol. 1, “The Lord’s Recovery of Eating,” ch. 1; CWWL, 1972, vol. 1, “Eating the Lord,” chs. 1-2

## « WEEK 10 —DAY 2 »

### Morning Nourishment

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

1 Pet. 2:2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.

The word of God is not mainly for knowledge. In this short portion of the Word (Heb. 5:11-14), there seems to be a contradiction. Verse 12 uses the words teachers and teach. This surely refers to knowledge. However, in these verses it is clearly and definitely indicated that the word of God is for nourishment, for it likens His word to either milk or solid food. Milk and solid food are not for knowledge. People do not study them; they drink and eat of them as nourishment.

Many have argued with me, saying, “How can you say that we don’t need teaching? Don’t you believe that the Bible is a book of teaching? Even you yourself teach people.” Yes, the Bible is a book of teaching, but it does not teach us merely for mental knowledge; its teaching ministers food to us. The aim of the Bible is not for our mental comprehension and knowledge; it is absolutely for our spiritual realization and nourishment. According to the word of the Lord Jesus, the words of God are for us to eat. In order to live, we must take the word of God as our food. (Life-study of Hebrews, pp. 315-316)

### Today’s Reading

[In Matthew 4] the newly anointed King confronted the enemy’s temptation not by His own word, but by the word of the Scriptures, quoting Deuteronomy 8:3. This word indicates that the Lord Jesus took the word of God in the Scriptures as His bread and lived on it. The Greek word translated “word” in Matthew 4:4 is rhema. Rhema, the instant word, differs from logos, the constant word. In this temptation, all the words quoted from Deuteronomy by the Lord were logos, the constant word in the Scriptures. But when He quoted them, they became rhema, the instant word applied to His situation. (Life-study of Matthew, pp. 140-141)

Christ as the bread of life is embodied in the word of life. He is the Spirit embodied in the Word. In addition to the Spirit, who is wonderful, we need something solid, visible, tangible, and touchable—the word of life.

In John 6:63 “the words” follow “the Spirit”. The Spirit is living and real, yet He is very mysterious, intangible, and difficult for people to apprehend; the words, however, are substantial. First, the Lord Jesus indicated that for giving life He would become the Spirit. Then He said that the words He speaks are spirit and life. This shows that His spoken words are the embodiment of the Spirit of life. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we get the Spirit, who is life. (The Conclusion of the New Testament, pp. 2877-2878)

First Peter 2:2 says, “As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.” Born through regeneration (1:3, 23), the believers become babes who can grow in life unto further salvation, and that for God’s building, by being nourished with the spiritual milk.

“Guileless” in 1 Peter 2:2 does not mean unadulterated, in contrast to less pure teachings; instead, it is guileless in contrast to the guile in verse 1. Guileless milk is milk without false purpose, without any other goal but to nourish the soul.

The Greek word rendered “of the word” is logikos. This word, in Romans 12:1 translated “reasonable,” is derived from the noun logos—the word; hence, of the word; having the sense of pertaining to the mind (in contrast to the body), to the rational faculties; hence, rational, logical, reasonable. The milk of the word is not milk for the body, but is milk for the soul, the inner being. It is conveyed in the word of God to nourish our inner man through the understanding of our rational mind, and it is assimilated by our mental faculties. (Life-study of 1 Peter, pp. 125-126)

Further Reading: Life-study of John, msg. 16; Life-study of 1 Peter, msg. 15

## « WEEK 10 —DAY 3 »

### Morning Nourishment

Heb. 5:13-14 For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant; but solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.

As believers in Christ, we need to grow and be transformed for the building up of God's spiritual house. God's goal in the believers is to have a house built up with spiritual stones, not separated and scattered stones, not even a pile of stones merely gathered together, but stones built up with one another. Hence, feeding on Christ by the nourishing milk in the word of God (1 Pet. 2:2-3) is not only for growing in life but also for building up. Growing is for building up. Although the nourishing milk of the word is for the soul through the mind, it eventually nourishes our spirit, making us not soulish but spiritual, suitable for building up a spiritual house for God. (The Conclusion of the New Testament, p. 2230)

### Today's Reading

We thank the Lord that He created us with a spirit by which we may drink His word. But if we would use our spirit to drink the word, we need to exercise our spirit. The best way to exercise our spirit is to pray. Ephesians 6:17 and 18 say that we should receive the word of God by means of all prayer, praying at every time in spirit. If we would have the word, faith, and the Spirit, we need to exercise our spirit by praying. When we walk, we automatically exercise our feet. Likewise, when we pray, we spontaneously exercise our spirit. Paul charges us to pray at every time (v. 18) and also to persevere in prayer (Col. 4:2). If we want to enjoy the word and have the Spirit with faith, we must pray by exercising our spirit. (CWWL, 1980, vol. 2, "The Secret of Experiencing Christ," p. 534)

In 1 Corinthians 3:2 Paul goes on to say, "I gave you milk to drink, not solid food, for you were not yet able to receive it. But neither yet now are you able." To give milk to drink or food to eat is to feed others. Feeding refers to the matter of life. This differs from teaching, which refers to knowledge. What the apostle ministered to the Corinthian believers seemed to be knowledge. Actually it was milk (not yet solid food), and it should have nourished them. Milk is mainly for infants, whereas solid food is for the mature (Heb. 5:12). The fact that the Corinthian believers could not receive solid food indicates that they were not growing in life. (Life-study of 1 Corinthians, pp. 212-213)

The word concerning the kingdom is not "the good word of God" (Heb. 6:5); it is the word of righteousness. The good word of God is like milk. It is easy to receive, but it does not sustain long. Paul told the Hebrews that they had tasted of the heavenly gift, had become partakers of the Holy Spirit, and had tasted the good word of God and the powers of the coming age (vv. 4-5). However, he also told them that he had deeper things to say to them that they were not able to understand (5:10-12). The word of righteousness, on the other hand, is solid food. It is difficult to take, but it is solid and it sustains long.

Another way to receive, experience, and enjoy Christ is by taking the milk of the word as newborn babes for the growth in life unto salvation (1 Pet. 2:2). Experiencing Christ in this way is proper while we are still babes. After a certain period of time, however, we should not remain babes. We need to advance beyond 1 Peter 2:2 and proceed to Hebrews 5:13-14 to eat the word of righteousness. (The Central Line of the Divine Revelation, pp. 217-218)

If you still do not understand what the word of righteousness is, read Hebrews 3 and 4 again....Keep in mind that the word of righteousness is deeper than the rudiments of the beginning of the oracles of God, because it embodies the deeper thought of God's justice and righteousness in His dispensational and governmental dealings with His people. (Life-study of Hebrews, pp. 320-321)

Further Reading: Life-study of Hebrews, msg. 29; Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles, pp. 124-128

## << WEEK 10 —DAY 4 >>

### Morning Nourishment

John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.

57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

The healthy color in [a healthy] person's face is not from applying cosmetics to his skin. The application of cosmetics is a mere outward change by outward makeup. The way to have a healthy appearance is by eating healthy food. The healthy food metabolically makes us healthy, giving us a healthy appearance outwardly. In order to grow in life and have the transformation in life, we need to eat Christ as our healthy, spiritual food. When we eat, digest, and assimilate Christ as our spiritual food, the essence of this food gets into our being and produces transformation. Many Christians today are weak because they do not eat Jesus. If we eat Jesus every day, we will be spiritually energetic and will be transformed in life. (The Constitution and the Building Up of the Body of Christ, p. 83)

### Today's Reading

God's eternal plan is to work Himself into His chosen people so that He becomes their very constituent...God not only desires that man be His vessel to contain Him (Rom. 9:21, 23; 2 Cor. 4:7), but also wants man to eat, digest, and assimilate Him (John 6:57). When we eat, digest, and assimilate physical food, we are energized and strengthened. The food that we eat is dispensed into our blood and through the blood into every part of our body. Eventually, the food that we have eaten becomes the fiber, tissue, and cells of our being. In the same way, God's eternal plan is to dispense Himself into us so that He becomes every fiber of our inward being. He wants to be digested and assimilated by us so that He can become the constituent of our inward being. (The Divine Dispensing for the Divine Economy, p. 9)

[In Matthew 15] the Lord seemed to be saying to the Canaanite woman, "You don't need healing. You need Me!...You need to eat Me. I came as bread for people to eat, to digest, and to assimilate. I would like to get into your being, into your system, vessels, and fibers. I would like to get into your very constituent and become you...Don't deal with things in an outward way. Rather, deal with everything in an inward way by taking Me into you. As long as I can get into you to nourish you, every problem will be solved."

We do not need outward rituals or practices. In today's religion people are following outward practices. But God's economy is not a matter of outward things; it is a matter of Christ coming into us inwardly. For this, we need to take Christ in by eating Him. (Life-study of Matthew, pp. 550-551)

The food we eat and digest becomes our life supply. In order for anything to be our life or life supply, that thing must be organic. If you swallow a stone, that stone cannot become your life supply, because a stone is not living and organic. Only something organic can be digested by us and then assimilated into us to become our life supply. In a similar way, in order for the Triune God to be our life supply and even our life, He must come into us to be digested and assimilated by us. To be sure, the Triune God is living and organic.

According to chapter 6 of the Gospel of John, Christ is a loaf, the bread of life, for us to eat. The Lord Jesus said, "I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever" (v. 51). Then He went on to say, "As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me" (v. 57). Any believer who eats the Lord Jesus as the bread of life will live by Him. When we eat this bread of life, He comes into us to be digested by us and to be assimilated into us organically. This is the only way the Triune God can become our life. The Triune God becomes our life supply and our life by entering into us organically to be assimilated into the very fibers of our spiritual being. (Life-study of Mark, p. 383)

Further Reading: CWWL, 1963, vol. 3, "Enjoying Christ as the Word and the Spirit through Prayer," ch. 6; The Divine Dispensing for the Divine Economy, ch. 1

## « WEEK 10 —DAY 5 »

### Morning Nourishment

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.

58 This is the bread which came down out of heaven, not as the fathers ate and died; he who eats this bread shall live forever.

As the portion of the saints, Christ is also the believers' spiritual food. First Corinthians 10:1-3 says that the children of Israel went out of Egypt, crossed the Red Sea, and "all ate the same spiritual food" in the wilderness. The spiritual food here refers to manna (Exo. 16:14-18), which typifies Christ as the daily life supply (John 6:31-35) for the believers' journey. We believers should all eat the same spiritual food, not eating anything other than Christ.

The Christ who is our spiritual food is the Christ who becomes subjective to us. He is the processed Triune God indwelling our spirit subjectively as the all-inclusive Spirit. Therefore, He can be our daily spiritual food. Anything that is to be our food and life supply must be something that can enter into us and then be digested and assimilated by us to become the elements of our tissue and fiber. This is precisely what Christ is to us. When we eat Christ as our spiritual food, He enters into us and mingles with us as one. (Truth Lessons—Level Two, vol. 3, p. 80)

### Today's Reading

In John 6:48 the Lord declared that He was the bread of life, indicating that He would be man's life supply in the form of food, like the tree of life (Gen. 2:9). He was God incarnated in order to be the bread of life for us to eat. He came down from heaven not only to be our Savior but also to be our food....We all need to receive Him as the bread of life, the spiritual food, to us.

In John 6:57 the Lord said, "He who eats Me, he also shall live because of Me."...To eat Jesus is to receive Him into us that He may be assimilated....Then we live by the Lord whom we have received. This is the living that we should have according to God's ordination in His economy. For our spiritual living, Christ should be our unique food for us to be daily strengthened, sustained, and satisfied by Him. (Truth Lessons—Level Two, vol. 3, pp. 80-81)

We must not merely learn the techniques of bearing fruit and feeding the new ones. We have to live a daily life of breathing, drinking, and feeding on Christ, taking Christ every day as our very element and essence. We must not only receive Him, but also digest Him, assimilate Him, and let Him become the content of our being. Then we will be one with Him. (The Divine Dispensing for the Divine Economy, p. 49)

When we take something into our stomach by eating and drinking, we are not merely being filled up. By digestion, what we eat is assimilated into our being. Thus, after eating we need the digestion and assimilation. By digesting and assimilating what we eat and drink, we absorb all the nourishment into our blood. This nourishment, after getting into our blood, becomes our cells. Then after a certain time all the cells become our organic tissues, our very being.

If I put water into a cup, it is just filled up. There is no digestion, assimilation, growth, or transformation. The water can never become the very element and essence of the cup. It is different with us human beings. How can a turkey be put into a human vessel? The only way is for this person to eat the turkey. Then the turkey becomes this person's essence and element. Jesus said, "He who eats Me, he also shall live because of Me" (John 6:57b). A person is full of energy because of what he has eaten. We live by what we eat. We eat Jesus, so we live by Jesus....When we eat Jesus, we live by Jesus and we are Jesus. For us to live is Jesus! (CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," p. 204)

Further Reading: Knowing and Experiencing God as Life, ch. 1; CWWL, 1978, vol. 3, "The Healthy Word," ch. 8

## << WEEK 10 —DAY 6 >>

### Morning Nourishment

Ezek. 3:3 And He said to me, Son of man, feed your stomach and fill your inward parts with this scroll that I am giving you. And I ate it, and it was like honey in my mouth in its sweetness.

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

We need to eat Jesus by calling on the name of the Lord. But after we eat, we also need a good digestion. We do not want to have indigestion....Eating without a good digestion will cause trouble. When we eat Christ, we also need to spiritually digest Him in a proper way. If you have a proper digestion, the food you eat can get into every part of your physical being. There is the thoroughfare for the food to get through. Indigestion means that there is no thoroughfare for the food.

Now we need to consider how this applies to us in a spiritual sense. Some dear saints may enjoy calling on the Lord and pray-reading the Word at first. But after a certain time, they lose their taste and appetite for this. This is because after taking in the Lord Jesus, something happened within them. There was indigestion. There was no thoroughfare for the Lord Jesus to get through. After calling on the Lord Jesus and pray-reading His Word, we have to say, "Lord, be merciful to me. Keep my whole being with all my inward parts open to You." (CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," p. 205)

### Today's Reading

I am not speaking something doctrinally but something that is very practical to us in our Christian life. After you call on the Lord, I have the full assurance that He gets into you. But the problem is this—after your calling on the name of the Lord, after the Lord gets into you,...you may be open to Him in a little part of your being, but most of your being is closed to Him.

The Lord Jesus is real, living, and practical. When you call, "Lord Jesus," He gets into you and fills you up. While you are calling "Lord Jesus," this practical and living Jesus will touch your natural being. But many of you would say, "No, Lord. Don't touch me here. Stay where You are. You are my guest, and You must stay in the living room. Don't get into my private bedroom. That's for me, not for You." This means indigestion....There is no free course for the [Lord as the spiritual] food to get into your inward parts, so you have indigestion.

By eating we have digesting, by digesting we have the assimilation, and by this assimilation we get the practical nourishment of the riches of Jesus into our being. All the riches of Christ eventually will grow into our organic tissues. Then we become Christ. It is no longer I who live, but it is Christ who lives in me. To me, to live is Christ. The Christian life is not a matter of imitating Jesus....The Lord's way is not the way of teaching us to imitate Him. The Lord's way is the way of life, and the way of life is to eat. (CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," pp. 205-207)

To eat is to take food into us that it may be assimilated organically into our body. Hence, to eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life....It is by this that He, the resurrected One, lives in us (John 14:19-20). (John 6:57, footnote 1)

The one bread signifies the one Body of Christ. We all are one Body because we all partake of the one bread. Our joint partaking of the one bread makes us all one. This indicates that our partaking of Christ makes us all His one Body. The very Christ of whom we all partake constitutes us His one Body. (1 Cor. 10:17, footnote 1)

Partaking of (that is, eating—1 Cor. 10:28-30) the one bread identifies us with it. This indicates that our partaking of Christ, our enjoying of Christ, identifies us with Him, making us one with Him. (1 Cor. 10:17, footnote 2)

Further Reading: The Living and Practical Way to Enjoy Christ, ch. 6; CWWL, 1973-1974, vol. 1, "The Enjoyment of Christ for the Body in 1 Corinthians," ch. 3

# << WEEK 10 —HYMN

## Hymns, #612

### God intends that all His being Experience of God — By Exercising the Spirit

612

1. God in-tends that all His be - ing Be my full sup - ply;  
With Him I must be u - nit - ed, In spir - it nigh.  
**Chorus**  
(C) All God's be-ing, all His rich - es In the Spir - it flow;  
I must ex - er - cise my spir - it Him to know.

2. All the riches of His nature

He has given me;

I must touch Him in the spirit,

These to see.

3. With the mind we understand Him,

With the spirit touch;

Those who never use the spirit

Lack very much.

4. When to messages I listen,

I must pray them in;

Thus the word will be digested

From within.

5. When the Word of God I study,

I must touch the Lord;

If in mind and not in spirit,

Dead is the Word.

6. O what riches, O what glory

In the Spirit shine!

When I exercise my spirit,

All are mine.