

Experiencing the Divine Dispensing of the Divine Trinity by Breathing the Spirit, Drinking the Water of Life, and Eating the Bread of God**Monday 3/20****Related Verses****John 7:39**

39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

John 20:22

22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

John 14:16-17, 26

16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
26 But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all the things which I have said to you.

John 16:13

13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

John 15:4

4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

Related Reading

The Spirit was breathed into the believers by the Son in resurrection...The Holy Spirit in John 20:22 is actually the resurrected Christ Himself, because this Spirit is His breath. The Holy Spirit is thus the breath of the Son. The Greek word for *Spirit* in this verse is *pneuma*, a word that is used for *breath*, *spirit*, and *wind*. Therefore, this verse can be interpreted, "Receive the holy breath." On the day of His resurrection, the Lord Jesus breathed Himself into His disciples as the holy breath. The essential, infilling Spirit is our breath for our breathing. (*CWWL*, 1990, vol. 1, "The Spirit," p. 549)

[The Spirit in John 20:22] was the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13. Hence, the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. This fulfillment differs from the one in Acts 2:1-4, which was the fulfillment of the Father's promise in Luke 24:49. (See footnote 1 on v. 17 in John 14.) In Acts 2 the Spirit as a rushing, violent wind came as power upon the disciples for their work (Acts 1:8). In John 20:22 the Spirit as breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself into them as life and everything.

As falling into the ground to die and growing out of the ground transform the grain of wheat into another form, one that is new and living, so the death and resurrection of the Lord transfigured Him from the flesh into the Spirit. As the last Adam in the flesh, through the process of death and resurrection He became a life-giving Spirit (1 Cor. 15:45). As He is the embodiment of the Father, so the Spirit is the realization, the reality, of Him. It is as the Spirit that He was breathed into the disciples. It is as the Spirit that He is received into His believers and flows out of them as rivers of living water (John 7:38-39). It is as the Spirit that through His death and resurrection He came back to the disciples, entered into them as their Comforter, and began to abide in them (14:16-17). It is as the Spirit that He can live in the disciples and enable them to live by and with Him (14:19). It is as the Spirit that He can abide in the disciples and enable them to abide in Him (14:20; 15:4-5). It is as the Spirit that He can come with the Father to His lover and make an abode with him (14:23). It is as the Spirit that He can cause all that He is and has to be fully realized by the disciples (16:13-16). (John 20:22, footnote 1)

To be a Christian is not merely difficult—it is impossible. Only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian...The kind of holiness required, for example, is something that we cannot produce...Only the Spirit can be a Christian, and only the Spirit can be an overcomer. Remember, the Spirit is our God, our Father, our Lord,

our Redeemer, our Savior, our Shepherd, and our life and life supply.

The Spirit is everything to us to live the Christian life. The Christian life is altogether the processed and consummated Triune God as the all-inclusive Spirit. In this Spirit we have the Father, the Son, and the Spirit...Our God is the processed and consummated Triune God, who is the consummated, all-inclusive Spirit as everything for our Christian life. When we have a need or a disability, we can remind Him of it. When we are facing a difficult situation, we can talk to Him about it. Then He, the One who lives in us, will come in to face the situation and to do whatever is needed. (*Life-study of Job*, pp. 109-110)

Further Reading: *CWWL*, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," chs. 8-9; *CWWL*, 1969, vol. 2, pp. 538-541

Tuesday 3/21**Related Verses****John 1:29**

29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

2 Cor. 3:6, 17

6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

Gal. 3:2

2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

John 6:63a

63a It is the Spirit who gives life;

John 10:10b

10b ; I have come that they may have life and may have it abundantly.

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21 And it shall be that everyone who calls on the name of the Lord shall be saved."

Psa. 105:1

1 Give thanks to Jehovah; call upon His name; Make known His deeds among the peoples.

Psa. 116:2

2 Because He inclines His ear to me; Therefore I will call upon Him all my days.

Related Reading

[In John 20:22] the Greek word for *Spirit, pneuma*, also means "breath." This indicates that the Lord Jesus was telling the disciples to receive the holy breath. The Gospel of John begins with the Word and goes on to speak of the Lamb and the vine. Finally, in John 20:22 we see that the very One who is the Word, God, the Lamb, and the vine is also the breath for us to receive. On the one hand, He breathed out; on the other hand, the disciples breathed in.

We should not analyze the breath, but receive it by breathing it into us...A. B. Simpson was one who knew the experience of breathing in Christ. The opening lines of one of his hymns read: "O Lord, breathe Thy Spirit on me, Teach me how to breathe Thee in" (*Hymns*, #255). (*Life-study of Philipians*, pp. 296-297)

The Word, who was God, became flesh. Eventually, having passed through crucifixion and resurrection, He became the holy breath for us to breathe in.

If we see the steps of this [divine] process, we shall have a proper and thorough understanding of the Gospel of John. According to John 1:1 and 14, the Word, who was in the beginning with God and who is God, became flesh. In verse 29 we see that this Word become flesh is the Lamb of God. On the one hand, He is the Lamb for accomplishing redemption; on the other hand, He is the tree for imparting life. Therefore, we may speak of Him as the Lamb-tree. According to John 15, the branches of the vine are the living of the vine. Ultimately, the Lamb-tree becomes the holy breath...In our experience we have Christ as the Word, the Lamb, the tree, and the breath. The Word is for expression, the Lamb is for redemption,

the tree is for the impartation of life, and the breath is for our living.

We cannot live without breathing...No doubt, to stop breathing is to die. However, to keep on breathing is to live. No matter how many schools we may graduate from, we can never graduate from breathing. No one can say that because he has become so knowledgeable or mature, it is no longer necessary for him to breathe. Rather, the older a person becomes, the more concerned he may be about his breathing. How marvelous that for our spiritual life we have the holy breath for our living!

Paul charges us to pray without ceasing [1 Thes. 5:17]. What does it mean to pray unceasingly? Although we may eat several meals a day and although we may drink many times during the day, no one can eat and drink without ceasing. But we certainly breathe unceasingly. Paul's command to pray without ceasing implies that unceasing prayer is like breathing. But how can our prayer become our spiritual breathing?...The way to do this is to call on the name of the Lord. We need to call on the Lord Jesus continually...Because we are not accustomed to this, we need to practice calling on the Lord's name all the time. To live is to breathe. Spiritually speaking, to breathe is to call on the Lord's name and to pray. By calling on the name of the Lord Jesus, we breathe the Spirit.

Just as we must breathe in order to live physically, we must breathe spiritually in order to live Christ...All day long, no matter where we are or what we are doing, we need to call on the Lord. Whatever we are doing, we should call on the Lord Jesus. I can testify that even when I speak for the Lord I call on Him and breathe of Him deep within. (*Life-study of Philipians*, pp. 297-299)

Further Reading: *CWWL*, 1969, vol. 3, pp. 453-458; *CWWL*, 1958, vol. 1, "How to Enjoy God and How to Practice the Enjoyment of God," chs. 13-14

Wednesday 3/22

Related Verses**Exo. 17:6**

6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

2 Cor. 1:9

9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

John 4:14

14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water gushing up into eternal life.

John 7:37-38

37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

Rev. 22:1, 17

1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

Related Reading

The water which came out of the rock [Exo. 17:6] is the water of life in resurrection. Resurrection denotes something which has been put to death and which is alive again. It also denotes life which springs forth out of something that has passed through death. The living water in Exodus 17 came out of a rock...In the Bible this rock speaks of God's redemption and Christ's incarnation. It also speaks of Christ's humanity and of His death. The water which flowed out of the smitten

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rock sprang forth after incarnation, human living, and death. It flowed only after these major steps of Christ had been accomplished. The Bible tells us clearly that the rock was Christ [1 Cor. 10:4]. How could Christ, who is God, become a rock? This implies incarnation and human living. In order to be the rock, Christ had to become incarnated and live among men for a period of time. Eventually, when He was on the cross, He was smitten by the authority of God's law. Hence, Exodus 17:6 is a profound verse. It implies Christ's incarnation, human living, and death. (*Life-study of Exodus*, pp. 488-489)

In His flowing [the Triune God] passed through incarnation, human living, and death, and then He entered into resurrection. Now in resurrection He is the living water for us to drink. Therefore, the water of life we enjoy today is in resurrection.

The living water has many ingredients, many elements. Whenever we drink this living water in a proper way, it supplies us with all the elements and substances in the water. These elements work in us inwardly...In our experience we enjoy the inward working of this flowing water with all its ingredients. The water flowing in us is not the water without the element of incarnation; it is the water that includes incarnation, human living, and death, the water of life in resurrection. Nothing can overcome this water or subdue it, for it is resurrection and it is life.

Resurrection is the Triune God, the Father as the source, Christ the Son as the course, and the Spirit as the flow. Today we are drinking the living water in resurrection. This water has passed through incarnation, human living, and death. Because this water is in resurrection, the more we drink it, the more we are out of our natural condition and are triumphant over hardships and difficulties. This living water delivers us from the world and from every kind of negative thing. Because the water of life is resurrection, we enjoy resurrection by partaking of it.

The life-giving Spirit as the water of life flows out of God on the throne (Rev. 22:1). On the one hand, the One sitting on the throne is God; on the other hand, the water

of life proceeding out of the throne is also God. The water which flows from God on the throne brings God's authority. When we drink of this water, we receive authority as well as power. We are subdued by the living water flowing within us.

The Spirit flows through the smitten Christ, through the Christ typified by the cleft rock (Exo. 17:6; 1 Cor. 10:4). This flowing includes Christ's humanity, human living, and death...The more we drink this water, the more we experience and enjoy Christ's humanity, human living, and death.

The Spirit as the water of life flows in resurrection with the power of Christ's resurrection (Phil. 3:10), with Christ's ascension, and with Christ's enthronement, comprising glorification, lordship, and headship. Although it is difficult to explain, all of this becomes our experience by drinking of the living water. We can testify that we have tasted Christ's resurrection, ascension, and enthronement. (*Life-study of Exodus*, pp. 492-493, 495-496)

Further Reading: *Life-study of Exodus*, msgs. 43, 45; *CWWL, 1971*, vol. 4, pp. 283-291, 429-435

Thursday 3/23**Related Verses****1 Cor. 10:3-4**

3 And all ate the same spiritual food,

4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

1 Cor. 12:13

13 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

1 Cor. 14:19-20

19 But in the church I would rather speak five words with my mind, that I might instruct others also, than ten thousand words in a tongue.

20 Brothers, do not be children in your understanding, but in malice be babes and in your understanding be full-grown.

Col. 3:4, 10-11

4 When Christ our life is manifested, then you also will be manifested with Him in glory.

10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Related Reading

As the spiritual rock, Christ follows the believers to give them the spiritual drink. The spiritual drink in 1 Corinthians 10:4 refers to the living water that flowed out of the cleft rock (Exo. 17:6), typifying the Spirit, who flowed out of the crucified and resurrected Christ, as our all-inclusive drink (John 7:37-39; 1 Cor. 12:13). In His crucifixion Christ, as the living, spiritual rock, was smitten by the authority of God's law in order that the water of life in resurrection could flow out of Him into His redeemed people for them to drink. The water of life flowing out of the smitten rock signifies the Spirit (John 7:37-39). We should all drink the same spiritual drink and should not drink anything other than the all-inclusive Spirit. (*The Conclusion of the New Testament*, pp. 3154-3155)

Not many Christians have seen that God's intention is to work Himself into us. Most believers only realize that God is God, that we are God's creatures, that we became fallen, and that out of His love for us God sent His Son to die for us on the cross and to accomplish redemption. Genuine Christians also realize that Christ was resurrected and then sent the Holy Spirit to lead us to repentance, to cause us to believe in Him, and to receive Him as our Savior. Then, according to the natural concept, the Bible is used as a book of ethics to teach the believers to glorify God in their daily living. Finally, Christians are told that, after they die or after the Lord comes back, they will spend eternity with Him. The Bible, of course, teaches such things. However, these teachings are superficial. They are not the kernel of God's revelation in the Bible. The kernel of the divine revelation is that God created us and redeemed us for the

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purpose of working Himself into us to be our life. We in the Lord's recovery need to see a fuller vision of this revelation. If we have such a full vision, our concept of worship will be regulated by it.

The Triune God works Himself into our being as we eat and drink of Him. As our food and water, He enters into us to be one with us organically...When the food we take in by eating and drinking is digested and assimilated, it becomes our constituent. Thus, we are a constitution of what we eat and drink. This is true both in the spiritual realm and in the physical realm. Through eating and drinking, the bride becomes one with the Spirit. According to Revelation 22:17, the Spirit and the bride speak as one to call those who are thirsty to drink of the water of life.

If we see that God's intention is to work Himself into us, we shall automatically eat and drink of Him...Our eating and drinking are often hindered by all the attention we give to table manners...I heard of a Chinese ambassador who attended a formal state dinner in Germany. Because he was so concerned about proper etiquette and table manners, he did not enjoy the food at all. He spent his time watching how others at the dinner conducted themselves and how they used their eating utensils...Children are not like this. When my little granddaughter visits us, her grandmother often gives her something to eat. My granddaughter enjoys her food in a spontaneous and informal way. She is a good example of how we should pay less attention to forms and more to eating and drinking.

[In John 4] the true worship to God was offered not by the priests in the temple, but by the Samaritan woman who was drinking the living water. The priests worshipped God in vain; the Samaritan woman worshipped Him in reality by drinking Him into her being. The Spirit as the living water was infused into her. God was seeking real worship, and He received it from this Samaritan woman who drank of the Spirit as the living water. (*Life-study of Exodus*, pp. 515-517)

Further Reading: *CWWL, 1973-1974*, vol. 1, "The Enjoyment of Christ for the Body in First Corinthians," ch. 2

Friday 3/24

Related Verses

John 6:35, 50-51, 57, 27, 33

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.

50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.

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.

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.

27 Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you; for Him has the Father, even God, sealed.

33 For the bread of God is He who comes down out of heaven and gives life to the world.

Exo. 16:14-15

14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.

15 And when the children of Israel saw it, they said to one another, What is it? For they did not know what it was. And Moses said to them, It is the bread which Jehovah has given you to eat.

John 6:58

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.

Related Reading

By our eating Him, Christ will make His home in our heart. This means that He will work Himself into our entire inner being. The Lord Jesus desires to saturate our mind, permeate our emotion, and take over our will so that our whole being is possessed by Him. When we eat, the food taken into our body is digested and assimilated so that it becomes our body's constituent. This causes us to grow gradually and be transformed metabolically until we arrive at a full-grown man. Likewise, by our eating

the Lord Jesus, we grow in the divine life and are transformed metabolically into the image of Christ (2 Cor. 3:18). Through such a transformation we spontaneously put on the new man and are fully brought into the church life. This church life is the practical living of the Body, which is the fullness of the One who fills all in all. Here there is no doctrine or human organization; there is only Christ for the growth in life. (*CWWL, 1972*, vol. 3, p. 331)

In John 6:27 [the Lord] said, "Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you."

Here the Lord Jesus seems to be saying, "Do not seek for food that perishes. Instead, you should seek for eternal food, for food that abides forever..."The eternal food is the Lord Jesus Christ Himself. He came from the heavens not only to be our Savior—He also came to be our food.

We do not realize to the fullest extent how much we need the Lord Jesus to be our daily food.

Chapter 6 of the Gospel of John is unique in giving many details concerning the Lord Jesus as the bread of life. The Lord clearly said, "I am the bread of life" (vv. 35, 48). As the bread of life, He is the bread that came down out of heaven (vv. 41, 50, 51, 58), He is the bread of God (v. 33), He is the living bread (v. 51), and He is the true bread (v. 32)...As the bread that came down out of heaven, He is the heavenly bread. As the bread of God, He is of God, He was sent by God, and He was with God. As the bread of life, He is the bread with eternal life, with *zoe*...*The bread of life* refers to the nature of the bread, which is life; *the living bread* refers to the condition of the bread, which is living. As the true bread, Christ is the bread of truth, or reality. Christ is true, real...The physical food that we take in every day is a shadow of Christ. The reality of the food we eat daily is Jesus Christ. Christ is the true bread of life sent by God to bring us eternal life. We all need Christ to be the bread of life to us.

Even though you may hear many messages on life, you still may not be deeply impressed that you need Christ as your daily life supply. This is the reason we

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have been studying the Bible together in the way of life and giving messages that are called Life-study messages. The burden in these messages is to point out that the Bible is not merely for teaching—the Bible is for life and life supply. We should not come to the Bible merely to seek teachings concerning commandments and regulations. Because the Bible is for life and life supply, we should come to it for food. The food we enjoy through the Word is the Lord Jesus Himself as the bread of life.

We need to be deeply impressed with the fact that we need Christ as the true bread of life sent by God to bring us eternal life. Therefore, through the Word we need to feed on Christ as the living bread. (*CWWL*, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 208-209, 211)

Further Reading: *CWWL*, 1972, vol. 3, “The Greatest Prophecy in the Bible and Its Fulfillment,” ch. 8

Saturday 3/25

Related Verses**Rev. 2:7, 17**

7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.

Rev. 3:20

20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

Rev. 22:14

14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

Gen. 2:16

16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,

Josh. 5:10-12

10 And the children of Israel camped in Gilgal; and they held the Passover on the fourteenth day of the month in the evening on the plains of Jericho.

11 And on the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain.

12 And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.

1 Cor. 1:30

30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

1 Cor. 10:17

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

Related Reading

When the Lord Jesus came, He presented Himself to man not as doctrine but as the bread of life (John 6:35, 48)...In the New Testament, when the churches were established, they were “eating churches.”...We need to see that Acts contains the principle and reality of eating. To eat is to receive something that is outside of us into our being so that it may be digested and assimilated to become our element, our constituent. The fact that the Lord considered the believers members of Himself in Acts 9:4-5 reveals that the believers not only received the Lord Jesus into them but also digested and assimilated Him so that He became the constituent of their being. (*CWWL*, 1972, vol. 3, p. 326)

In Revelation 2 and 3 the Lord promised that the overcomers will be given to eat of the tree of life (2:7) and the hidden manna (v. 17) and will dine with Him at a feast full of His riches (3:20)...The tree of life in Revelation 2:7 points back to Genesis 2, which concerns God’s ordination regarding the matter of eating, and the hidden manna in Revelation 2:17 refers to the Israelites’ eating of the manna in the wilderness (Exo. 16:14-16, 31). Furthermore, to dine with the Lord at a feast full of

His riches, as mentioned in Revelation 3:20, refers to the Israelites’ eating of the rich produce of the good land (Josh. 5:10-12). It is significant that the sequence in which the Lord presented Himself as the tree of life, the manna, and the produce of the good land in Revelation 2 and 3 corresponds to the sequence of these three matters in the Old Testament.

In Revelation 2 and 3 the Lord not only unveiled the matter of eating Him...on the positive side; He also exposed the teachings that distract the believers from enjoying Him as their life supply on the negative side. In 2:14 and 15 the Lord said to the church in Pergamos, “I have a few things against you, that you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, to eat idol sacrifices and to commit fornication. In the same way you also have some who hold in like manner the teaching of the Nicolaitans.” In 2:20 the Lord said to the church in Thyatira, “I have something against you, that you tolerate the woman Jezebel, she who calls herself a prophetess and teaches and leads My slaves astray to commit fornication and to eat idol sacrifices.” Doctrinal teachings, which are of the letter that kills, damage Christians. If we hold these religious teachings, we will be deadened. Therefore, instead of caring for doctrinal teachings, we must eat the Lord as our spiritual food.

The Lord intends to recover our eating of Him...The primary matter in the church life is not learning doctrines but eating the Lord as our food. For instance, sanctification is a scriptural teaching. However, in order to be sanctified, we need to eat the Lord, the Holy One, so that we may be constituted with Him as our holiness (Acts 3:14; 1 Cor. 1:30).

The Lord desires to recover the eating of the proper food, the food ordained by God and typified by the tree of life, the manna, and the produce of the good land, all of which are types of Christ as food to us. Although this revelation was lost among the early Christians, the Lord came in to make a call for the overcomers, those who would overcome religious doctrines by returning to eat Him...We need to be recovered back to the beginning—the matter of eating the Lord as our food supply. (*CWWL*, 1971, vol. 4, pp. 434-435)

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Further Reading: *CWWL, 1972*, vol. 3, pp. 291-298, 326-332; *CWWL, 1971*, vol. 4, “Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ,” chs. 5-6

Lord’s Day 3/26

Related Verses**John 15:4-5**

4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

John 16:13-16

13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

14 He will glorify Me, for He will receive of Mine and will declare it to you.

15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.

16 A little while and you no longer behold Me, and again a little while and you will see Me.

2 Cor. 3:17-18

17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Further Reading:

Further Reading: *CWWL, 1958*, vol. 1, “How to Enjoy God and How to Practice the Enjoyment of God,” chs. 13-14

Hymns, #509

1 A flowing river and a tree,
Eden’s outstanding features are,
Man to supply with food and drink
That he may live fore’er.

Chorus

God is in Christ to be my supply,
God as the Spirit nourisheth me;
If upon Christ in spirit I feed,
Filled with His life I’ll be.

2 The tree the glorious Christ does show
As living food to man supplied,
That he God’s riches may enjoy,
Thus to be satisfied.

3 The river does the Spirit show,
Coming man’s spirit to supply,
That with God’s riches he be filled,
Holy to be thereby.

4 The Christ of glory is my life,
He as the Spirit lives in mine,
That I with God be fully blent
And in His image shine.

5 I would exalt this glorious Christ,
Ever the Spirit I’d obey,
Making His glory fully known,
Filled with His grace for aye.

Churchwide Truth Pursuit of Romans**Level 1—Romans Sequential Study**

Scripture: Rom. 1:18-3:20

Assigned Reading: *Life-study of Romans*, msgs. 3-4

Level 2—Romans Topical Study

Crucial Point: Jesus Christ—the Son of God

Scripture: Rom. 1:4

Assigned Reading: *The Issue of Christ Being Glorified by the Father with the Divine Glory*, chs. 1-2

Supplemental Reading: None

Hymn: 81

For study questions and additional materials, please visit the church website at churchinnyc.org/bible-study