

# **Eating Jesus, Part 2**

## Nourished by His Life

By Eric Mumford

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Jesus said, “Unless you **eat** the flesh of the Son of Man and drink His blood, you have **no life** in yourselves. He who eats My flesh and drinks My blood has **eternal life**....My flesh is **true food**...” (John 6:53).

*Eating Jesus Part One: Appetite for Life* introduced us to the essential life of God, the self-giving love (Agape) that the Father, Son, and Spirit have shared from eternity. “God is Agape” (1John 4:8). These Three are One God in this relational nature—One **life**. In Their self-giving love, God hungered to share that life with us as sons and daughters. However, man became self-satiated, hungering for self-gratification rather than for oneness with his Creator. In the flesh and blood of the God-Man Jesus, the whole **life** of God was given to mankind as Food that His Agape nature might be assimilated into us. By developing a spiritual appetite for “true food” and willingly *Eating Jesus*, we are assimilated into God’s **life** of relational, self-giving Oneness.

This second volume introduces practical ways that Father has provided for you to be spiritually nourished by His Son. We will learn how to

overcome a “famine mentality” and discover that this Son-assimilated life makes *you and me* to be “food” for the **life** of the world.

## **15. Nourishment and Growth**

It is difficult to get kids to eat right. Our Ukrainian and Ugandan children whom we adopted from orphanages and refugee camps were not accustomed to eating proper meals with green vegetables at regular intervals, and it is a real battle! Many nights our whole family has sat at the dining table for a long time waiting for one willful child to finish the modest portion of food served to them. This is our Agape resolve: the *many* must help the *one* “turn the corner” into willingness! Alas, my mother had the same struggle with me; discouraged that I frequently gratified myself with processed foods, candy, and soda, she would often repeat this creed: “Live foods, live body; dead foods, dead body!”

In Jesus’ flesh and blood, all the nourishment a “child” requires to live and grow is contained. Bread is a staple of our diet. One Chinese translation of the Bible reads, “I am the rice of life” (John 6:48). Countless thousands in China have grown into mighty, Father-conscious, fruit-bearing sons and daughters by eating Jesus as the “rice of life!”

Eating the “live food” of Jesus will make your

whole being alive to Father, to do His will and delight Him. As you ingest the Son, His vital Life is assimilated into your inner man, as the body assimilates protein and vitamins, causing you to grow as Father's child into His fruit-bearing likeness. Though your soul has been deceived, held captive, and sent on a "wild-goose-chase" after self-satisfaction, your soul's true hunger and need is to grow as Father's *willing* son or daughter. You were designed in His image to be filled again and again, "from glory to glory," as your appetite and capacity for His Agape nature expands. The nourishment of the Son awakens you to Father-consciousness, the knowledge of His will and ways, and the strength to delight Him that you may **grow** to be "perfect" in generosity "even as your heavenly Father is perfect" (Mt 5:48). By eating Jesus you will manifest the majesty of Father's Agape, hungering to do His will His way.

Praise your God, O Zion [*kingdom of Father-conscious priest-sons*]! ...He has blessed your sons within you. He makes peace in your borders [*nest of rest*]; He satisfies you with the finest of the wheat [*nourishing His growing children on pure Jesus*] (Ps 147:12-14).

In the security, rest, and love of Father's House, our adopted children are saturated in Father's

presence around the clock. Though at first they do not know what that strange, yet warm “atmosphere” is, they are being exposed to the “leaven” of the kingdom, a very powerful transforming force. They enter our family self-conscious, willful, and suspicious, but immediately Father’s Agape “leaven” goes to work on them seeking entrance to their hearts. They certainly put His love to the test: at first determined to prove it is false, but then, after some months hoping it is real! In time, they begin to trust Father’s love, coming to rest in Him. Their slumbering spirits gradually awaken to Father-consciousness. These children are daily eating Him.

Of course, not every child responds to Father’s love in this way; we have sovereignly received a few children so deeply lodged in self-love that they intentionally sabotage their own regeneration. Sensing instinctually that their self-will is being threatened, they choose self, reject Father, and intentionally commit a grave, self-gratifying act that will enable them to escape His presence, a guaranteed one-way ticket out of His house. The fact that Father *knew* they would choose this path at the beginning, when He first made plain to us that they were the specific ones He had chosen, underscores that Agape is truly unconditional. Father loves because it is His nature to love; He does not coerce or force His way into hearts to get what He wants. Most of our children, however,

are growing in “righteousness.”

Our Ukrainian and Ugandan children who begin to eat the well-pleasing Son in order to become a well-pleasing son or daughter undergo a remarkable transformation in their spirit, soul, and body. We not only see radical change in their attitudes and behavior but also dramatic, physiological catharsis in their bodies like a caterpillar to a butterfly. Certainly the natural food we provide, which they did not receive before, contributes to this change, but the source of their “beautification” is far more than that; it is clearly this *spiritual* diet. “He who raised Christ from the dead will also give **life to your mortal bodies** through His Spirit who dwells in you” (Ro 8:11).

Without exaggeration, their countenance and physical appearance are so altered that each one is literally another person than the child we first received. None of our children were “attractive” when we first brought them home, but my wife and I often exclaim how beautiful Father has made all of His children! When they travel back with us to their natural relatives, no one even recognizes them just one or two years later! They are literally new creations, born again, being naturalized into an altogether different DNA bloodline.

As for you also, because of the blood of My covenant with you, I have set your

prisoners free from the waterless pit [*lit. cistern in which there is no water*]. Return to the stronghold [*My Son*], O prisoners who have the hope [*kingdom emigrants*]....And the Lord God will save them in that day [*from appetitive self-love*] as the flock of His people; for they are as stones in a crown, sparkling in His land. For what comeliness and beauty [*DNA*] will be theirs! **Grain will make the young men flourish** [*fruit-bearing sons*], **and new wine the virgins** [*bountiful daughters*] (Zech 9:11-17).

I received our son Rick (15) from a camp of 17,000 refugees in northern Uganda two years ago. When he was about eleven years old, Rick and his mother were out gathering crops when a band of rebel soldiers suddenly came upon them. They tried to force Rick to kill his own mother, but when the terrified boy could not do it, they murdered her right in front of his eyes. Rebel bands raid villages abducting preteen boys exactly the impressionable age Rick was; they desensitize them by unspeakable, ruthless exercises and force them to serve as soldiers in their army terrorizing their own people. However, it was nothing short of a miracle that the rebels did not abduct Rick. This son was marked for Father!

The boy I brought home to Father's House

was absolutely wretched—oppressed and dead in his spirit; parched of soul; and physically sullen, malnourished, and abused. Rick was suffering under a crushing weight of guilt from not being able to save his mother, anger over his helplessness, and a pervasive worthlessness from the abuse and exploitation he suffered at the hands of his extended relatives in the refugee camp thereafter. These emotions entered into Rick's very bones and made him vulnerable to powers of darkness. He was imprisoned in self-consciousness, drinking of self-hate, and afflicted by an unclean spirit of suicide that would seize him and compel him to literally cut and stab himself. We faced several of these episodes with this precious son.

One day at Father's House, the Spirit spoke simultaneously to my adult Ukrainian children, Vicka and Misha, warning them that Rick was in trouble. Vicka immediately began to pray. Misha, unaware that God had also spoken to Vicka, went searching for Rick all over Father's mountain and found him with a knife. At a total loss to know how to help this oppressed boy, Misha remembered something I had once told him and repeated it to Rick: "If you are struggling to be willing to open to Jesus, just ask Him to kick your door down off its hinges!" As these words left Misha's mouth and entered into Rick, he lunged backward, freaked out, and the unclean spirit came out of him. Afterward, when Misha described this to us, his

eyes looked like two fried eggs!

Though this intervention helped Rick “turn the corner,” in actuality his freedom came progressively by **growth**. There is a strategy of deliverance revealed in the Scriptures that has become very important and real to us:

So it will be in that day, that the burden [*of your oppressor, false-father Belial*] will be removed from your shoulders and his yoke from your neck, and **the yoke** [*of eros self-consciousness*] **will be broken because of fatness** (Is 10:27).

When a self-conscious captive is exposed to the “leaven” of Father’s Agape, it begins to grow “fat” within him. The Seed of His Son, which Father plants within him, begins to germinate and grow. As that captive begins to consistently eat Jesus, nourished by Agape, the Life of the Son emerges out of that Seed and begins to develop and mature in “fatness” within him *displacing* everything else. This former “orphan” who is developing into a Father-conscious son simply **outgrows** the old yoke of self-conscious slavery into which he was born. His neck grows so thick that Belial’s leash just doesn’t fit anymore! The nourishment of Jesus’ flesh and blood fuels growth, and growth causes all forms of yokes to simply split and fall off, setting him free to be wholly and exclusively

Father's healthy son.

By this means of this spiritual nourishment, the sons and daughters whom Father has entrusted to us are completely **outgrowing** yokes of shame, guilt, fear, suspicion, violence, sexual molestation and addiction, cultural paradigms and lies, curses, witchcraft, the occult, etc. Further, they are outgrowing all the eros appetites, which fueled these dark things. The Son's appetite for Father growing within them is displacing their appetite for self and evicting the false-father Belial.

I believe in Christian counseling; however, I have also discovered there are a great many things you cannot be counseled out of, they must be **outgrown**. They are a part of your natural heredity that must be denied, crucified, and buried that the Life and heredity of the Son might displace them. Deliverance by the growth that comes from eating Jesus is the very best kind of deliverance because the unclean spirit cannot come back upon you (see Mt 12:45).

My son Rick has been comprehensively delivered by growing in sonship to Father. Agape DNA now courses through his spirit, into his soul, and even into his physical body. Rick is absolutely radiant, full of life, and physically handsome like a prince. He has awakened spiritually and has come to love and hunger for the Lord so deeply. Just last night he was doing acrobatics in the living room and accidentally smashed a light fixture on our

wall. He immediately came down to my office and knocked on the door absolutely grieved. The boy I brought home two years ago would *never* have done that; in fear and suspicion he would have hid it, lied about it, and thought only of his own self-preservation. However, Rick now feels entirely safe in our Agape; his “dad-consciousness” is giving him daily practice in Father-consciousness!

Just two years ago Rick was like the “living dead,” now he is a renaissance man bursting with Father’s creative life, playing brilliantly on the drums and studying the arts. Though he was very poorly educated, Rick’s mind is now sharp as a tack; he excels at school and will have no problem succeeding in university. This young man actually spends time in the evenings reading the English dictionary! I am proud of the fruit-bearing son Father has regenerated Rick to be, and I have not even told the half! He is “sparkling in Father’s crown” (Zech 9:16).

**Eating Jesus makes the Agape DNA that is *perfected in Him progressive in you.*** God fills the mouths of His children with the Son’s own Father-conscious praise that they might grow into His nature and likeness:

But when the chief priests and the scribes saw...the **children** who were shouting in the temple, “Hosanna to the Son of David,” they became indignant and said

to Him, “Do You hear what these children are saying?” And Jesus said to them, “Yes; have you never read, ‘Out of the **mouth of infants** and nursing babies You have prepared praise for Yourself?’” (Mt 21:15-16).

According to 1John 2:13-14, there is a natural progression to spiritual growth: infants—little children—sons—fathers (or daughters—mothers). Father provides an appropriate spiritual Food, a “measure” of His Son, in each of these stages of your spiritual growth. “Milk” is the food of infancy; “meat” is the food of adulthood. Infants become little children who grow into young men and women and ultimately become fathers and mothers. Your capacity for fruit-bearing generosity increases with each of these stages. In the beginning, you are more on the receiving end; at the end you become a care-giver, being poured out to those spiritual children whom Father entrusts to you. Eating Jesus in a timely manner, according to the appropriate measure He provides, is essential all our earthly days; this is the means and process by which you will “grow up in all aspects into Christ” (Eph 4:15).

**Like newborn babies, long for the pure**  
[*unadulterated*] **milk of the word** [*appetite*]

*for righteousness*], so that by it you may **grow** in respect to salvation [*from self-love*], if you have **tasted** the kindness of the Lord (1Peter 2:1-3).

God is a Father, but we have discovered that in the magnitude of His completeness He is both maternal as well as paternal. “God created man in His own image, in the image of God He created him; male and female He created them” (Gen 1:27). In the breast-milk of God everything an infant needs for nutrition and immunity is found in one substance. While writing this book, we received a three-month old Ugandan baby named Mark who had been starved nearly to death. He had a distended belly full of parasites, his limbs were like sticks, and he could barely move or cry. We began feeding him every three hours day and night with a very quality baby formula. Now, at six months old he is actually looking normal and moving and responding as he should. He grips my fingers strongly and smiles constantly. It is truly remarkable what God designed a baby to survive.

Father’s aim is that you mature “to the measure of the stature which belongs to the fullness of Christ” (Eph 4:13). Therefore, in the proper timing He wants you to grow out of the infancy stage so that you will be more capable of reciprocating in self-giving relationship with Him and others, learning to walk, talk, and express

Agape. David wrote:

Surely I have composed and quieted my **soul** [*no clamoring appetitive desire*]; like a **weaned child** rests against his mother, my **soul** is like a **weaned child** within me (Ps 131:2).

My wife ministers to child-mothers in Uganda, teenage girls who have one or more babies, no husband, and no way to support themselves. While Suzanne speaks to these girls, they are very distracted and controlled by their babies who are grabbing for their breasts to feed every five minutes. Suzanne teaches these girls to train their babies to eat on a disciplined schedule. David compared his soul to a “*weaned child*” because he was not seeking to be gratified by grasping at God; he was resting on God like a child without want, simply to be near Him, not to get anything from Him. One who has graduated out of infancy and becomes a “weaned child” has taken a very significant step out of eros and into Agape in his very approach and relationship to Father. The weaned child has grown in Father-confidence; he has learned to trust that Father will feed him right on time, and he doesn’t need to grab.

For though by this time you ought to be **teachers** [*fruit-bearing givers, feeders*], you have need again for someone to teach you

the elementary principles of the oracles of God [*what God has done for you*], and you have come to need **milk and not solid food**. For everyone who partakes only of milk is not accustomed to the word of righteousness [*self-sacrificial Agape; fruit-bearing for Father; how to feed Him and others*], for he is an **infant**. But **solid food is for the mature**, who because of practice have their senses trained to discern good and evil [*Agape generosity and eros usury*]. Therefore leaving the elementary teaching about the Christ, let us press on to **maturity** [*emigrate!*] (Heb 5:12-6:1).

## 16. Famine

There was a great **famine** in Samaria; and behold, the enemy besieged it, until a donkey's head was sold for eighty shekels of silver, and fourth of a kab of dove's dung for five shekels of silver. As the king was passing by on the wall a woman cried out to him saying, "Help, my lord, O king!" He said, "If the Lord does not help you, from where shall I help you? From the **threshing floor**, or from the **wine press**?" And the king said to her, "What is the matter with you?" And she answered, "This woman said to me, '**Give**

**me your son that we may eat him today and tomorrow we will eat my son.**’ So we boiled my son and ate him; and I said to her on the next day, ‘Give your son, that we may eat him;’ but she has hidden her son.” When the king heard the words of the woman, he tore his clothes... (2Ki 6:24-30; see ch.7 also).

This barren, thorn-laden world is Belial’s domain, deeded over into his control by Adam, God’s fallen steward. God said to Adam, “**Cursed** is the ground because of you; **in toil you will eat** of it all the days of your life. Both thorns and thistles it shall grow for you....By the **sweat** of your face you will **eat bread...**” (Gen 3:17-19). In Belial’s kingdom there are **limited resources**—too many people and not enough food, clothes, money, houses, jobs, etc. Belial rejoices in this state of famine among his captives and even exacerbates it because these desperate conditions could not be more ideal to serve his agenda: **Belial seeks to mature his own eros nature, a predatory and parasitic instinct of self-gratification, in those whom Father created.**

The social structure of Belial’s kingdom of beast-like men is “survival of the fittest,” quite the opposite of Father’s nest of rest. Belial invented the “king of the mountain” game; he is the original “con-artist.” When six instinctual beasts

gather around a meal that is barely enough food for four; when two beastly men vie for one job, one political office, or one wife; or when two beastly women desire the same man, preeminent social position, or one-of-a-kind garment off the sales rack, an eros dynamic occurs. Belial controls you through your appetite for self-satisfaction and through your instinctual fear that there will not be enough to gratify yourself. “The wicked **eat the bread** of wickedness [*self-love*] and **drink the wine** of violence [*prey upon the weak for self-gratification*]” (Prov 4:17).

This eros dynamic is not only obvious in the world but also in the church. Paul wrote to the believers in Galatia:

But if you **bite and devour** one another, take care that you are not **consumed** by one another [*predatory cannibalism; Christians devouring one another with words*]. But I say, walk by the Spirit, and you will not carry out the **desire of the flesh** [*eros appetite*]. . . . Let us not become boastful, challenging one another, envying one another (Gal 5:15-16, 26).

East Africa is plagued by poverty and literal famine, and therefore the land is war-torn. One of the reasons Father called me to reside in Uganda was to reveal the nature of Belial’s kingdom so that I might see more clearly the *exact same* eros

dynamic that operates in the “sophisticated” Western church. **Eros perpetually calculates**, “What am I going to get out of this?” That very question issues out of a **famine-mentality**—a certainty that there is not going to be enough for me. **Calculated lack** is the presupposition of all eros rationale and the impetus of all predatory and parasitic behavior.

Famine serves Belial’s envious purpose simply because “for a piece of bread a man will transgress” (Prov 28:21). Meditating on this verse, I am reminded of Victor Hugo’s famous novel, **Les Misérables**, a brilliant story about eros, nomos (legalism), and Agape. The 1998 screenplay starring Liam Neeson and Geoffrey Rush is absolutely amazing.

The main character, Jean Valjean, is a convict who was imprisoned for twenty years for stealing bread. Having just been released on parole and traveling through a town, he is afforded hospitality by a priest motivated by profound Agape. Valjean says to the priest, “A night’s sleep in a real bed will **make me a new man**.” In the middle of the night, the convict steals silver cutlery from the priest, knocks him out, and flees. The police catch Valjean carrying a sack full of the stolen items and bring him back to the priest seeking to indict him.

To Valjean’s amazement, the priest says to him in the hearing of the police, “Valjean, I am very

annoyed with you; you forgot to take the silver candlesticks!” The police captain who is equally surprised asks, “You *gave* these things to him?” As the police are leaving, the priest draws close to the convict, looks deep into his eyes, and speaks in a whisper so that only Valjean can hear:

Don't ever forget, you've promised to become a **new man**. Jean Valjean, my brother, you no longer belong to evil; with this silver I bought your soul. I've **ransomed you from fear and hatred** and now I give you back to God.

The priest's extravagant act of mercy infuses the convict with Agape “leaven.” As a “new man,” Valjean embarks on a remarkable life of compassion, self-sacrifice, and fruit-bearing. Years later, Valjean learns that another mentally incapacitated man has been mistaken for himself and is being falsely accused and tried in his place as a parole-violator. Valjean attends the trial and listens to the men who were formerly his cell-mates give false testimony, identifying the other man as Valjean. Risking everything, he stands up in court and attempts to prove that he is the real Valjean. In disbelief, the judge says to him, “I know you to be a kind man, but this?” Valjean interrupts:

A kind man? When I was in prison I was

as **ignorant and mean and devious** as these men here, but not kind. And I wish I could keep my mouth shut and let this poor wretch suffer for me, but continue with the investigation and you will find further proof that I am Valjean.

He adopts an orphan named Cozette as his own daughter. As a young-adult, she still has not uncovered the mystery of her father's background. She says of Valjean, "My father is a very good man. I grew up in his love; **his love is my home.**" Eventually, circumstances force Valjean to tell Cozette the truth:

I am a convict. When I was young I was poor, I was **starving**. One day I stood in front of a window, a window full of **bread**; there was glass, just glass between me and not being **hungry** anymore. It was so easy. So, **I broke it and took what I wanted**. Then they caught me and put me in **chains** for almost twenty years. They did things to me, I can't tell you about it. And I did things there in jail, terrible things—I **became an animal**. They took my dignity; they took everything from me.

Les Misérables illustrates how Belial exploits scarcity to enslave you in fear and self-gratification,

maturing you in his own beastly nature: “For a piece of bread a man will transgress” (Prov 28:21). Hugo’s story also masterfully illustrates Agape as God’s extravagant means of redeeming you from the internal prison of your own eros nature and regenerating you as a “new man.”

Though Belial has been permitted a measure of governance over the world, “the earth is the Lord’s, and all it contains” (1Cor 10:26). He created it and continues to provide for it. The problem of scarce resources has never been God’s unwillingness to provide, but man’s suspicion of God (unbelief) and self-gratifying nature. Jesus said, “All authority has been given to Me in heaven and on earth” (Mt 28:18), yet in meekness He does not exert this authority by coercion as a predator would; rather, He offers Himself as Food seeking our volitional, willing response.

It may sound strange, but famine also serves God’s Agape purpose. Belial *tempts* through scarcity, but God *tests* through the same circumstances. Belial tempts us to act in fear and self-preservation as beasts; Father tests men to mature and refine *Father-confidence* (faith) in them. Examining each of the world famines recorded in the Scriptures, it is made clear that God had already made provision for those who put their trust in Him before the crops even dried up (see Genesis 41; Acts 11:27-30). The psalmist opens the nature and purpose of God’s test of

scarcity:

And in their heart they [*people of Israel*] put God to the test by asking food from Him according to **their desire** [*self-gratification*]. Then they spoke against God; they said, “**Can God prepare a table in the wilderness?**” Behold He struck the rock so that **waters gushed out**, and streams were overflowing; “**Can He give bread also?** Will He provide meat for His people?” Therefore the Lord heard and was full of wrath, and a fire was kindled against Jacob...because they **did not believe** in God and did not trust in His salvation. Yet He commanded the clouds above and opened the doors of heaven; he **rained down manna** upon them to eat and gave them food from heaven. Man did eat the bread of angels; **He sent them food in abundance...**

When He rained meat upon them like the dust, even winged fowl like the sand of the seas, then He let them fall in the midst of their camp, round about their dwellings. So they ate and were well-filled, and **their** [*eros*] **desire He gave to them.** Before they had satisfied their desire, while the food was in their mouths, the anger of

God rose against them and killed some of their stoutest ones....In spite of all this they still sinned [*lodged in self-conscious suspicion of God*] and **did not believe in His wonderful works**. So He brought their days to an end in **futility** [*fruitless death*]... (Ps 78:18-33).

Self-gratification is a compulsion born of the fear of scarcity and matures into suspicion of God. However, “there is no fear in Agape, but perfect Agape casts out fear” (1John 4:18). Confidence in Father’s Agape, in His thoughtful and timely provision, casts out the **fear of lack**. Eros calculation based on a famine mentality is *displaced* by simple Father-confidence. If that *fear* dies in you, your self-gratifying appetite dies with it; you are unleashed from Belial, and he no longer has any means of controlling you.

The disciple is rich not in possessions, but in personal identity [*sonship*]. Voluntary poverty was the marked condition of Jesus (see Luke 9:58)....Today we are ashamed and afraid to be poor [*self-conscious*].... The **scare of poverty** will knock the backbone out of us unless we have the relationship [*with Father*] that holds. The attitude of Our Lord’s life was that He was disconnected with everything to

do with things that **chain** people down to this world; consequently He could go wherever His Father wanted Him to (Oswald Chambers, Complete Works, p 8).

The personal identity of **sonship** produces Agape behavior; **orphans** who have not yet discovered their Father and have been mentored exclusively by their false-father Belial act in self-gratification and self-preservation. A **Father-confident** son not only knows his bountiful Father *can* “provide a table in the wilderness” but his Father certainly *will*. Even when the feet of a **Father-conscious** son are standing in a literal, earthly wasteland, he is conscious of a Source of provision wholly outside Belial’s barren domain; he *knows* the “windows of heaven” *will* open to him. Nothing delights Father more than a son’s confidence in Him in natural circumstances of scarcity: “And without **faith** it is impossible to please Him, for he who comes to God must **believe** that He is [*God is Agape*] and that He is a rewarder of those that seek Him” (Heb 11:6). A son *knows* that Father feeds; an orphan lodged in self-love craves proof and remains **suspicious** no matter what extravagant proof God offers.

It would seem that tests of scarcity should be much easier for us who live in the new covenant than for those who lived before Jesus came. “He

who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?” (Ro 8:32). In other words, if Father extravagantly and sacrificially gave His own Son as our spiritual Food, will He not provide all that is needed for our soul and body also? This is Agape rationale.

Rooted and grounded in the reality of Agape, the Father-conscious, Father-confident child is **meek**—both his appetites and his own strength by which he might gratify those appetites are under the control of his spirit in oneness with Father’s Spirit. The meek son does not have to gratify himself because he *knows* Father has already thoughtfully anticipated all his needs and will satisfy him. The meek son does not have to *seize* because he knows as Father’s heir he “will *inherit* the earth” (Mt 5:5).

Two things I have asked of You, do not refuse me before I die: Keep deception and lies [*falsehood; eros calculation*] far from me, give me neither poverty nor riches [*true freedom from self-consciousness*]. **Feed me with the food that is my portion** [*Bread of Life*], that I be not full [*self-satiated*] and deny You and say, “Who is the Lord?” or that I not be in want and steal [*compelled by my appetitive eros instinct*] and profane the name of my God [*shame my Family’s name by acting like an orphan*] (Prov

30:7-9).

Not only does a Father-confident son mature in meekness but also in generosity. Spiritually aware of the bountiful supply of his Father's kingdom, his self-conscious instinct to hoard, store up, or be stingy gives way to being a conduit of Father's **extravagant generosity**, which of course, is Agape. The meek, generous son learns by degrees that it is impossible to exhaust Father's resources no matter how lavishly he spends what Father has given him on others. Father's confident children "seek first *His*" and never even need to ask for anything! The child of Agape makes bold requests on behalf of others, drawing upon the Family inheritance as a giver, doing the generous "business" of the kingdom.

For this reason I say to you, do not be worried about your life [*self-preservation*], as to what you will **eat** or what you will **drink**; nor for your body, as to what you will put on. Is not life [*kingdom reality*] more than food, and the body more than clothing? ...**Father feeds**....Father clothes....Father knows....But **seek first His kingdom and** [*hunger for*] **His righteousness** and all these things will be added to you [*into your spirit first and onward into your soul and body*] (Mt 6:25-33).

I steward an enormous family on Father's behalf, and I never need to ask for anything. I do not spend my time offering prayers of doubt and suspicion hoping Father will remember to provide for us; I spend my prayer time ministering to and feeding Father with His bountiful Son who lives within me. When I pray the words, "Give us this day our daily bread," it no longer means hoping He will provide natural food. It now means, "Father fill us with Your generous, fruit-bearing Son so we can do Your will." In Father-confidence David said, "You are the portion of my inheritance and my cup; You support my lot" (Ps 16:5-6).

Yes, I am certainly tested in this repeatedly, but I have come to see that even periodic tests of scarcity are Father's blessings that cause my Father-confidence to grow, expanding and maturing my childlike conviction of the reality of Father's generous nature and abundant supply. I do not presume on this generosity; however, in honor of Father I carefully steward the resources He entrusts to me and do not waste or act self-indulgently. I practice denying myself—my old, instinctual, self-gratifying impulses; I practice contentment in Him. Paul testified:

Not that I speak from want, for I have learned to be **content** [*comprehensively filled and satisfied*] in whatever circumstances I

am. I know how to get along with **humble means**, and I also know how to live in **prosperity** [*two earthly mirages, imposters*]; in any and every circumstance I have **learned the secret of being filled and going hungry**, both of having abundance and suffering need [*eating Jesus*]. I can do all things [*for Father*] through Him who **strengthens** me [*through the Son Who feeds me with His own abundant, self-sacrificial Life: "My meat is to do Father's will"*] (Phil 4:11-13).

## 17. Bountiful King

The kingdom of God is wholly unique among all past or present kingdoms of this world because Father's anointed King is *Himself* the bountiful provision for His citizens. The Son of Agape is *Himself* the feast at His own royal banquet! He did not come to be fed but to feed, and even to *be* the Food! Jesus said:

The **kings** of the Gentiles lord it over them; and those who have authority over them are called "Benefactors" [*'takers' under the pretense of 'givers'*]. But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant.

For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? [*eros rationale*] But **I am among you as the one who serves** [*Agape rationale*] (Luke 22:25-27).

At mealtime **Boaz** [*land-owner, kinsman-redeemer, type of Christ*] said to **Ruth** [*penniless foreign immigrant seeking to feed Naomi*], “Come here, that you may eat of the bread and dip your piece of bread in the vinegar.” So she sat beside the reapers; and **He served her roasted grain, and she ate and was satisfied and had some left.** When she rose to glean, Boaz commanded his servants, saying, “Let her glean even among the sheaves, and do not insult her. Also you shall purposely pull out for her some grain from the bundles and leave it that she may glean, and do not rebuke her” (Ruth 2:14-16).

Father has sent me to more than 60 nations, and I have discovered that presidents and sovereigns are always *first* to be fed, served, housed, protected, and sacrificed for, especially in circumstances of scarcity. In Uganda, the heads of government departments are called “Ministers” because they are supposed to be servants of the

people, “benefactors.” However, the predatory and parasitic behavior of the vast majority of these “Ministers” does not quite match their title. They exploit their office to feed themselves at the expense of their people—demanding respect by intimidation and threats, capriciously holding up traffic for lengthy periods to underscore their self-importance, extorting, embezzling, etc.

These experiences have caused my allegiance to King Jesus to *grow* exponentially. “Though He was rich, yet for your sake He became poor, so that you through His poverty might become rich” (2Cor 8:9). This Self-emptying King whom Father highly exalted has won my very heart. The tested, proven Agape of this heavenly “Lord Jesus” has moved me to cut the shore-lines that bind me to this world and radically emigrate with Him to His kingdom that He might utterly displace me, that His generous nature might be replicated in me. Come meet a King Who is *Himself* the bountiful provision of Food even for His beastly people:

A large crowd followed Him [*as takers*], because they saw the signs He was performing on those who were sick [*craving signs*]....Jesus said to Philip, “Where are we to buy **bread**, so that these [*5000 men plus women and children*] may eat?” This He was saying to **test** him [*expose and displace his famine-mentality*], for He Himself

knew what He was intending to do. Philip answered Him, “Two hundred day’s wages worth of bread is **not sufficient** for them, for everyone to receive a little [*calculated lack*].” One of His disciples...said to Him, “There is a lad here who has five barley loaves and two fish, but **what are these for so many people?**”

Jesus said, “Have the people sit down.”... Jesus then took the loaves, and having **given thanks** [*grateful He, Himself could be Food for Father’s people*], **He distributed** to those who were seated; likewise of the fish **as much as they wanted**. When they were **filled**, He said to His disciples, “Gather up the leftover fragments so that nothing will be lost.” So they gathered them up, and **filled twelve baskets with fragments** from the five barley loaves which were left over by those who had eaten. Therefore when the people saw the sign which He had performed, they said, “This is truly the Prophet who is to come into the world [*not of Belial’s economy*]” So Jesus, perceiving that they were intending to come and **take Him by force** to make Him king [*eros agenda to exploit Him further*], withdrew again to the mountain by Himself alone (John 6:1-15).

Though Jesus was aware of their self-gratifying motives, He was neither daunted nor repulsed by them; He said, “I **feel compassion** for the people [*lit. crowd*] because they have remained with Me now three days [*clearly with eros motives*] and have nothing to eat. If I send them away hungry to their homes, they will faint on the way” (Mark 8:2-3). We live in a pre-judgment age of God’s extravagant mercy; in Agape He keeps reaching to feed instinctual beasts with Himself in hope of their regeneration into Agape generosity. The impetus of this transformation is disarming our fear of lack and the self-gratifying compulsions that accompany it by demonstrations of Agape—miraculous provisions amidst scarcity, which afford suspicious men opportunity to “taste” Father’s bountiful Son.

O Lord, You preserve man and beast. How precious is Your lovingkindness [*Agape*], O God! And the children of men [*born of eros heredity*] take refuge in the shadow of Your wings [*in Your Son*]. They **drink their fill of the abundance of Your house** [*bountiful ‘produce’ of a Family alive to One Another in one nest*]; and You give them to **drink** of the river of Your delights [*Your Self-giving relationship*]. For with You is the fountain of life (Ps 36:5-9).

Jesus gave His very Person, strength, and virtue to the famished, afflicted multitudes that pressed Him. By consistently eating Father, the inexhaustible Source to whom the Son looked and gave thanks, He was made an infinite supply to each and all—one abundant Man sufficient for the whole world past, present, and future with “baskets left over.” If you will eat this truth and ingest this God-Man, you will never look at life the same way; Belial’s strategy of limiting resources to foster his predatory likeness in you will be effectively defeated.

The golden age of Solomon was a prophetic type of the kingdom of God that was to come. “**Solomon’s provision for one day** was three-hundred bushels of fine flour and six-hundred bushels of meal, ten fat oxen, twenty pasture-fed oxen, a hundred sheep besides deer, gazelles, roebucks, and fattened fowl” (1Ki 4:22-23). Jesus said:

This generation is a **wicked generation** [*suspicious and self-gratifying*]; it seeks for [*craves*] a sign, and yet no sign will be given to it but the sign of Jonah [*Jesus’ three days in death made Him an unlimited supply of Food*]. . . . The Queen of the South will rise up with the men of this generation at the coming judgment and condemn

them, because she came [*emigrated*] from the ends of the earth to hear [*eat*] the wisdom of Solomon; and behold, **something greater than Solomon is here** (Luke 11:29-31).

Why is the bounty of Jesus greater than Solomon's bounty? It is not simply because Solomon was a mere man; rather, it is because the Man, Jesus, died:

The hour has come for the Son of Man to be glorified [*crucified, made Food and Drink*]. Truly, truly, I say to you, unless a **grain of wheat** [*eternal Seed, Son*] fall into the earth and **dies**, it remains **alone** [*no regenerated offspring*]; but if it dies, it bears much **fruit** [*births fruit-bearing children of God*] (John 12:24).

Jesus' death allowed Father's bounty to fill the whole earth, replicated and multiplied in fruit-bearing sons and daughters. By this means, Father has purposed to feed the whole world.

“Behold, days are coming,” declares the Lord, “when the plowmen will overtake the reaper and the treader of grapes him who sows seed [*abundant crop of fruit-bearing children born of the Seed of the*

Son]; when the mountains will drip sweet wine...also I will **restore the captivity** of My people [*slaves of self-gratification become ambassadors of Agape generosity*]” (Amos 9:13-14).

That bounty, which Father has already given, *opens* to you by Father-confidence and is *received* by eating Jesus. The more you eat of Jesus, the more food there is! The more the Father-conscious Son is assimilated within you, the more your *confidence grows*; the more you *see* Father’s bounty, the more you *have*, the more you *give*, and the more you are given to *give again*. This is regeneration; this is the fruit-bearing life of Agape.

Truly, truly, I say to you, he who believes in Me [*eats Me*] the works that I do [*limitless Agape*], he will do also; and greater works than these will he do because I go to the Father [*as your link to the Source, conduit of His Life to you, through you to the world*] (John 14:12).

## **18. Responses to the Bountiful King**

Your famine-mentality, old self-conscious paradigms and habits of calculating lack, can be very difficult to uproot. A *son* knows that “Father feeds;” an *orphan* lodged in self-love craves proof

yet remains suspicious no matter what extravagant, miraculous proof God provides. In this unbelieving response, Israel repeatedly damned themselves—the exodus generation in the wilderness, the generation sent into exile in Babylon, the religious Jews of Jesus day, and many *unwilling* generations in between. The eros suspicion typical of their false-father Belial caused them to see God as a “taker” in their own eros likeness: “You grumbled in your tents, and said, ‘Because the Lord hates us, He has brought us out of the land of Egypt...to destroy us’” (Deut 1:27).

The orphan says, “I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed” (Mt 25:24). In suspicion, Israel refused to receive and eat Him; therefore, they remained barren, fruitless, self-indulgent, and dead. As unpleasant as the exercise might be, we must apply this distinction to our present-day church. Jesus aggressively challenged the famine-mentality in those who followed Him:

And Jesus said to the disciples, “Watch out and beware of the **heaven** of the Pharisees and Sadducees.” They began to discuss this among themselves, saying, “He said that because we did not bring any [*natural*] bread.” But Jesus, aware of this, said, “You men of **little faith** [*not yet awake in Father-consciousness*], why do you discuss

among yourselves that you have no bread? Do you not yet understand or remember [*Father-confidence*] the **five loaves of the five thousand**, and how many baskets full you picked up? Or the **seven loaves of the four thousand**, and how many large baskets full you picked up [*illustrations of Father's bounty in Me twice repeated*]? How is it that you do not understand that I did not speak to you concerning [*natural*] bread? But beware of the **leaven** of the Pharisees and Sadducees.” Then they understood that He did not say to beware of the leaven of bread, but of the **teaching** of the Pharisees and Sadducees [*self-gratifying religion; eros ways to exploit a God of Whom we are suspicious, yet remain independent of Him*] (Mt 16:6-12).

It seems there were **four types of responses to Father's Food**: 1. Some were indifferent to Jesus—seeking self-satisfaction in earthly things; they simply declined the invitation to Father's feast altogether. 2. Multitudes pursued Him seeking His benefits but “grumbled, stumbled, and withdrew” when they realized that *eating Jesus* really meant their self-will and self-gratifying appetite would be displaced by the Father's will. 3. Religious predators sought to “eat Him alive,” not to be displaced by Him but rather, as envious

devourers, they said, “This is the heir; come, let us kill him and seize his inheritance” (Mt 21:38). 4. And a few disciples who, through a messy emptying process, became spiritually hungry, ingested Jesus, and were actually regenerated by His assimilated Life. Are these not the same responses we see today? (Compare these with Jesus’ parable of the four “soils:” Mark 4:13-20).

Response to the bountiful King is a matter of **flavor**. The self-sacrificial, Father-conscious **flavor** of Jesus’ flesh and blood is not *appealing* to the soulish appetite; He is not considered *tasty* to the self-gratifying palate.

My name will be great among the nations [*through My Father-conscious children who have ingested My Son*], and in every place **incense** [*the fragrance of My Son in them*] is going to be offered to My name, and a **grain offering that is pure** [*Jesus assimilated in My sons and daughters*]...but you are profaning it, in that you say “The table of the Lord [*Jesus’ flesh and blood*] is defiled, and as for its **fruit** [*self-sacrificial Agape*], **its food is to be despised.**” You also say, “My, how **tiresome** it is!” And you **disdainfully sniff at it**, says the Lord of hosts (Malachi 1:11-12).

Our adopted Ugandan children are accustomed

to a very uniform diet of fairly bland, Ugandan food. We often serve this familiar food, but we also make Mexican food, pizza, Indian, Chinese, and other various international casseroles from scratch. These dishes are altogether foreign to them, and a few of our kids have really struggled. One ten year-old orphan boy we recently received as our son became very *willful* over this issue—pouting, disappearing at meal times, and sitting on the far end of our huge table in protest. Curiously, his struggle wasn't that the food tasted bad to him because once we stood our ground he would go back for seconds of his own volition. It was all a matter of *will*, of control, of keeping self undisturbed in its territorial familiarity, an *unwillingness* to be “moved.”

This boy and I stood in front of a world map in our school room. I pointed out to him that Mom comes from New Zealand (way on the bottom right); his siblings, Vicka, Misha, and Sergei, come from Ukraine; and I proceeded to indicate all the places I have lived including the U.S., Hong Kong, etc. Then, pointing to Uganda, which is infinitesimal in size and culture relative to the whole world, I said we are blessed to enjoy foods from the whole world, not just from this tiny, two-centimeter dot (Uganda) on the map. Heavenly Food is much the same way. Jesus is foreign to us and eating Him really comes down to a matter of will—a *willingness* to be relocated out

of self and into Father.

“Jesus **tasted** [*ate*] **death** for everyone” (Heb 2:9). The Son *willingly* drank down to its dregs the cup of your natural, eros heredity of death—your *unwillingness*—that you might be made spiritually *willing*—alive to Father. “The spirit is *willing*, but the flesh is weak [*unwilling*]” (Mt 26:41). The Spirit of the Lord awakened the prophet Ezekiel’s spirit to Father-conscious *willingness*. God said to him:

“Do not be like that rebellious [*willful, self-conscious*] house. **Open your mouth and eat what I am giving you.**” Then I looked, and behold, a hand was extended to me; and lo, a scroll [*Son–Father’s Word*] was in it. When He spread it out before me, it was written on the front and back [*Son’s divinity and humanity, God-Man*], and written on it were **lamentations, mourning and woe** [*Jesus’ suffering as the Son of Man; ‘tasted death for everyone’*]. Then He said to me, “Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.” So I opened my mouth, and **He fed me this scroll.** He said to me, “Son of man, feed your stomach and fill your body [*lit. inward parts; assimilate*] with this scroll which I am giving you.” Then I ate it, and it was **sweet as honey** in

my mouth (Ezek 2:8-3:3).

To the soulish, eros man accustomed to the flavor, seasoning, and taste of *self* in his mouth, Jesus tastes bitter; to the emptied, spiritual man He is sweet as honey. “A **sated** man loathes honey, but to a **famished** man any bitter thing is sweet” (Prov 27:7). Self-love (eros) spoils the appetite for Jesus (Agape), but ingesting Jesus spoils the appetite for self.

An outcast leper risked coming to Jesus saying, “If You are willing, You can make me clean.” Jesus answered, “**I am willing**,” and He touched him and cleansed him (Mark 1:41). **Willingness** is the very substance, taste, and flavor of Jesus. To a willing spirit Father’s Food, which is the Word of His Son, tastes like honey. A spiritual appetite is *willing* to eat Jesus; a soulish appetite is *unwilling* to eat Him.

The “scroll” of the Son was “sweet as honey” in Ezekiel’s mouth because his Father-conscious *spirit* prevailed over his *soulish* appetite to gratify himself; therefore, he hungered for the willing Son and was willing to eat Him. Agape hungers for Agape—to do and become Father’s will. When you willingly receive and eat Jesus by faith, you discover that He has already “tasted death” for you. He has already absorbed and exhausted the bitter flavor of your own unwillingness and feeds you with the sweetness of His own willingness.

The soulish, unwilling man tastes death in Jesus’

body and blood; the willing, spiritually hungry man tastes Life. The majority of “disciples” who follow Jesus today are unwilling to eat Him just as those first-century disciples who followed Him during His days on earth were unwilling; neither Jesus’ flavor nor man’s typical response to Him has changed. Today, when Jesus says to those who follow Him, “unless you eat My flesh and drink My blood, you have no life in yourselves,” the majority taste the bitterness of death and respond saying, “Who can accept it?” In other words, they “disdainfully sniff” Father’s Son! Their instinctual *unwillingness* causes them to “grumble, stumble, and withdraw” (John 6). Most hunger for a self-gratifying, man-centered gospel; however, there are some who say:

Your words [*Father’s Son*] were found and **I ate them** and Your words [*Father’s will*] became for me a joy and the delight of my heart [*flavorful and appealing*] for I have been called by Your name [*adopted, regenerated*], O Lord God (Jer 15:16).

As we have noted, Jesus’ blood originates from and contains the DNA and heredity of God–Father’s bloodline. The self-satiated beast, which esteems himself and instinctually seeks to preserve his own life, “sniffs” Jesus’ blood, perceives death to self in it, and is unwilling drink–to be

displaced, adopted, and regenerated. Others who have been emptied and are spiritually hungry, drink willingly of Father's heredity in Jesus blood. They say, "May he kiss me with the kisses of his mouth! For **your love to me is better than wine** [*I esteem Your Agape bloodline as better than my eros bloodline*]....**We will extol your love more than wine**" (Songs 1:2-4). In other words, we willingly drink the blood of Jesus, and though it is **death to self**, it is sweet to our taste because we hunger to be displaced—**resurrected** in Father's DNA. Jesus said, "For whoever [*willingly*] does the will of My Father who is in heaven, he is My brother and sister and mother [*regenerated into Our bloodline*]" (Mt 12:50).

The Scriptures provide an illustration of this relationship between Food and heredity in the life of Abraham's grandson Esau:

When Jacob had cooked stew, Esau came in from the field and he was **famished**; and Esau said to Jacob, "Please let me have a swallow of that red stuff there, for I am famished [*seeking self-gratification*]." Therefore his name was called Edom [*lit. Red; named after his appetite for natural food*]. But Jacob said, "First sell me your birthright." Esau said, "Behold, **I am about to die** [*instinctual self-preservation*];

**so of what use is the birthright to me?”**

So he sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and went on his way. Thus **Esau despised his birthright** (Gen 25:29-34).

Esau's name, heredity, and nature were derived from the “god of his own appetite” (Phil 3:19), that is, from Belial. God spoke through His prophet Malachi and through Paul saying, “Jacob I loved, but **Esau I hated**” (Mal 1:2; Ro 9:13). What God hated was Belial's self-conscious, self-gratifying nature prevailing in Esau, which moved him to carelessly forfeit his grandfather's inheritance. This birthright inheritance represented the privilege of carrying forward the covenant promise of being included in God's own **heredity**, a promise for which Abraham left everything and was even willing to slay Esau's own father, Isaac. This spiritual **bloodline** of faith led through David to Christ Himself. Esau's natural, soulish man craved self-gratification so intensely that he despised this birthright.

O how **Esau** will be ransacked and his hidden **treasures** searched out! [*Belial's empty promise of self-satisfaction for which Esau traded the promise of God's bloodline*]....They who eat your bread

[*Esau's companions influenced by his 'leaven'*] will set an ambush for you [*betray Esau as predators mentored in his likeness*]. There is **no understanding in him** (Obadiah 5-7).

Esau was an instinctual, self-gratifying beast who could not see past himself and his own soulish, fleshly cravings; there was “no understanding” or Father-consciousness in him. Abraham, Isaac, and Jacob certainly all had eros issues, but they also had “understanding,” a God-consciousness that allowed them to intentionally deny or at least delay their own self-gratification for the promise of Jesus’ own bloodline. “Yet with respect to the promise of God, Abraham did not waver in unbelief, but grew strong [*nourished*] in faith, giving glory to God” (Ro 4:20). Esau’s foolish exchange was not under torture or under the conditions of Jesus’ temptation or even Adam and Eve’s temptation but rather a careless exchange for one bowl of stew! Father hated the careless indifference with which Esau “disdainfully sniffed” the Food of His Son.

This careless indifference to His Son, which Father vehemently despises, is also illustrated by the five foolish virgins who did not value the bridegroom enough to secure the necessary oil for their lamps (Mt 25:1-13). When they cried, “Lord, lord, open up for us,” the bridegroom said

to them, “I do not know you [*you are not of My bloodline*].” After Jesus’ series of parables on denying self-gratification for the sake of the inheritance of the kingdom, He summarizes: “To everyone who has [*esteems the promise of the Son*], more shall be given, and he will have an abundance; but from the one who does not have [*despises the promise*], even what he does have [*by rightful inheritance*] shall be taken away” (Mt 25:29). Jesus said to the religious Jews, “The kingdom of God will be taken away from you and given to a people producing the fruit of it” (Mt 21:43).

Not only do men “taste” God, but God also “tastes” men. Father is looking for the substance, consistency, and flavor of His Son in you. Esau’s behavior reminds us of Jesus’ words, “I know your deeds, that you are neither cold nor hot [*self-gratification has made you carelessly indifferent to Me*]; I wish that you were cold or hot [*either My enemy or My child*]. So because you are **lukewarm**, and neither hot nor cold, I will vomit you out of My mouth” (Rev 3:16). “A wicked man acts shamefully [*lit. causes a bad odor*]” (Pr 13:5).

## 19. Morsel of Betrayal

Judas Iscariot and Esau are very similar; in a sense, both men betrayed Jesus for self-gratification and lost a very precious, unique inheritance. Understanding Judas’ response to the bountiful

King is important.

For Jesus knew the one [*of the twelve*] who was betraying Him; for this reason He said, “Not all of you are clean....I do not speak of all of you. I know the ones I have chosen [*those willing to be emptied, hungry and displaced by eating Me*]; but it is that the Scripture may be fulfilled, ‘**He who eats My bread has lifted up his heel against Me** [*kicked Me out in envy to usurp My position*]’” (John 13:11-18).

Not only did Jesus wash Judas’ feet among the others, He also served the betrayer the bread of His flesh and the cup of His blood.

Jesus became troubled in spirit, and testified and said, “Truly, truly, I say to you, one of you will **betray** Me.”...John, leaning back on Jesus’ bosom, said to Him, “Lord, who is it?” Jesus then answered, “That is the one for whom I shall dip the **morsel** and give it to him.” So when He had dipped the morsel, He took it and gave it to Judas.... After the **morsel**, Satan then entered into him. Therefore Jesus said to him, “What you do, do quickly.”...So after receiving the **morsel** he went out immediately; and it was night (John 13:21-30).

Jesus’ flesh and blood are certainly Father’s

effective Antidote, but it is not magic or automatic in a coercive sense; the *willing* Son must be *willingly* received. Judas is like the people of Israel who ate the manna, “spiritual bread,” in the wilderness, yet eating it seemed to actually make their self-gratifying condition worse! Eating the living Bread of Agape reveals the heart and exposes willfulness. For some, the blessing of Jesus’ abundance does not lead to Father-consciousness and humility but rather reinforces their eros calculation and prompts them to act out in envy and betrayal as traitors.

Jesus identified this phenomenon saying, “**Is your eye envious because I am generous?**” (Mt 20:15). Paul recognized this eros response in “the **false brethren** secretly brought in [*not through Father’s bloodline*], who had **sneaked in to spy out our liberty** [*bounty*] which we have in Christ Jesus, in order to bring [*betray*] us into **bondage**” (Gal 2:4). Instinctually recognizing and calculating an opportunity to gratify himself, the false brother “sneaks in” to attend Father’s wedding feast for His bountiful Son. But he is soon made evident because he is “not dressed in wedding clothes;” that is, he is not clothed in the righteousness and willingness of the Son (Mt 22:11). As an agent of Belial’s scheme, “brain-washed” in eros rationale, the false brother has not come to eat and reciprocate Agape; he is an opportunist, a predatory or parasitic “taker” not

of Father's bloodline. A false brother is a "hidden reef in your Agape feast" (Jude 12). However, just as God uses famine in His purpose to mature us, He also uses false brothers and betrayers!

## 20. Strength to Emigrate

How blessed is the man whose **strength** [*nourishment*] is in You, in whose heart are [*assimilated*] the **highways to Zion!** Passing through the valley of Baca [*barrenness*] they make it a spring.... They go **from strength to strength**, every one of them appears before God in Zion [*reaches their kingdom destination: Father*] (Ps 84:5-7).

The Son of God was incarnated into human flesh and lived among us as a Man simply that He might speak two words to us: "Come, **follow Me**" and "Come, **eat Me.**" But where is He going and where will He lead us? The Good Shepherd came to lead those lost sheep *willing* to follow Him and eat Him into safe pasture. The Son came to lead those *willing* to claim Him as their Elder Brother, and ingest His Life, through the regenerative process of His death and resurrection into His Father's nest of rest. Jesus Himself is both the "**highway**" to Father and the **strength** to get there.

Regeneration into Father's bloodline, or

*naturalization* into His heredity, is a spiritual journey, relocating *out of* barren, self-conscious, eros death *into* the Son's Father-conscious, fruit-bearing, Agape Life. We call this interior journey **emigrating to the kingdom**. We were "orphans" estranged from our Creator and held captive under our false-father Belial by our own self-gratifying addiction, but "Father rescued us from the domain of darkness, and **transferred us** to the kingdom of the Son of His Agape, in whom we have redemption" (Col 1:13).

Just as an orphan who is adopted must leave his familiar environment, nationality, and identity behind and relocate into the new family, citizenship, culture, and name of his new parents, we must emigrate into our Father's kingdom *through* our Elder Brother Jesus. At first, being adopted seems a miraculous blessing to an orphan, but adjusting to a new life in Father's seemingly *foreign* family and self-sacrificial ways can be a difficult process of transition.

A self-conscious orphan is not accustomed to centering on a Father who crosses his *will*. Many orphans who "taste" kingdom life want to go back; in *willfulness* they would rather starve in a futile pursuit of self-satisfaction than to *willingly* receive and reciprocate Agape in a Father-conscious Family. Having received twenty-three Ukrainian and Ugandan orphans into my family on Father's behalf so far, this dynamic has been

vividly illustrated for me.

A child whose adoption to Father has first been *legalized* must subsequently become *naturalized*, that is regenerated, acculturated, and matured in Agape willingness. You *are* saved (legalized) and you are *being* saved (naturalized).

These whom He predestined, He also **called** [*Follow Me*]; and these whom He called, He also **justified** [*adopted and washed*]; and these whom He justified, He also **glorified** [*naturalized from 'glory to glory' into His Agape DNA*] (Ro 8:30).

Jesus said, “No one, after putting his hand to the plow and looking back is **fit** [*naturalized*] for the kingdom of God [*Family 'nest of rest'*]” (Luke 9:62). This regenerative process of naturalization into a Father-conscious family is a lifetime *emigrant* journey. Jesus said, “If you continue in My word [*eating Me and emigrating after Me*], then you are truly disciples of Mine” (John 8:31). “It is the one who endures [*emigrates*] to the end, who will be saved” (Mt 10:22). “We shall be saved by His life [*assimilated nature*]” (Ro 5:10).

Our Elder Brother came as a Man saying, “I am the **way** [*Agape highway*], the **truth** [*Agape rationale*] and the **life** [*Agape DNA*], **no one comes to the Father but through Me** [*My flesh and blood*]” (John 14:6). In other words, unless

you follow Me and eat Me, you will remain a Fatherless orphan, a slave of your own self-gratification, and a captive of the false-father.

The bountiful King of heaven came down to us as a Man to **feed** us the whole Life, heredity, and bloodline of God, “One Cake” contained in Himself. By nourishing you with His own flesh and blood, Jesus imparts to you both the willingness and strength to *emigrate* with Him through His death and resurrection into His Father’s kingdom. Eating Jesus is the only way to make this **radical transition into a Father-conscious life** that is altogether foreign to you, dying to the familiar self-gratifying orphan you were in eros and being resurrected as a delightful son in Agape. Ingesting His regenerative flesh and blood will make you “fit” or naturalized in Father’s nest.

In Jesus’ flesh and blood there is contained a forceful, **magnetic “ingredient.”** If you begin to willingly ingest Him as your daily bread, you will find yourself being pulled by a mighty “riptide” into Father. The Son is powerfully magnetized to His Father in the oneness of Agape; therefore, if you eat Him that mighty attraction will take hold of your spirit, soul, and body and become within you a single aim: emigrating with your Elder Brother into Father.

The Son’s own magnetism to Father assimilated in you is described in the Scriptures as “the kingdom of God *within* you” (Luke 17:21)

and “the Agape of Christ controls us” (2Cor 5:14). This Agape magnetism into the abundant Agape Life the Father, Son, and Spirit have shared from eternity will compel you to willingly “cut the shoreline” of all the earth-bound ties of your eros affections and appetites and hunger for Him alone. The Spirit bearing witness, I can testify that this “emigrant diet” really works!

In light of Jesus call, “Follow Me” and “Eat My flesh,” carefully meditate on the Scriptures below, which illustrate how Father provides His people with the necessary **strength to emigrate to Him** by feeding us His own Son:

Now you shall **eat the lamb** in this manner: with your loins girded, your sandals on your feet, and your staff in your hand [*preparation to move, to relocate to His kingdom*]; and you shall eat it in haste—it is the Lord’s Passover (Ex 12:11).

The angel of the Lord came a second time and touched Elijah and said, “Arise, **eat**, because the **journey** is too great for you.” So he arose and **ate and drank, and went in the strength of that food** forty days and forty nights to Horeb, the mountain of God (1Kings 19:7-8).

You provided **bread** from heaven for them for their hunger, You brought forth **water**

from a rock for them for their thirst, and **You told them to enter** [*emigrate*] in order to possess the land which You swore to given them. But they, our fathers, acted arrogantly; they became stubborn [*lodged in self-love*]... (Neh 9:14-15).

The Psalms illustrate in vivid detail how David, a kingdom emigrant, frequently wrestled *out of* self-consciousness *into* God-consciousness. The majority of his psalms describe his interior journey from the wretchedness of a self-focused condition to a joyous state as the Spirit of the Lord met and “filled” him. Psalm 102 is an example:

Indeed, **I forget to eat my bread**. Because of the loudness of my groaning my bones cling to my flesh [*self-consciousness, death*]. I resemble a pelican in the wilderness [*estranged orphan*]; I have become like an owl of the waste places [*self is my only companion*]. I lie awake, I have become like a lonely bird on a housetop [*not in Father's nest*]....For **I have eaten ashes like bread** and mingled my drink with weeping [*self-focused pity*]....But You, O Lord, abide forever [*David returns to Father-consciousness*], and Your name to all generations. You will arise and have compassion....He has appeared in His glory...that a people not yet created may

praise the Lord... (Ps 102:4-13).

In self-focused negligence, when you “forget” to eat the Son and assimilate His Father-conscious Life, you will feel and act like an orphan. Ingesting the Life of the Son provides the strength to *move* as a son or daughter into Father!

**Leaving** the elementary teaching about the Christ, let us **press on** to maturity [*continue emigrating*]....For in the case of those who have once been enlightened and have **tasted** of the heavenly gift [*eating Jesus*] and have been made **partakers** of the Holy Spirit [*DNA*], and have **tasted** the good word of God [*Bread of Life*] and the powers of the age to come [*emigrant foretaste of coming kingdom*], and then having fallen away [*a 180° on the emigrant road*], it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame. For the ground that **drinks** the rain that often falls on it and **brings forth vegetation useful** to those who for whose sake it is also tilled [*Agape fruit-bearing*], receives a blessing from God; but if it yields thorns and thistles, it is **worthless** and close to being cursed, and it ends up being burned (Heb 6:1-8).

Here is one inadequate yet helpful vision of

the **Agape Reformation** of the church: As fellow emigrants on the Agape Road, we willingly give ourselves to Father in fulfillment of His big-family dream, a corporate expression of “one new Man,” which is Christ. By partaking together of Jesus’ flesh and blood, nourished by the infinite Life of the crucified, resurrected Son of God in whom is “One Cake,” we, as one new Man, will come to maturity in Agape generosity both Godward and manward.

## **21. Kingdom Feast**

Jesus stands outside your door and knocks. What exactly does He want? “Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will **dine** with him, and he with Me [*feast of oneness*]” (Rev 3:20).

**The essential activity of the kingdom of God is eating together**, an eternal Family feast! As Father opened this theme, *Eating Jesus*, to me through the Scriptures, I was amazed to discover the vast majority of illustrations, parables, and actual scenes of the kingdom of heaven are “feasts” and “dinners” and harvest celebrations, which Father provides. The typical setting of the kingdom is “reclining at a table” upon which Father has spread the bountiful Food of His Son; a table at which the Son also *serves* Himself to those

whom Father has invited. The common feature in all these scenes is that **by the Spirit, Father and you and I come together in oneness as a Family to celebrate and eat of the Son.**

The Scriptures also reveal many throne-room scenes of **worship** in the kingdom of heaven. However, once we understand that the sacrificial *Lamb* of God and that the *grain* of His flesh mixed with *oil* and the *wine* of His blood are at the heart of all priesthood to Father, we see that worship is simply another form of feasting. We fill our mouths with the praises of God and reciprocate in worship by **offering Father His own Son in us—we “feed” Father.** Corporate worship is a Family feast in which Father and His children celebrate His Son together, and the Son and His brothers and sisters give and minister to our Father together in priesthood. The *Spirit* of the Father and of the Son within us enables us to participate in this feast with Them—one Agape Life.

Man’s earliest foretastes of the kingdom of heaven recorded in Scripture are feasts. At the Lord’s request, Moses took Aaron and seventy of the elders of the people of Israel up into the mountain of the Lord where a dimension of the kingdom of heaven was opened to them:

And they saw the God of Israel; and under His feet there appeared to be a pavement of sapphire, as clear as the sky itself. Yet

He did not stretch out His hand against the nobles of the sons of Israel; and they saw God, and they **ate and drank** (Ex 24:11).

Describing the judgment at the end of the age, Jesus said, “And they [*regenerated, emigrant children*] will come from east and west and north and south, and will **recline at the table in the kingdom of God**” (Luke 13:29-30). He also affirmed His disciples, “You are those who have stood by Me in My trials; and just as My Father has granted Me a kingdom, I grant you that you may **eat and drink at My table in My kingdom**” (Luke 22:28).

The bountiful Son-King came down to us as Bread out of heaven. He was incarnated as Man that He might feed you the whole regenerative Life of God (‘One Cake’) contained in His own flesh and blood, the nourishment and strength needed to emigrate with Him into Father’s kingdom. There, in that kingdom assimilated “within you,” you continue **feasting in celebration** with the Father, the Son, the Spirit, and your other brothers and sisters in one Agape Life. This kingdom feast is both now and not yet; even now you may participate relationally in the one Agape Life of your new Family by the Spirit who dwells in you, but the fulfillment of perfected oneness in the kingdom awaits all kingdom emigrants in

heaven.

For indeed in this house [*physical body*] we groan, longing [*as emigrants*] to be clothed with our dwelling [*Family nest*] from heaven....We do not want to be unclothed but to be clothed, so that what is mortal [*old, eros heredity*] will be swallowed up by life [*Father's DNA*]. Now He who prepared us for this very purpose [*complete regeneration*] is God, who gave us the **Spirit as a pledge** [*down-payment*] (2Cor 5:2-5).

God...according to His great mercy has caused us to be born again to a **living hope** [*down-payment of the Spirit*] through the resurrection of Jesus Christ from the dead, to obtain an **inheritance** which is imperishable and undefiled and will not fade away, **reserved in heaven for you**, who are protected by the power of God through faith [*Father-confidence*] for a **salvation** [*completed regeneration*] ready to be revealed in the last time (1Pet 1:3-5).

Constantly nourished on the flesh and blood of the King, you are emigrating, maturing in Agape, and being made fit to *fully* enter and *perfectly* participate in the kingdom nest of rest that the Father, Son, and Spirit now share with you. The

willing son who continues emigrating is “being transformed into the same image from glory to glory” (2Cor 3:18). Jesus said to His disciples, “I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it is **fulfilled** in the kingdom of God” (Luke 22:14-15). “I will not drink of this **fruit of the vine** from now on until that day when I drink it **new** [*in oneness*] with you in My Father’s kingdom” (Mt 29:29).

Jesus seems to be speaking of two fulfillments here, the immediate fulfillment after His resurrection and the heavenly fulfillment yet to come when He returns for us. The immediate fulfillment happened just **three days** after He spoke those words. The very moment Jesus was resurrected His disciples became His brothers and sisters; having just emerged from the tomb, He said to Mary, “Go to **My brothers** and say to them, ‘I ascend to My Father and **your Father...**’” (John 20:17). They were now members of His own body; “Destroy this temple and in **three days** I will raise it up’...speaking of the temple of His body” (John 2:19-21; see Esther 4:16). Jesus is the Vine, and as branches grafted into Him in the resurrection, the disciples were the “fruit of the vine” from which He and Father began “drinking” in relationship right away.

And Jesus was saying to them, “Truly,

I say to you, there are some of those standing here [*on earth*] who will not taste death [*natural death*] until they see the **kingdom** of God after it has come with power” (Mark 9:1).

The kingdom came on earth with power both in Jesus’ resurrection and at Pentecost when His Spirit was poured out upon the 120 disciples who continued to follow Him, emigrating on earth. Even now Jesus is eating bread and drinking wine in fellowship with us by His Spirit in His Father’s kingdom Family. However, the Son also yearns for a future fulfillment just as His Spirit “groans” with yearning in us. We are awaiting the full “inheritance” of *perfected* Agape oneness with each other in Jesus as “one new Man,” a perfected oneness in the Son that will enable us to enter, share, and participate in a perfected Agape oneness with the Father.

Mealtime is a very important family activity. Observe how the life of the kingdom of God was expressed and *practiced* among the first believers:

They were continually [*eating Jesus*:] devoting themselves to the apostles’ teaching [*magnifying the Son by study*] and to fellowship [*sharing the Son in each other relationally*], to the **breaking of bread** [*being strengthened as ‘one new Man’*]

*by eating the Son together]* and to prayer [*joining the Son in His priestly vocation, giving to Father*]....

And all those who believed were together and had all things in common; and began selling their property and possessions [*dismantling the individual eros life*] and were sharing them with all [*investing in the one new Man, giving to one another*], as anyone might have need.

Day by day continuing with one mind in the temple, and **breaking bread from house to house they were taking their meals together with gladness and sincerity of heart, praising God** [*celebrating the Son with Father*] and having favor with all the people. And the Lord was adding to their number [*one new Man*] day by day those who were being saved [*from self-love*] (Acts 2:42-47).

After Israel's return from exile in Babylon, God renewed His people with a foretaste of the kingdom feast. Nehemiah spoke to them:

“This day is holy to the Lord your God; do not mourn or weep.” For all the people were weeping when they heard the words

of the Law [*conscious of their failure*]. Then he said to them, “Go, **eat** of the fat, **drink** of the sweet, and **send portions to him who has nothing prepared** [*practice generosity*]; for this day is holy to the Lord. Do not be grieved [*lodged in self-focused sorrow*], for the **joy of the Lord** [*Father’s joy in His Son’s victory*] **is your strength.**” All the people went away to eat, to drink, to send portions and to **celebrate** a great festival [*joining Father’s celebration of His Son*] (Neh 8:9-12).

There is certainly a time to be on your knees in repentance, but do not get *lodged* in self-focused, “ungodly” sorrow—a *self-conscious* grief over your own failure. Rather, in Father-consciousness, celebrate His Son’s victory on your behalf by eating Jesus and sharing Him with the needy—generously providing captives, of their own eros appetite who are parched from drinking seawater, a taste of “true food and true drink.” The most sincere, pleasing and productive form of repentance is simply getting on with Father’s fruit-bearing purpose in and through your life. Believers certainly share in a perpetual kingdom feast, but Jesus opens a dimension of this feast in hospitality to “sinners:”

The scribes of the Pharisees said to His disciples, “Why is He **eating and**

**drinking with tax collectors and sinners?”** And hearing this, Jesus said to them, “It is not those who are healthy who need a physician, but those who are sick [*drinking seawater*]; I did not come to call the righteous [*Father-conscious*] but sinners [*self-gratifying beasts*].” John’s disciples and the disciples of the Pharisees were **fasting**.... “No one puts new wine into old wineskins...” (Mark 2:16-22).

The well-pleasing Son estimated the generous, *extroverted* activity of eating with sinners more pleasing to Father than the *introspective*, self-focused religious activity of fasting. Now, I believe in fasting, but for the disciples of John the Baptist and the Pharisees who were infected with the eros “leaven” of legalism, self-satiated, and unwilling to eat Jesus, fasting was an “old wineskin” without Agape. It was the same old attempt to earn God’s favor by the “work” of fasting—self-righteousness.

**Eating with sinners is a kingdom activity** motivated by Agape, which we call *hospitality*. Jesus provided in Himself, in the everyday, relational activity of eating a meal, a “hospital” for those “takers” who were sick from drinking seawater. Who on earth could possibly have imbibed more seawater than a tax collector? Was Jesus eating and drinking with these sinners to gratify Himself as the disciples of the Pharisees supposed, or was He

actually feeding and watering them relationally? In the context of sharing an ordinary meal, the Son was giving these self-gratifying beasts a “taste” of Family Life in the kingdom, inviting them into a dimension of relationship with Him and His Father through Himself. Jesus was affording sinners an opportunity for their spiritual appetite for Him to be awakened.

## 22. Becoming Food

“The Son of Man did not come to be served, but to serve and to give His life as a ransom for many” (Mt 20:28). In other words: the Son did not come to be fed as a predatory or parasitic “taker” but to *feed*—to be served up as Father’s antidotal Food! **Agape feeds**. Father feeds, the Son feeds, the Spirit feeds, and nourished to maturity in Him, *you* will feed. The Son is Food; as Jesus is assimilated in you and you are assimilated into Him, *you* will also be food! Jesus said:

Unless a **grain of wheat** [*Son—eternal Seed*] fall into the earth and dies, it remains **alone** [*no regenerated offspring*]; but if it dies, it bears much **fruit** [*births fruit-bearing children of God—‘food’ in His own likeness*] (John 12:24).

The Son, as Father’s grain, contained a Seed, and when that Seed was crucified and buried,

it produced *food* after its own kind. “Christ has been raised from the dead, the **first-fruits** of those who are asleep [*spiritually dead*]” (1Cor 15:20). The Scriptures consistently describe resurrected, regenerated believers in terms of food. When you are born of Food, you become food. Jesus explained His parable of the **wheat** and the tares:

The one who sows the **good seed** is the Son of Man [*Father's Prototype*], and the field is the world; as for the good seed, these are the **sons of the kingdom** [*wheat*]; and the tares are the sons of the evil one; and the enemy who sowed them is the devil, and the harvest is the end of the age.... Then the righteous will shine forth as the sun in the kingdom [*nest of rest*] of their Father (Mt 13:37-43).

Jesus reiterated this same truth in the parable of “a dragnet cast into the sea,” which harvests **good, edible fish** and bad, inedible fish (Mt 13:47-50). Regenerated children are “the produce of His vineyard” (Luke 20:10). “Behold, I say to you, lift up your eyes and look on the fields [*nations full of people*], that they are white for harvest” (John 4:35).

As it is written, “He scattered abroad, He gave to the poor, His righteousness endures forever.” Now He who supplies

seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness [*self-giving Agape*]; you will be enriched in everything for all liberality [*made a generous supply of food*]... (2Cor 9:9-11).

In all of these kingdom parables, you and I who follow Jesus and eat Jesus end up being food! Father's Agape nature into which you are being regenerated is a self-giving love that feeds the hungry with itself. He "grows crops" of sons and daughters in His own generous likeness, so they can share with Him the unspeakable joy of becoming food and feeding the hungry with themselves, that is, with the Life of His Son assimilated in them.

And Jesus was saying, "The kingdom of God is like a man who casts **seed** [*Son*] upon the soil; and he goes to bed at night and gets up by day, and the **seed sprouts** and grows—how, he himself does not know. The soil produces **crops** [*offspring of food*] by itself; first the blade, then the head, then the **mature grain** in the head. But when the crop permits, he immediately puts in the sickle, because the **harvest** has come [*children in Jesus' generous nature and nourishing likeness who give themselves as*

*food*” (Mark 4:26-29).

Once we understand the end result of true salvation from an Agape perspective that *we* are the “gift” and *we* become the “food,” it is clear why many of Jesus’ self-conscious followers today continue to “grumble, stumble, and withdraw” over His invitation to eat His flesh and drink His blood. We respond, “This is a difficult statement; who can listen to it?” (John 6:60). We crave His benefits and signs and we may even have a self-gratifying appetite to work His works of ministry, but eating Food to *become* food simply jams and short-circuits our eros calculators!

This bastion of self-love, its self-gratifying appetites, and His “double-mindedness” that persist in you are not “fit for the kingdom of God [*Agape nest of rest*]” (Luke 9:62). Therefore, Father mercifully and patiently allows your regeneration process of emptying, filling, and “hungering for righteousness” to run its full course. “Father who began a good [*regenerative*] work in you will perfect it until the day [*second coming*] of Christ Jesus” (Phil 1:6). Therefore, in Father-conscious willingness you must **continue emigrating**, taking up your daily cross, following Jesus through His necessary means of death and resurrection, and giving yourself as food to others until Christ, the willing Son, is fully formed in you (Gal 4:19). By this regenerative, emigrant process, you will be naturalized into and know how to behave yourself

in Father's Agape nest of rest.

### A. Food for Father

O God, You are my God; I shall seek you earnestly [*for Your own sake*]....Because Your lovingkindness [*Agape nature*] is better than life [*my eros nature*], my lips will praise You [*I renounce my self-gratifying appetite and eat Jesus*]. So I will bless You as long as I live [*feed Father His own Son assimilated in me*]; I will lift up my hands in Your name [*willingness*]. My soul is satisfied as with marrow and fatness [*I receive and eat the Son*], and my mouth offers praises with joyful lips [*so I can reciprocate and 'feed' Father*] (Ps 63:1-5).

The mature, Father-conscious son is not motivated to eat Jesus to gratify himself or even out of his own need since he is confident Father has already satisfied his need. Rather, *conscious* that the Son is what Father is hungry for, the child eats Jesus in order to feed the Son's Life assimilated within him back to Father. By this **reciprocal generosity** the mature son participates in the dynamic of Agape Life that the Father, Son, and Spirit share with One Another—eternal life. The mature child of the kingdom eats the well-pleasing Son that he may offer himself to Father

as a well-pleasing son.

Then Hezekiah spoke to the heart of all the Levites who showed **good insight into the things of the Lord** [*Agape rationale*]. So they **ate** for the appointed seven days [*ingesting the Lamb, Bread, Oil, and Wine*], **sacrificing** peace offerings and **giving** thanks to the Lord God of their fathers with joy....And a large number of priests **consecrated** themselves [*gave themselves to God*] (2Chron 30:22-24).

## **B. Drink for the Thirsty**

By the grace of God assimilated into Paul, mightily at work in him from eating the “Jesus-diet,” he emigrated a very great distance into Christ-likeness: “But even if I am being **poured out as a drink offering** upon the sacrifice and service of your faith, I rejoice and share my **joy** with you all” (Phil 2:17). Paul entered into a dimension of the **joy** of Agape that the Father, Son, and Spirit share in pouring Themselves out to the thirsty. “Father saved us...according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He **poured out** upon us richly through Jesus Christ our Savior” (Titus 3:5-6).

Paul willingly and self-sacrificially poured himself out to others because the Spirit of the Son had been richly poured into Him. Jesus said, “The water that I will give him will become in him a

well of water springing up to eternal life [*Agape generosity*]” (John 4:14). True godliness (Christ-likeness) is not defined by self-conscious law-keeping but by pouring one’s self out extravagantly and self-sacrificially both Godward and manward. Oswald Chambers explains:

The picture our Lord gives is not that of a channel but a fountain. “Be being filled” and the sweetness of vital relationship to Jesus will **flow out** of the saint as lavishly as it is **imparted** to him. If you find your life is not flowing out as it should, you are to blame; something has obstructed the flow [*self-consciousness*]. Keep right at the Source, and—you will be blessed personally? No, out of you will flow rivers of living water, irrepressible life. We are to be centers through which Jesus can flow as rivers of living water in blessing to everyone (Chambers, *My Utmost*, Sept 7).

### C. Food for the Hungry

In Matthew 25, Jesus explains the basis of the coming judgment, separating *willing* sheep from *willful* goats:

“Come you who are **blessed** [*regenerated, Father-conscious, fruit-bearing children*] of

My Father, inherit the kingdom prepared for you....For **I was hungry and you gave Me something to eat; I was thirsty, and you gave Me something to drink...**” Then the righteous will answer Him [*in surprise*], “When did we see You hungry and feed You?” ...The King will answer, “...to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.” Then He will say to those [*goats*] on His left, “Depart from Me, **accursed** ones [*degenerate, self-conscious, fruitless*], into the eternal fire which has been prepared for the devil and his angels; for I was hungry, and **you gave Me nothing to eat**; I was thirsty and you gave Me nothing to drink...” (Mt 25:31-46).

The “extent” of our regeneration into Father’s DNA is tested and proven by our willingness to become food to others in very practical situations of life. Amidst a hungry multitude of five-thousand, Jesus “tested” His disciples. Emphatically, He commanded them, “**You give them something to eat!**” (Mt 14:15).

And Jesus said to them, “How many loaves do you have? Go look! ...And He took the five loaves and the two fish, and looking

up toward heaven [*Source*], He blessed the food and broke the loaves and **He kept giving them to the disciples, and the disciples gave them to the crowds**, and they all ate and were satisfied (Mt 14:19-20; Mk 6:37-42).

Jesus tested the Father-confidence and generosity of His disciples in this exact same way *twice*, once among five-thousand and shortly thereafter among four-thousand. The five ordinary barley loaves, or “poor-man’s bread,” and the two ordinary fish represent the limited resources of your natural life—a regular lunch that is eaten with little to share and none left over. But the Son assimilated into your natural, flesh-and-blood life, forfeited and yielded into Father’s hands, becomes an infinite supply. Jesus arranged these two “labs” for His disciples to practice *being food*.

You must practice willingly and freely offering to others the infinite, resourceful Son Who dwells in your ordinary, finite person. “We have this treasure in earthen vessels” (2Cor 4:7). If you will forfeit and yield to Father the little you are and the little you have and give thanks to Him for the opportunity to be His provision of food, you will see Father feed famished multitudes through His Son in you. Remember God’s word through Isaiah:

Is this not the **fast** [*expression of faith*],

*religious fervor*] **which I choose**....Is it not to **divide your bread** with the hungry and bring the homeless poor into the house.... And if you **give yourself** to the hungry and satisfy the desire of the afflicted, then your light will rise in darkness (Is 58:1-11).

As a disciple, Bible teacher, spiritual father, mother, or friend, you “divide *your* bread” and “give *yourself*” as food to the hungry, but that does not mean you are feeding others with “self.” The Son eats of the Father, and you eat of the Son in whom Father is assimilated; therefore, when others eat you they are feeding on the Son (and His Father in Him) who is assimilated in you. The Food of the Son is assimilated in you, “divided” (broken), and served out of you; when people eat you, they are eating Jesus and His Father in Him.

The Lord God has given me the tongue of disciples, that I may know how to sustain [*nourish*] the weary one with a word. He awakens me morning by morning [*to ingest my daily bread*]; He awakens my ear to listen as a disciple (Is 50:4).

These nourishing words of Life are coming out of *your* mouth, they are issuing forth out of *your* life, but these words are *not* self-referential talk or your own religious opinions (leaven); “for it is **not**

**you** who speak, but it is the **Spirit of your Father** who speaks in you” (Mt 10:20). “Man lives by everything that proceeds out of the mouth of the Lord” (Deut 8:2-3). As a **mother bird** chews up food and drops it into her babies’ mouths, so you eat of Jesus and impart Him to others. Soon these babes grow, fly, mature, and feed others. This is Father’s *familial* plan to feed the whole world.

Jesus’ flesh and blood contain the unlimited strength and resources with which to *feed* the spirit, soul, and body of every inhabitant on planet earth. The God-Man says, “The bread also which I give for the **life of the world** is My flesh [*an infinite supply*].” Jesus says, “Eat My flesh and drink My blood” that you might have the strength and resources to accomplish Father’s will—to *Agape* the whole beastly world! (John 3:16).

And Jesus went on to say to the one who had invited Him, “When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or **rich neighbors**, otherwise they may also **invite you in return** and that will be your **repayment** [*mutual eros payoff*]. But when you give a reception, invite the poor, the crippled, the lame, the blind, and you will be **blessed** [*as Father’s naturalized son*], since they **do not have the means to repay you**; for you will be repaid at the

resurrection of the righteous.” When one of those who were **reclining at the table with Him** heard this, he said to Him, “**Blessed is everyone who will eat bread [Agape] in the kingdom of God!**” (Luke 14:12-15).

You reciprocate Father’s Agape by “dividing the bread” of yourself with the hungry. In feeding *them* you are feeding *Him*, and as Jesus testified, by feeding others you also will be abundantly nourished:

I have a food to eat that you do not know about....My food is to do the will of Him who sent Me and to accomplish His work....Behold I say to you, lift up your eyes and look on the fields [*nations of people*], that they are white for harvest [*made ready to eat Me and be regenerated into fruit-bearing*]. Already he who reaps is receiving wages and is **gathering fruit for life eternal**; so that he who sows and he who reaps may **rejoice together** [*Agape oneness in the Family ‘business’*] (John 4:32-36).

Oswald Chambers taught:

Our Lord has told us how love to Him is to manifest itself [*in Agape reciprocity*].

“Lovest thou Me?” “**Feed My sheep**”— identify yourself with *My* interests in other people [*theology of the Cross*], not identify Me with *your* interests in other people [*theology of glory*] (My Utmost, Oct 18).

Feeding others on Father’s behalf with the Son-assimilated bread of *your* life is essentially stewardship:

And the Lord said, “Who then is the faithful and sensible **steward**, whom his master will put in charge of his servants [*Father’s treasured inheritance is His children*], to **give them their rations [food] at the proper time?** Blessed is that slave [*regenerated as a fruit-bearing son*] whom his master finds so doing when he comes....He will gird himself to serve, and have them **recline at the table** [*nest of rest*], and will come up and wait on them” (Luke 12:37, 42).

As Father expands His own nature of Agape within you and as His compassion for the famished, afflicted, spiritual orphans of this world grows in you, He has already abundantly provided you with all the necessary resources to care for them in the flesh and blood of His infinite Son. I am growing in Father-confidence, a tested, proven conviction

that His Son Jesus is more than adequate within me to feed our large, multi-cultural family in Uganda as well as you, our extended Lifechangers family. As I write this very book, Father is feeding you through His infinite Son within me, the Son whom I have been eating.

Further, in these days, Father is expanding His will for me, preparing me to give myself to “seed-scattering,” that is, to kingdom proclamation in the “synagogues” of our day, which are filled with predatory and parasitic “believers.” Many of these “church folks” not only reject the message and the messenger but they are the type who “filled with rage...drove Jesus out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff” (Luke 4:29).

Jesus said, “The harvest [*of potential fruit-bearing sons*] is plentiful but the laborers are few.... Go; behold, I send you out as **lambs** [*sacrificial food*] **in the midst of** wolves” (Luke 10:2-3). Agape gives itself as food to wholly “unworthy” beasts in hope of their regeneration. Since all men are degenerate self-gratifiers, there is no other kind of people to feed! As Paul discovered, Jesus is more than sufficient even for that Agape endeavor. Jesus said:

If the world hates you, you know that it has hated Me before it hated you [*they hate*

*My Life assimilated in you*]. If you were of the world, the world would love its own [*fellow Belial-like orphans*]. . . . Remember the word that I said to you, “A slave is not greater than his master.” If they persecuted Me, they will also persecute you; if they kept [*ate*] My word, they will keep [*eat*] yours also. But all these things they do to you for My name’s sake, because they do not know the One who sent Me [*they are Fatherless*]. . . . He who hates Me hates My Father also (John 15:18-23).

Hidden among the *willful*, those who love self and hate the Son, many of Father’s *future, willing* children await us. If given an opportunity to “taste” Him, these children will “keep Jesus’ word;” that is, they will deny themselves and *eat* Him. Though they have not yet “tasted” Him and are not yet delivered from self-gratification (tamed), they are predestined to bear His fruit and share His nest. Often treasured “wheat” (future sons and daughters) are indistinguishable from the “tares” (sons of Belial) and hidden in fields that appear worthless.

Initially, these individuals are likely to be self-absorbed, suspicious, and even predatory creatures like “White Fang” and “Jean Valjean,” yet they are certainly Father’s sons and daughters. They may be self-confident, “know-it-all”

fishermen such as Peter, James, and John, the impulsive “sons of thunder;” professional eros calculators like Matthew the tax-collector; prostitutes under demonic compulsion such as Mary Magdalene; religious predators such as Saul the “violent aggressor” who became Paul; and a “harvest” of countless thousands just like you and me. Once they “taste” the Son in you and their appetite for Him is awakened, these former beasts have tremendous fruit-bearing potential for Father.

Whoever will call on the name of the Lord [*fill their mouths with His name*] will be saved. How then will they call on Him [*eat Jesus*] in whom they have not believed? How will they believe in Him whom they have not heard [*tasted*]? And how will they hear [*taste*] without a preacher [*in whom the Son is assimilated and processed*]? How will they preach unless they are **sent** [*Food distribution*]? Just as it is written, “How beautiful are the feet of those who bring the **good news of good things** [*inviting all to taste the Son that they might come eat Father’s feast*]! ... So faith [*willingness to eat*] comes by hearing [*tasting*] and hearing by the word of Christ [*assimilated in us*]. ... Their voice has gone out into all the earth, and their words [*Food*] to the ends of the

world (Ro 10:13-18).

#### D. Salt: Flavor of Self-denial

If your **hand** causes you to stumble [*seizes for self-gratification*], cut it off [*deny yourself*]; it is better for you to enter life crippled [*a meek heir*] than, having your two hands, to go into hell....If your **foot** causes you to stumble [*chasing self-satisfaction*], cut it off [*deny yourself*]....If your **eye** causes you to stumble [*self-focus*], throw it out; it is better for you to enter the kingdom of God with one eye [*on Father*], than, having two eyes [*double-mindedness*], to be cast into hell....For everyone will be **salted with fire** [*'baptism' of fire—tested to bring out the flavor of Jesus: self-denial*]. Salt is good [*flavor of Agape*]; but if the salt becomes unsalty [*lit. tasteless*], with what will you make it salty again? Have salt [*the flavor of Jesus' self-denial*] in yourselves, and be at peace with one another [*share a self-giving nest of rest*] (Mark 9:43-49).

Jesus said, “You are the **salt** of the earth” (Mt 5:13). Believers are the flavor of the Son in the earth, the means by which men **taste** His self-sacrificial Agape. People are watching the practical ways in which you use your hand, foot, and eye.

If your observable “members” are instruments of Agape generosity and not eros self-gratification, it is easy for spiritually-dead “beasts” to see and “taste” that. This is the practical outworking of Agape. There are only two choices: denying the Son for your hand, foot, and eye (self) or denying your hand, foot, and eye for the Son. As a believer if you begin to carelessly allow your soulish appetite for self-gratification to prevail and control your hand, foot, and eye, the salty flavor of Jesus Agape nature that was once in you, becomes “tasteless.”

Therefore, salt is good [*Jesus’ flavor of Agape self-denial*]; but if even salt has become **tasteless**, with what will it be **seasoned**? It is **useless** [*unfruitful*] either for the soil or for the manure pile; it is thrown out (Luke 14:34-35).

## **E. Embracing the “Food-Processor”**

In Christ Jesus, you are food. The Cross is the impetus of all Christ-likeness, the heart of Agape Christianity. **The Cross is a “food-processor.”** The Life of Jesus assimilated within you can only be made nourishment and strength to others through the threshing floor, the wheat grinder, and the wine press. Wheat is grown, cut down, ground, mixed with oil, rolled, baked, served, and chewed. Grapes are grown, cut off, crushed, strained, contained, aged, served, and drunk.

Agape not only gives itself as food but as *chewable, digestible* food. Jesus, and His Life in you, is not just a farmer's market of raw produce; He is a thoughtfully prepared Meal.

Self-giving Agape does all the work to serve itself as food to others. Agape asks only to be willingly received and eaten, and it does not act arrogantly or vindictively when it is rejected. The “food-processor” is a part of the emigrant experience—“If anyone wishes to come after Me, he must deny himself, and take up his **cross** [*‘food-processor’*] **daily and follow Me**” (Luke 9:23). Again, “Whoever does not carry **his own cross** [*‘food-processor’*] **and come after Me** [*giving himself as ingestible food to the hungry*] cannot be My disciple [*cannot manifest My vital Life*]” (Luke 14:26).

If you still “love” Jesus knowing the “food-processor” awaits you and do not “stumble, grumble, and withdraw,” the Seed of His Agape nature in you is *real* and growing—you are willingly exchanging your life for His; you are *following* your Elder Brother. Love that costs everything is worth everything; all else is eros seawater: “If a man were to give all the riches of his house for love, it would be utterly despised” (Songs 8:7). The Agape oneness the Father, Son, and Spirit share is only entered into and fully enjoyed by those who give *themselves* as food and embrace the food-processor of His Cross. There is only rest in the nest when

all share God's sacrificial, self-giving nature; self-gratifying orphans cannot live there.

Joseph "grew" in the love and heritage of Jacob's house; then he was "cut down," removed from his natural home, sold into Egypt, and ground to fine flour through sovereignly appointed tests and circumstances of refinement. In the fullness of time, Joseph was served as food to his beastly brothers and the entire known world; he became their salvation in famine. Joseph comforted his brothers who feared his retaliation saying, "Am I in God's place?" (Gen 50:19). Joseph's "self" was certainly emptied and displaced, but in another sense he was, in fact, served up "in God's place" as prepared food.

Joseph was a type and forerunner of Jesus, Father's Food. "For the joy set before Him, Jesus endured the Cross [*Food-processor*]" (Heb 12:2). What was this joy? Agape rejoices in self-giving. For the Son of Agape, *feeding* us as beasts with Himself in the hope of our regeneration into fruit-bearing children and being able to present us as "gifts" to His Father, was unspeakable joy!

One is coming...He will baptize you with the **Holy Spirit** [*DNA, whole Agape Food*] and with **fire** [*wheat grinder and oven-food processor*]. His winnowing fork is in His hand to thoroughly clear His threshing floor, and to **gather the**

**wheat** [*regenerated 'givers'*] into His barn [*nest of rest*]; but He will burn up the chaff [*degenerate sons of Belial, 'worthless takers'*] with unquenchable fire (Luke 3:16-17).

Paul fed on the strength and willingness of the Son of Agape, embraced the daily “food-processor,” and gave the Life of the Son assimilated in him as nourishment to beastly captives of self-gratification on the far reaches of the Roman Empire. Paul defined His call in Jesus Christ:

We have received grace and apostleship to bring about the obedience of faith [*a willing spirit*] among all the Gentiles for His name's sake...that I may **obtain some fruit** among you also, even as among the rest of the Gentiles. I am under obligation [*lit. a debtor; in Agape*] both to Greeks and barbarians, both to the wise and the foolish....A minister of Christ Jesus [*Food*] to the Gentiles, ministering as a **priest** the gospel of God [*bread of His flesh and wine of His blood assimilated in me*], so that **my offering of the Gentiles** [*as fruit-bearing children for Father*] may become acceptable, sanctified by the Holy Spirit (Ro 1:5, 13-14; 15:16).

The Cross as a “food-processor” was a

fundamental reality in the life and message of Oswald Chambers:

There is a difference between disentanglement [*from the world*] for our own soul's sake and disentanglement for God's sake.... We give up this and that, not for Jesus Christ's sake, but for **our own development** [*self-conscious religion*]. A worker has to disentangle himself from many things that would advantage and develop him [*eros self-actualization*] but which would turn him aside from being **broken bread and poured out wine in his Lord's hands**. We are not here to develop our own spiritual life, but to be broken for Jesus Christ's sake. There is much that would advantage us and make us more desirable than we are, but if we have taken the vows of God upon ourselves, those considerations [*eros calculations*] must never enter in....

If your love for Jesus Christ is not sufficient to disentangle you from a thousand and one things that would develop you, you know nothing about being His servant.... **If you want to remain a full-orbed grape you must keep out of God's hands for He will crush you**, wine cannot be had in

any other way. The curse in Christian work is that **we want to preserve ourselves in God's museum**; what God wants is to see where Jesus Christ's men and women are (Chambers, Complete Works, p 21).

Chambers sheds greater light on the distinction between Type-A, self-focused, believers who advocate a theology of glory and follow their own soulish appetite and Type-B, Father-conscious disciples who follow Jesus and cleave to the "food-processor" of His Cross. Chambers urges us: "Go through the wine press of God where the grapes are crushed" (My Utmost, Dec 15). He adds:

Our call has nothing to do with personal sanctification, but with **being made broken bread and poured-out wine**. God can never make us wine if we object to the fingers He uses to crush us with. If God would only use His own fingers, and make me broken bread and poured-out wine in a special way! But when He uses someone we dislike, or some set of circumstances to which we said we would never submit, and makes those the crushers, we object. We must never choose the scene of our own martyrdom. If ever we are going to be made into wine, **we will have to be crushed; you cannot drink grapes**.

Grapes become wine only when they have been squeezed....Keep right with God and let Him do what He likes, and you will find that He is producing the kind of bread and wine that will **benefit His other children** (Chambers, *My Utmost*, Sept 30).

The flesh and blood of the Son was being assimilated and prepared in Paul's own flesh; he testified, "Now I **rejoice** [*Agape rationale*] **in my sufferings** [*food-processor*] **for your sake, and in my flesh I do my share on behalf of His body**, which is the church, in filling up what is lacking in Christ's afflictions" (Col 1:24). The nourishing Life of Jesus was being processed in Paul and fed to others through him.

Jesus said to them again, "...I am the door of the sheep. All who came before Me were thieves and robbers [*eros takers*].... If anyone enters through Me [*eats Me*], he will be saved [*from self-love, self-gratification*], and will go in and out and **find pasture** [*in Father's nest of rest*]. The thief comes only to steal and to kill and to destroy [*devour*]; I came that they may have **life** [*the Food of self-sacrificial Agape*], and have it abundantly. I am the good shepherd; the good shepherd **lays down**

**His life for the sheep** [*embraces the food-processor*]....I know My own and My own know Me, even as the Father knows Me and I know the Father [*Agape oneness*]; and I lay down My life for the sheep....**For this reason the Father loves Me, because I lay down My life** [*as Food*] **that I may take it up again** [*in those assimilated into My body who will also become food*]. No one has taken it away from Me, but I lay down My life on My own initiative (John 10:7-18).

### 23. A Patriarch's Example

As a Lifechangers family, we have a patriarch—Bob Mumford. Through this forerunner, God granted us a priceless, fathomless kingdom inheritance—the Agape/eros paradigm—which is the fruit of Bob's 55 years seeking the kingdom of God and hungering for the bountiful King. This unfolding truth has become the foundation of our understanding of God redefining our relationship to Father and is the master-key with which we “open” the Truth of His Son through the Scriptures. Bob Mumford is both my natural and spiritual father; anyone who listens to or reads the messages that my heavenly Father has developed and birthed through me will easily recognize that *all* these subsequent themes are rooted and

grounded in the Agape inheritance entrusted to me through this earthly father.

In his early years as a believer, Bob Mumford wrote letters to God his Father from time to time. At the Lord's prompting, I have included some excerpts from these letters below. Bob penned the first one in 1958, ten years before I was born. In these intimate expressions of priesthood, a heart overflowing, we discover the initial seeds of our kingdom inheritance sown into him as our patriarch. Early in his ministry, God spoke this mandate to Bob: "Feed My people!" In 1971, Lifechangers was developed as a vehicle to fulfill that mandate. The geographically dispersed, spiritual family that we have now become has its very roots in this word: *Feed*. I believe it will nourish and strengthen you to see in our patriarch a living example of how *hunger to feed* became our family's mandate. I invite you to share in this fruit-bearing, kingdom heritage.

December 29, 1958 (Bob's 28<sup>th</sup> birthday)

"O, my Father, within my heart burns the desire to be made into an instrument that You can use....I would know You in reality and live for Your smile alone....Father, as I see the **need for one to be broken and fed to the world as was Your Son**, I rise to the challenge, but cringe at the reality of the demands when they are made in everyday life. The needs of Your people are so

great...the drunk, the harlot, those bound by fear and habit, all in need of the freedom only You can bring. O God, may I not waste the hours, the days, but spend and be spent for Your cause—that of broken men. **Feed me, O God, to the hungry; pour me out for the truly thirsty....**Your son, Bob”

September 10, 1959

“Permit me, my Father, to just be broken bread and poured out wine, for **this Your Son means to me**; as He gave Himself for all mankind....O God, as Peter, after I’m **converted**, may I then be in a position to **strengthen my brethren!**”

December 29, 1961 (Bob’s 31<sup>st</sup> birthday)

“Recently, God dealt with me concerning **‘breaking my loaf’** and brought me to a consecration. About a week ago a prophet spoke a word to me about ‘being an empty basket.’ I have a **desire to feed the hungry....**O God, they perish for lack of bread and lack of lives that can be *made* bread.”

November 12, 1962

“My Father...even as the **‘empty basket’**—please, make me, teach me, permit me to carry the mind and Burden of the Lord that those who are looking may receive the **living water** needed so very badly!”

February 22, 1963 (age 32)

“To my Father...I suddenly became aware of God’s purpose for my life this night...dare I write what I feel? –an apostolic calling to the **nations** with the message of the kingdom in preparation for the end-time conflict!”

January 24, 1965 (in Bogotá, Columbia)

“My Father....After teaching on John 21:18-19 concerning Peter and Jesus’ word on ‘sending him where he wouldst not’–I am conscious that **the initiative of my life is passing from me to You.** Oh God, I so desire to be a son! My heart is full of **a cry to do and be Your will.**”

December 29, 1967 (Bob’s 37<sup>th</sup> birthday)

“O, my Father–How quickly the years speed by, and these last three years seem like a dream.... The word of the Lord has come to me... **‘I will teach you how to farm.’** The thought is God as a husbandman who truly knows how to develop, water, and receive abundant harvest. It is evident that individuals and churches have ‘seasons,’ and if they are not tended to as a good ‘farmer,’ the season passes and the fruit is either ‘lost’ or ‘damaged.’ I will teach you how to ‘pastor’ or shepherd. **Leading a flock to feed....**”

The progression of Bob’s letters is a real-life illustration of how a young man who was willing

to eat the self-giving Son, matured as a son and became food in His likeness. In each consecutive year, we see the precious Prototype Seed of the Elder Brother Jesus unfolding and developing in His little brother Bob. That Life was progressively assimilated in him, expanding him as a willing son and preparing him to steward Father's mandate: "Feed God's people!"

## **24. How To Eat Jesus**

Eating Jesus' flesh and drinking His blood is neither literalism (transubstantiation) nor surrealism (make-believe); eating Jesus is a spiritual reality. Thus far, we have opened many Scriptures that illustrate how the Son is spiritually ingested and how His Life assimilated in you. However, since *Eating Jesus* is absolutely essential to the nourishment, development, and fruit-bearing life of each and every child of the kingdom, I am compelled to spell out the "how-to" in practical terms. I am still an elementary student of this vast and mysterious reality, so please forgive my ignorance and inadequacy, but I offer to you the few "loaves and fish" I have!

### **A. Responsiveness**

The one who feels anxious about how to eat Jesus should remember: "Father feeds." It is *Father's* work to feed His Son to you, and He does

it by the union of His Spirit with your spirit, that is, the connection between Him and you. Father is the Initiator who feeds; you are the responder who eats. He even knows when you are ready to transition from breast-milk to applesauce and mashed bananas, to solid food, and then the top-sirloin necessary to sustain you as you carry out His will as food to others.

Father is the Initiator who awakened in you a spiritual hunger in the first place, wooing you like White Fang. Your work is learning to come willingly to Him in the right appetite, believing and yielding, forfeiting and receiving. “Blessed are they that hunger and thirst after righteousness [*My Agape nature*] for they shall be satisfied” (Mt 5:6). If you come to Father in the right appetite, joining your spirit to His Spirit and esteeming the Life of His well-pleasing Son above your own, Father truly does the rest! Boardman explains responsiveness:

“**Take, eat**” (Mt 26:26)...though our King gave the bread to His disciples, there was also something for them to do; they were to **stretch forth their own hands of faith**, and, taking hold of the spiritual King, or Christ’s character [*nature*] and work, they were to **receive Him inwardly**, so to speak, reincarnating Him, incorporating Him within themselves, assimilating Him into

their own moral structure (Boardman, The Kingdom, p301).

## B. “Idol” Worship

Israel’s insatiable appetite for false gods throughout their history bitterly provoked the living God. “You shall not worship any other god, for the Lord whose name is ‘Jealous’ is a jealous God” (Ex 34:14). Israel’s idolatry grieved and provoked God the Father because He intended *His Son* to be their “Idol.” Father was not jealous for Himself in eros; it was an Agape jealousy for His Son through whom all mankind was created (Col 1:16). When Israel dishonored and eclipsed the living Son in their affection for dead idols, trusting in them and “eating” from them, Father’s Agape response was “consuming anger.”

They exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. Therefore God gave them over in the lusts [*self-gratifying appetites*] of their hearts to impurity....For they exchanged the truth of God for a lie, and **worshipped and served the creature rather than the Creator** [*the Son*], who is blessed [*by Father*] forever (Ro 1:22-25).

In Agape the Father, Son, and Spirit “idolize”

One Another. Jesus said, “I live because of the Father” (John 6:57). **The Father is the Son’s living “Idol.”** Father-consciousness is the “food” of His entire being; the Son loves Father with all His heart, mind, soul, and strength. The Son also “idolizes” the Spirit and has the same jealous Agape for Him: “And everyone who speaks a word against the Son of Man [*Me*], it will be forgiven Him; but He who blasphemes against the Holy Spirit, it will not be forgiven him” (Luke 12:10).

Speaking of various movie stars, music and sports icons, Fortune 500 CEO’s, Nobel Prize-winners, politicians, humanitarians, etc., many people exclaim, “He or she is my idol!” Jesus said, “I live because of the Father [*I idolize Father*], so he who eats Me [*idolizes Me*], he also will live [*idolize Father*] because of Me” (John 6:57). **Eating Jesus is essentially Idol-worship.** We “eat” Jesus by Son-consciousness: “I want to be just like my Elder Brother when I grow up.” As the Son begins to develop in you by assimilation, you are maturing in sonship itself; you awaken to Father-consciousness and realize you are simultaneously growing in Father’s likeness. The Son is the essential Mediator in this transformation.

My two Ukrainian sons, Misha and Sergei, have vividly illustrated this reality for me. When I first saw them in the orphanage ten years ago (2000), Misha was 13 and Sergei, age 8, was sitting on his lap. Father spoke to me, “Will you father

My children? These are your sons.” Sergei *idolizes* his elder brother Misha, and they are very close. He dresses like him, naturally parrots his phrases, mimics his mannerisms, and imitates all his soccer moves, etc. When we order food in a restaurant, Sergei says, “I will have whatever Misha is having.” In a very healthy, natural, and non-obsessive way, Sergei **“eats, sleeps, and breathes” his older brother; it fills his life.**

Now, it is not that Sergei is a non-person; he has his own very distinct, strong personality, but he esteems his brother very highly and simply wants to be like him. Five years ago Misha was dramatically filled with the Holy Spirit and now lives in a daily consciousness of Father that has made him very tender and frequently moves him to tears. Sergei knows his elder brother *very* well and has borne witness over time to the radical, genuine, and enduring transformation in him. In various “telling” circumstances, Sergei has “tasted” the flavor of his Elder Brother Jesus in his elder brother Misha, a very different flavor than Misha used to have. Recently, on his own and without Misha’s involvement, Sergei was filled with the Spirit in a very similar way and is now beginning to share in the Father-consciousness of both Misha and Jesus, his two elder brothers!

It is truly said: “You are what you eat.” Consider subcultures—is it not true that artists, bikers, stock-brokers, conservatives, liberals,

religious fanatics, racists, scientists, academics, and sports-fans such as golfers *feed* and mature in that particular likeness? Those fixations or “idols” *occupy* them and leave their imprint on their very person; they “eat” it and are therefore “clothed” with it from the inside out.

If you will simply interrupt your self-conscious preoccupation, even momentarily, and fix your inward gaze upon Jesus you will “taste” Him. If you come back for more, you will begin to recognize and esteem your well-pleasing Elder Brother Jesus as the most awesome, self-giving, brilliant, courageous, trustworthy Man who ever lived. True spiritual food has been set before your eyes, and you simply hunger to be like Him. Appetite for your old self diminishes, and a new appetite awakens to “clothe yourself with Christ” (Gal 3:27).

Learn Christ in this way, if indeed you have heard [*tasted*] Him and been taught in Him...in reference to you former manner of life, you **lay aside the old self**, which is being corrupted in accordance with the lusts of deceit [*self-gratifying nature*], and...**put on the new self**, which in the likeness of God has been created in righteousness and holiness and truth [*the perfected Son*] (Eph 4:20-24).

This fixation on Jesus is the only healthy idolatry, a **Son-worship** with which Father is *well-pleased!* As Jesus becomes your “Idol,” occupying your thoughts and monopolizing your affections, you are truly *Eating Jesus*. When Jesus said, “Do this in **remembrance of Me**” (Luke 22:19), He did not mean that we should remember to periodically schedule a communion ceremony in our church services; He was speaking of perpetual, moment to moment **Son-consciousness!** Ingesting the flesh and blood Life of the Son, you are being nourished in sonship; this leads to idolizing Father *with* the Son—a Father-conscious Life.

I will note here that it is often easier for men to idolize the Son as an Elder Brother and for women to idolize Him as a Groom/Husband. Though these two aspects of Christ are distinctly important, the response of Son-worship and fixation they inspire in us is basically the same. The infinite Son is also a King to whom we pledge our allegiance as citizens and soldiers and a Master to whom we give ourselves as bond-servants, etc. Pertaining to fixation, Oswald Chambers advised:

Don't get impatient with yourself [*self-focus*]; your dominating interest [*Son-consciousness*] is still taking deeper root. In all probability in your time of active service you were **living from hand to mouth on spooned meat**, you nourished

your life on the interesting details of religious life, you had **no nutritious root**, and your work proved to be an elaborate way of **evading concentration on God**. There are **far more people interested in consecration than concentration**. It is easier to fuss around at work than to worship; easier to pay attention to the details, to say our prayers or conduct a meeting, than to concentrate on God.... Remember, God's main concern is that we are more **interested in Him** than in work for Him. Once you are **rooted and grounded in Christ** the greatest thing you can do is *be* (Chambers, Complete Works, p 28).

### C. Everything Out of Father's Mouth

God humbled [*emptied*] you and let you be **hungry**, and **fed** you with the **manna** [*the Son of His Agape*] that you did not know... that He might make you **understand** [*awaken to spiritual reality*] that man does not live by **bread** alone [*gratifying natural appetites*], but **man lives by everything that proceeds out of the mouth of the Lord** (Deut 8:3; Luke 4:4).

Only two “things” have ever come out of

the mouth of God the Father: His Son and the Spirit of His Son. From the very conception in Father's mind of a world full of human beings made capable of receiving and reciprocating His Agape through the creation of that world and the generations of the Old Testament, it was the Son of God who actively fulfilled Father's purpose as His Steward and Spokesman. The voice of God through the Old Testament is the voice of the Son speaking to Adam, to Abraham, to Moses out of the burning bush and as the "face to face Friend" in the tabernacle, to David, and to Isaiah—"Who will go for Us?" (Is 6:8). To understand this further, read the Lifechangers *Plumbline* entitled, The Arm of the Lord Revealed.

In the beginning was the **Word** [*all Father has to say*], and the Word was with God, and the Word was God [*a Word-Son*].... In Him was **life** [*Father's Agape nature*], and the life was the **light** of men [*Agape understanding—the knowledge of God as Three in Oneness*] (John 1:1-4).

The Son of God, who became the Man Jesus, is all Father has ever had to say to mankind. Father was and is well-pleased to be entirely represented by His Son. At the conclusion of the Old Testament, Father had accomplished all things including creation and the birth of the nation of

Israel, etc., through His pre-incarnate Word-Son. Then, at the right time, Father sent His Word-Son in the flesh to call us Home to Himself in reconciliation.

The cohesion of the Old and New Testaments is that Father spoke through One Son in both. On the few occasions when Father spoke from Himself directly into creation, He spoke over the Man Jesus saying, “This is My beloved Son, with whom I am well-pleased; **listen** [*lit. give constant heed*] **to Him!**” (Mk 9:7; Mt 3:17, 17:5; see John 12:28). Father continually praises His Son—Jesus is in His mouth. Father is “eating” Jesus and that Word-Son is coming out of His mouth as nourishing Life to us. Father continues to speak His Word-Son *into* us today.

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways [*through His pre-incarnate Word-Son*], in these last days has **spoken to us in His Son** [*the incarnated God-Man*], whom He appointed heir of all things [*in place of Adam*], through whom He also made the world [*Creator-Word-Son*]. And He [*both as God and as Man*] is the radiance of His glory and the exact representation of His nature [*a Prototype Man perfected in Agape; a living Message*] (Heb 1:1-3).

Jesus answered the [*religious*] Jews, "... You search the **Scriptures** [*Old Testament*] because you think that in them you have eternal life; it is these that **testify about Me** [*My works of power as Father's pre-incarnate Word-Son*]; and you are **unwilling to come to Me** [*eat My flesh and drink My blood*] so that you may have life" (John 5:39-40).

A soulish appetite prevailed in the Jews enslaving them in religious self-gratification. They were self-satiated and "disdainfully sniffed" Father's Food. The self-conscious scribes approached the Scriptures in eros rationale, interpreting and applying them in relation to themselves as a self-center—in personal and national pride. Though these men knew every word of the Scriptures and even strapped little boxes around their foreheads called phylacteries that contained portions of Scripture, they could not hear or taste Father's Son in those written words. God intended for His people to be nourished by the Life of the Son through the exercise of ingesting Him through the Scriptures, but they found only *self* there.

The Bible nowhere says we have to believe it is the Word of God before we can become Christians. The **Bible** is not the Word of God to me unless I come at it

through what Jesus Christ says; it is of **no use to me unless I know Him**. The key to my understanding of the Bible is not my intelligence, but personal relationship to Jesus Christ...the Final Word of God; it is not that God is not saying anything now, but He is not saying anything different from the Final Word, Jesus Christ. All God says is expounding that Word (Chambers, Complete Works, p25).

After His resurrection, Jesus traveled along the Emmaus road with two of His disciples who did not recognize Him during the whole journey together. The men were perplexed about reports they had heard of His resurrection. As an unknown “stranger,” Jesus said to them:

“O foolish and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things [*embrace the ‘Food-processor’*] and to enter into His glory? [*theology of the Cross*]” Then beginning with Moses and with all the prophets, He **explained to them the things concerning Himself in all the [Old Testament] Scriptures** [*He fed them Himself–Living Word*]....When He had reclined at the table with them, He took the bread and blessed it, and

breaking it, He began giving it to them. Then their eyes were opened and they recognized Him; and He vanished from their sight....**He was recognized by them in the breaking of the bread** (Acts 24:25-35).

Jesus is Father's living, ingestible Word, your nutritious Life. The Spirit will feed you the Word-Son by revealing Him to you primarily through the Scriptures but also by many other creative means, which enable you to *recognize* and eat Jesus in your study of the Scriptures. The Spirit lifts the living Food off the *static*, printed page and *dynamically* feeds Him to you. "It is the **Spirit** who gives life; the flesh profits nothing; the **words** that I have spoken to you are spirit and life. But there are some of you who do not believe (John 6:63). Jesus added:

But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach [*feed*] you all things, and bring to your remembrance all that I said to you (John 14:26)....I have many more things to say to you, but you cannot bear them now. But when He, the **Spirit of truth**, comes He will guide you into all the truth; for He will not speak on His own initiative [*from Himself*], but whatever He hears, He

will speak....He will glorify Me [*the Son is in the Spirit's mouth*], for **He will take of Mine** [*Food*] **and will disclose it** [*feed it*] **to you** (John 16:12-14).

Paul said, "Our adequacy [*as teachers of the Scriptures*] is from God, who also made us adequate as servants of a new covenant, not of the **letter** [*calculated, self-focused interpretation of Scripture*] but of the **Spirit** [*who imparts the Life of the Son through Scripture*]; for the letter **kills**, but the Spirit gives **life**" (2Cor 3:5-6).

God gave Himself in the Incarnation [*Jesus*]; He gives Himself to the Church [*Jesus' one body of many living members*]; and He gives Himself in His Word [*Jesus in the Scriptures*]; and these are the ways He has ordained for conveying His life to us. The mere reading of the Word of God has power to communicate the life of God to us mentally, morally, and spiritually. **God makes the words of the Bible a sacrament, i.e., the means by which we partake of His life**; it is one of His secret doors for the communication of His life to us (Chambers, Complete Works, p 5).

Paul encouraged his son Timothy, "You will be a good servant of Christ Jesus **constantly nourished on the words of the faith and the**

**sound doctrine** [*theology of the Cross*] which you have been following [*emigrating toward*]" (1Tim 4:6). The Spirit will dynamically *feed* the Word-Son to you by an infinite number of means. In addition to the Scriptures, the Spirit speaks directly into your spirit and through the voice of other Father-conscious believers. He also speaks through sovereign life-circumstances, illustrations from creation, the arts, etc. The Spirit powerfully revealed and imparted the Father and Son to me through the fictional novels *Les Misérable* and *White Fang* as you read in this book.

The sower [*Spirit*] sows the word [*Word-Son*]....The ones on whom seed was sown on the good soil [*emptied, willing spirit*]...they **hear the word and accept it** [*eat Jesus*] and bear fruit [*Father's Agape likeness*]..." (Mark 4:13-20).

Through the voice of the Spirit we eat the words of the living Son who is Himself the Word of the Father. Job observed: "Does not the ear test **words** as the palate tastes **food?**" (Job 12:11). He added, "I have not departed from the command of His lips; **I have treasured the words of His mouth more than my necessary food**" (Job 23:12). We *eat* words! "The word is near to you, in your mouth and in your heart" (Ro 10:8). Solomon observed that words "are like dainty morsels, and they go

down into the innermost parts of the body [*lit. chambers of the belly*]” (Prov 18:8).

Apart from receiving and cultivating the spiritual ability to hunger for, hear, accept, and eat Jesus’ words, you are *dead!* “My rock, do not be deaf to me, for if You are **silent** to me I will become like those who go down to the pit” (Ps 28:1). The words of the Word-Son, spoken to us by the Spirit in a thousand and one ways, are sustaining life!

In Israel’s history there were a number of lengthy periods where “the word of the Lord was rare in those days” (1Sam 3:1). During the four hundred years between the Old and New Testaments the world suffered this spiritual famine:

“Behold, days are coming,” declares the Lord God, “when I will send **famine** on the land, not a famine for bread or thirst for water, but rather for **hearing the words of the Lord**. People will stagger from sea to sea and from the north even to the east; they will go to and fro to seek the word of the Lord, but they will not find it. In that day the **beautiful virgins and the young men will faint from thirst**” (Amos 8:11).

Though the Word-Son became flesh and

blood, embraced the “food-processor” of the Cross, and was spread by Father out before us as a bountiful table and though the Spirit was even sent to put this Food in our mouths by any and all creative means, in our day there remains a famine of the Word-Son in the lives of self-conscious, eros-motivated believers. It is senseless starvation! There is a famine of the Life-giving Word-Son in the pulpits and even in Bible studies. Many who are called to impart this Food are self-satiated rather than Spirit-satiated and are therefore grievously “inadequate” (2Cor 3:5). Because these teachers eat self, they feed self to others: self-conscious opinion, self-help, self-actualization, self-esteem—a theology of glory. God’s people are starving in the very presence of infinite bounty because they do not know how to eat Jesus, and Father has so few mature, “Son-assimilated” children to teach them.

Ezra had set his heart to study [*eat*] the law of the Lord [*Son-consciousness*] and to practice it [*idolize the Son*], and to teach His statutes and ordinances in Israel [*feed others with the Son assimilated in him*] (Ezra 7:10).

In his book, Centering Prayer, M. Basil Pennington teaches us how to taste and eat the living Word-Son:

a. **Lectio:** receiving revelation of the Son through Scripture, creation, the arts, or by whatever creative means the Spirit employs; *tasting* Jesus.

b. **Meditatio:** Tasting leads to eating. A cow “chews the cud;” that is, it takes in and then settles down quietly and regurgitates, reworking that content into rich, creamy milk. Nourishment passes through the lips to the mind and to the heart, creating a faith-filled response.

c. **Oratio:** Prayer bursts forth within you in response to that Food that you have chewed and ingested through Son-conscious meditation--a response of acceptance, gratitude, worship, and a hunger for Agape oneness with Father, Son, and Spirit.

d. **Contemplatio:** Your whole being--spirit, soul, and body--willingly says, “Yes!” And, as Pennington taught, “A special light comes-- communion [*oneness*] with Him [*Father, Son, and Spirit*].”

## D. Praying in the Spirit

The Food of the Son certainly comes to us through the written Scriptures, but the Scriptures themselves testify that they are inadequate to communicate the life-giving words of God to us:

The Spirit searches all things, even the depths of God...the thoughts [*and life-giving words*] of God know one knows

except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God [*Food of His Son*], which things we also speak [*eat*], not in words taught by human wisdom [*earthly vocabulary*], but in those taught by the Spirit, combining spiritual thoughts with **spiritual words** [*heavenly Food*] (1Cor 2:13).

Praying in the Spirit, in the “tongues of angels” (1Cor 13:1), which is the spiritual “vocabulary” of heaven itself and the language of God Himself, provides a well-balanced diet of the Son—the *heavenly* Word. “It is My Father who gives you the true bread **out of heaven**. For the Bread of God is that which comes down out of heaven and gives life to the world” (John 6:32-33). Praying in the language of the Spirit is a “dietary supplement”—a means by which the Spirit feeds your inner man with the Life of the Son through His own heavenly words—*heavenly* Food. Therefore, Paul taught us to “pray at all times in the Spirit” (Eph 6:18); that is, practice a reciprocal interchange of communication with God by allowing His Spirit to speak His own language in and through you.

The Spirit also helps our weakness [*malnutrition*]; for we do not know how

to pray [*speak the life-giving language of God*] as we should, but the Spirit Himself intercedes for us with groanings too deep for [*human*] words (Ro 8:26).

For the one who speaks in a tongue does not speak to men but to God...in his spirit he speaks mysteries....**One who speaks in a tongue edifies** [*nourishes*] **himself** [*on the spiritual words of God*]....Now I wish that you all spoke in tongues....I thank God that I speak in tongues more than you all (1Cor 14:2-18).

Before my fifth birthday, my dad asked me what I wanted as a gift. The Spirit answered through me, "I want to be baptized with my whole church there." Truly, out of the mouths of babes God has prepared praise for Himself! (Mt 21:16). On my birthday our friends stood around the pool where my dad immersed me, and a split second after he brought me up out of the water, I was unconscious and speaking in tongues. They laid my small frame by the side of the pool, and I continued speaking this language of heaven for about twenty minutes before waking.

Since that time, I have practiced allowing the Spirit to speak and sing through my awakened spirit in this "tongue." Through this gift you, as a child of God, are invited to join in the life-giving

Agape conversation between the Father, Son, and Spirit in Their own language—the Spirit speaks it in you and through you. Sharing in this conversation is an important part of participating in God’s nest of rest and living in oneness with Him.

Invariably, when I pray or sing in this language of the Spirit, *eating* these spiritual words, it bears the fruit of prophetic words—the thoughts of God made clearer in my human mind in English. From the fruit of these words of God He feeds others through me. What the Spirit teaches me by this means, *parallels* the Scriptures and opens the Word-Son revealed in the written text to me. Of course, the Scriptures are primary, the objective truth by which these subjective things must be judged, but it is also true that without this diet of spiritual words I would not be able to understand the Word-Son of the Scriptures in the manner and fullness in which the Spirit seeks to reveal Him to me.

And do not get drunk with wine, for that is dissipation [*self-gratification*], but **be filled with** [*eat Jesus through*] **the Spirit**, speaking to one another [*feeding one another*] in psalms and hymns and **spiritual songs**, singing and making melody in your heart to the Lord [*feeding Father*] (Eph 5:18-19).

## E. Fasting as Displacement

Jesus said, “But the days will come when the bridegroom is taken away from them [*My disciples*], then they will **fast** in those days” (Luke 5:35). While Jesus was on earth, He was with His disciples in the flesh, and they were able to access Him and eat His life-giving words naturally. When He ascended to Father they had to learn to access Him by the Spirit, to eat Him through their awakened spirit. Spiritual hunger is essential to eating Jesus; you must be *emptied* to be *hungry*, *displaced*, and *filled*. Though the primary thing that needs to be displaced is your self-conscious eros nature, fasting food and various other natural things as the Spirit prompts you can be a powerful tool to expedite this spiritual work of displacement. Fasting awakens your spiritual appetite and *makes room* for infusions of the Life of Jesus.

It is said that appetite for food is the granddaddy of all appetites, the king-pin of our soulish and fleshly appetites. When you cease eating natural food for a time, you are allowing your spiritual appetite to gain ascendancy and to prevail in you. The motive of a Spirit-initiated fast is not eros—giving up something for God to *get* something from God; rather, it is a “hunger for righteousness [*Son of Agape*].” Further, your focus is not on the absence of natural food but a conscious awareness of Father’s spiritual bounty. Fasting natural food expands your capacity to

feast on the true, spiritual Food of the Son, which Father has already bountifully provided you.

Paul said, “But [*natural*] food will not commend us to God; we are neither the worse [*lit. lacking*] if we do not eat, nor the better [*lit. abounding*] if we do eat” (1Cor 8:8). An Agape-motivated, fruit-bearing fast is not a religious, ascetic “work,” but a Spirit initiated, Spirit-enabled exercise of *self-denial*. It is born of a faith-filled expectation of displacement—an opportunity to make room to ingest more of the Son, and an opportunity for the Spirit to feed that Life assimilated in you to others more bountifully.

The Spirit has prompted me to fast from natural food quite a few times. However, I have also attempted self-initiated, eros-motivated fasts to get something from God, fasts that were utterly fruitless and futile. The truth is I had to learn to eat Jesus and fast *for Him* by trial and error! The Spirit has enabled me to fast three to seven days many times, twenty-one days a few times, and forty days twice. I eat nothing, but I drink juice to retain the basic physical strength to keep fulfilling my responsibilities. Once, He led me to eat the Daniel-diet (just bread and vegetables) for a year.

On one occasion in 1999, the Spirit simply told me to begin fasting. After some days, I asked Him, “How long?” He answered immediately with one word: “Penta,” which I knew to mean fifty. I thought, “You mean fifty *meals*, right?” and

laughed at myself reflecting on my immediate response of eros calculation! Nevertheless, the Spirit enabled me to fast fifty days taking just juice. Now, at the Lord's prompting, I will risk in vulnerability and relate to you a true account that is a bit strange and personal but was foundational in my understanding of eating Jesus.

After the forty-fifth day of not one natural morsel, and though at that point I had absolutely no appetite for natural food, I felt my body enter starvation mode. However, on the forty-sixth morning at 5 a.m., something amazing happened—I had a normal bowel movement after at least forty-three days. At first I thought perhaps it was simply waste cleansing out of me, but on the following morning, the forty-seventh day, at exactly 5 a.m., I had another normal bowel movement. While I was still on the “porcelain throne” the Spirit flooded over me as I realized Father was actually feeding my physical body by a spiritual means! On each of the last five mornings of that fast, right up to day fifty-one, at exactly 5 a.m., I had a normal bowel movement! I was overcome with worship knowing that Father was thoughtfully providing for my bodily need!

I was reminded of Moses who was on the mountain “with the Lord forty days and forty nights; he did not eat bread or drink water” (Ex 34:28). God supernaturally sustained him. On the rare occasions when the Lord has led me to share

this unusual testimony, people chuckle nervously, but the truth remains—Father is eager for you to discover the Door of His Son, the living Portal between His spiritual kingdom and the natural body in which you now live in this natural world. *Spiritually*, you ingest the *physical* flesh and blood of the Man Jesus. Through this experience, I learned that self-sustenance, self-preservation, and self-gratification are totally unnecessary; you do not have to anxiously nourish or preserve yourself because Father conscientiously feeds and satisfies you! It was actually *the Son* who accomplished this fast through *His own* willingness assimilated in me, but Jesus gave *me* the reward—a whole new measure of *Father-confidence*.

Eating natural food is altogether different for me now; I enjoy it as Father truly wants us to, but having tasted and been sustained by “true Food,” Father has led me into a measure of freedom from this world and its appetites. Spiritual Food, and the heavenly kingdom of our Father from which it comes, has become a tangible reality to me, *far more real* than natural food in this world of scarcity and unreality that is passing away. Father has increased my hunger not only to be entirely displaced by His Son, but to feed His Life assimilated in me to others. It is clear that the Spirit led me into these unusual exercises of obedience so that I might believe and give first-hand testimony of the

reality of the kingdom to you with experiential authority.

Since 2005, I have lived in Uganda, East Africa as a steward of an international, interracial family of formerly orphaned children, which is an experimental expression of the kingdom called Father's House. In this context, Father has been opening many treasured realities of His familial kingdom to me. Curiously, in these years He has not once directed me to a total fast of food, but I have found myself eating very simply. Father never overtly called me to this eating style, but in retrospect I know it has been the Spirit's intention and enablement. The leading and empowering of the Spirit is sometimes so natural and subtle that we find ourselves just doing His will unconsciously; then, "Aha!" we realize it has been Him all along moving us to displacement that He might fill us with something better and more needful to our spirit-man.

Father has called me to harvest kingdom Food from the storehouse of the Scriptures while simultaneously allowing the Word-Son to be assimilated into me in the life-labs His Spirit assigns such as fasting, fathering His children, and other custom-designed directives. By this two-fold means, Word-Son and Spirit, Food is prepared in me and becomes nourishment to others.

Unbeknownst to me, the Spirit considered it

necessary that I eat simply over these past years, reducing my intake of natural food, that room might be made in my spirit to eat and be filled with the increase of these spiritual, life-giving themes: Nesting in His Altar, The Arm of the Lord Revealed, Emigrating to the Kingdom, Royal Priesthood, Delighting Father, Thorn-Crowned Son of Man, and now Eating Jesus. These, plus other treasured facets of kingdom Life, which Father is now expanding within me, have come in by displacement. God knows I have a long way to go, but in the nourishment of the willing Son, my daily Bread, I am yielding to His Spirit—I continue emigrating!

The Father and Son sent Their Spirit to create a hunger in you for Agape, to expand your capacity for oneness with Them by displacement. I have discovered that the exercise of fasting relates to far more aspects of our earthly life than natural food. The Spirit can also lead us to **fast words**. If appetite for food is the granddaddy of all appetites, the *great-granddaddy* is words—self’s insatiable need to express itself! Both self-conscious words and the words of the Word-Son are food, the former are toxic and the latter are “true food.” By the Spirit’s enabling, if you close your mouth and silence the inner voice of self, your ears will open, tune-in to, and *eat* His life-giving words. To learn more about fasting words, read Lifechangers *Plumblin*e entitled, Man The Rudder.

I have also discovered that the Spirit's promptings to radical **financial and material** giving is a form of fasting and displacement. On several occasions Father has said to me, "Do not be afraid to give *all* you have and own to Me." The fruit of these acts of obedience is that Father is able to entrust large sums of *His* money to me to do *His* will. Stewardship over His miraculous provisions would not have been possible if I had not willingly allowed Him to *empty* my personal finances literally to zero.

In these times, as I wrestle in faith through my instinctual fear of lack, our thoughtful Father always reinforces me with strong encouragement saying, "Everything you give up to Me in the *natural* I will greatly multiply it to you in the *spiritual*." Because I esteem Father's spiritual kingdom far more valuable than my earthly life and because by eating Jesus I have grown in Father-confidence, I *hunger* to make these exchanges with Him. Eros calculation deems these exchanges to be sheer madness, "but to us who are being saved [*from eros self-gratification*] it is the power of God" (1Cor 1:18).

The Spirit may also prompt you to fast **hobbies and diversions** that hold sway over your affections. He may lead you to forfeit juicy opportunities for self-actualization and self-advancement, promoting your **reputation**, etc. "It

is not he who commends himself that is approved, but he whom the Lord commends” (2Cor 10:18). The common denominator in all these fasts is the displacement of your own will that you might be fed, filled, and deeply satisfied with the “meat” of Father’s will. It really works!

## F. Loaves and Fish

To understand how to eat Jesus, you must learn a fixed law of the kingdom: the only way to *receive* Agape is to *give* it. To be fed, you must feed. The only way to truly be satisfied is to allow the Son assimilated in you to satisfy others. God certainly demonstrates His Agape to selfish, unwilling men, and they enjoy His benefits but do not receive Agape itself. “I will fill the soul of the **priests** [*those who feed; My givers*] with abundance, and My people will be **satisfied with My goodness** [*Agape assimilated within*]” (Jer 31:14).

Then Jesus took the five loaves and the two fish [*His inexhaustible Person represented in a simple lunch*]...He blessed them, and broke them, and **kept giving them** [*Himself*] **to the disciples to set** [*Jesus within themselves*] **before the people**. And **they all ate** [*disciples included*] and were satisfied... (Luke 9:16).

Jesus taught us that true satisfaction comes exclusively from the meat of doing Father's will. True and lasting abundance is a vast inheritance given only to those who join their Father in the Family business of extravagant generosity. "By your standard of measure it will be measured to you; and more will be given you besides" (Mark 4:24). God said to His self-satiated people, "Behold, **My servants** [*who labor with Me to generously feed others*] will eat but you will be hungry. Behold, My servants will drink but you will be thirsty" (Is 65:13). "Laziness casts into a deep sleep [*slumbering in self-interest*], and an idle man [*eating the 'comfort-food' of self*] will suffer hunger" (Pr 19:15).

### **G. One Shared Feast**

"And when Jesus had taken a cup and given thanks, He said, "Take this and **share it among yourselves**" (Luke 22:17). Another fixed law of the kingdom is that Agape is purely relational, inclusive, and corporate-minded: "It does not seek its own" (1Cor 13:5). There is a personal dimension to eating Jesus, sharing a nest with Father, Son, and Spirit as a child, but **individualism** short-circuits Agape. Until you learn to share the feast of the Son with Father's other children, you will never know true satisfaction and even suffer malnourishment. Ultimately, eating Jesus is not an individual act but a relational one both Godward and manward.

We are all members of one Man, Jesus; therefore, the very flesh and blood of that Man, by which you are personally nourished, is now found in one another. “And the eye cannot say to the hand, ‘I have no need of you’” (1Cor 12:21).

Jesus gave us the bread of His flesh and the cup of His blood, saying, “Do this in **remembrance of Me**” (Luke 22:19). As the Son of Man, Jesus included and regenerated into His own Person all who enter into Him by faith, “that they may **all be one**; even as You, Father are in Me and I in You, that they [*together*] may be in Us” (John 17:21). When Jesus speaks of Himself as “Me,” He is speaking of all believers as members of Himself. Therefore, Son-consciousness is actually a plural Person, a body of many-members. Corporate consciousness of the Son, together in the Son, is the key to delighting Father—His big-family dream. The banquet table upon which Father has spread out your nourishment consists of, and is attended by, His entire family, all your brothers and sisters.

Agape is not genuine until it finds a manward dimension of functional reality: “The one who does not love his brother whom he has seen, cannot love God whom he has not seen” (1John 4:20). If you are *unwilling* to celebrate the feast with Father’s other kids, eating Jesus together with them as one, you cannot feast with Father. Remember how the original family of regenerated

believers was nourished with the Life of Jesus:

They were continually [*eating Jesus:*] devoting themselves to the **apostles' teaching** [*magnifying the Son by study*] and to **fellowship** [*sharing the Son in each other relationally*], to the **breaking of bread** [*being strengthened as 'one new Man' by eating the Son together*] and to **prayer** [*joining the Son in His priestly vocation, feeding Father*].

[*Fruit of eating Jesus:*]...And all those who believed were together and had all things in common [*one Agape Life*]; and began selling their property and possessions [*dismantling the individual eros life*] and were sharing them with all [*investing in the one new Man, giving to one another*], as anyone might have need. Day by day continuing with **one mind** [*Agape rationale*] in the temple, and **breaking bread from house to house they were taking their meals together with gladness and sincerity of heart, praising God** [*celebrating the Son with Father*] and having favor with all the people [*feeding others*]. And the Lord was adding to their number [*one new Man*] day by day those who were being saved [*from self-love*] (Acts

2:42-47).

Let's open together this "four-course Meal" which the early believers shared:

## H. "Apostle's Teaching"

The twelve [*apostles*] summoned the congregation of the disciples and said, "It is not desirable for us to **neglect the word of God** [*spiritual food*] in order to serve tables [*natural food*]. . . . But we will devote ourselves to prayer [*Godward priesthood, 'feeding' Father*] and to the ministry of the word [*manward priesthood, feeding Father's kids*] (Acts 6:2-4).

Though each and every member of Jesus' body feeds all the other members, Father has also chosen to feed His family through those whom He specifically calls and anoints as Bible-teachers. If these teachers are eating Jesus themselves, the "leaven of the kingdom" assimilated within them fills the whole family "loaf." Through the self-gratifying, eros nature that has not yet been conquered in most developing believers, all kinds of wild, toxic motives and ideas come to influence and mislead the other members of Jesus' body. Among these wayward believers, Father plants kingdom emigrants in whom the Son has matured

to serve as a neutralizing factor:

As the sons of the prophets were sitting before Elisha, he said to his servant, “Put on the large pot and boil stew for the sons of the prophets [*appetite to feed*].” Then one went out into the field to gather herbs, and found a **wild vine** [*eros source*] and gathered from it his lap full of **wild gourds**, and came and sliced them into the pot of stew, for they did not know what they were. So they poured it out for the men to eat. And as they were eating of the stew, they cried out and said, “O man of God, **there is death in the pot.**” And they were unable to eat. But Elisha said, “Now bring the **meal** [*Jesus the Antidote*].” He threw it into the pot and said, “Pour it out for the people that they may **eat.**” Then there was no harm in the pot (2Ki 4:38-41).

## I. “Fellowship”

It is a travesty how we as believers embrace man’s systemic ideas of what constitutes a real church and the qualifications of “clergy.” Clearly, if two or more of us simply get together to eat Jesus and feed Father and those He entrusts to us, that is the church Jesus intended (Mt 18:20). If

you can eat, you can feed!

Your boasting is not good [*eating self*]. Do you not know that a little leaven leavens the whole lump of dough? **Clean out the old leaven** so that you may be a new lump, just as you are in fact **unleavened** [*empty, ready to be filled with the Son*]. For Christ our Passover also has been sacrificed [*as you are now a sacrifice of food*]. Therefore let us celebrate the feast [*of the bountiful King*], not with **old leaven** [*man-centered religion*], nor with the **leaven of malice and wickedness** [*eros 'one-upmanship'*], but with the **unleavened bread of sincerity and truth** [*Agape generosity*] (1Cor 5:6-8).

There is no more delightful fellowship than among empty, hungry, willing believers who seek one another out for no other purpose than to eat Jesus together! They do not talk about themselves or commiserate in self-help programs or discuss what they want to do or build in corporate self-actualization, but they simply come to give themselves together to Him and to “seek first *His....*” Father is most eager to participate in this relational oneness, giving all the bounty of Himself into that Agape “mix.” The one who is

well-fed with the flesh and blood of Jesus has the strength to remain faithful and true to those Father entrusts to him—the Son’s own tested, proven Agape assimilated in him “never fails.”

## **J. “The Breaking of Bread”**

At Father’s House in Uganda we have a table in the shape of a horseshoe that seats forty people. Our nineteen children sit all around us along with various friends. After we eat, we provide an opportunity for the children to give thanks to Father for any particular thing He did, He gave, or He is. This is Family life. Man’s religious interpretation of Communion has converted what the Father and Son intended as a family activity into an artificial, formal sacrament. Communion was simply intended to be a family receiving Father’s provision of His Son and eating that Food with Him and one another relationally, a naturally-supernatural Life activity.

While they were **eating**, Jesus took some bread; and after blessing it, He broke it and gave it to the disciples, and said, “Take, eat; this is My body” (Mt 26:26).

In the context of a family’s regular mealtime around a table, amidst real “kids” having ordinary conversations, the spiritual feast of Jesus is intended to be shared, not in ornate cathedrals with white

linen, candelabras, vestments, and liturgy. Jesus is “daily Bread” to be shared in a supernaturally-natural manner by those who have come to Agape each other so much they go visiting “house to house” like a moveable feast every chance they get!

### K. “The Prayers”

The final “dessert course” of the feast, which the first family of believers in the book of Acts shared, was “devoting themselves to prayer [*lit. the prayers*].” This “delicious” responsive dynamic issued out of the first three “courses” of the meal: the apostle’s teaching, fellowship, and the breaking of bread.

We hear it said that a man will suffer in his life if he does not pray; I question it. What will suffer is the life of the Son of God in him, which is **nourished not by food, but by prayer**. When a man is born from above, the life of the Son of God is born in him, and **he can either starve that life or nourish it**. Prayer is the way the life of God is nourished. Our ordinary views of prayer are not found in the New Testament. We look upon prayer as a means of getting things for ourselves; the Bible idea of prayer is that we may get to know God Himself (Chambers, My

Utmost, Aug. 28).

“Dessert” for the first-century kingdom family was not the kind of prayer that asks Father for things but corporate priesthood—ministering to Him. Together in oneness, they **fed Father** by giving themselves to Him as “one new Man” in His Son. Through this corporate self-giving, they entered and participated in a dimension of His Agape nest of rest, the consummation of His will. In this dynamic relationship, we receive Father and reciprocate by giving ourselves to Him in affectionate interchange. Since Agape relationship with us is essentially all that Father desires, this relational interchange called “prayer” is actually priesthood—offering to Him exactly what He wants—a delicious dessert of the many-membered body of His Son! He feeds us, and we feed Him with the life of His Son in us, a feast of *oneness*.

## 25. Father’s Regenerated Daughter

We will conclude our study of *Eating Jesus* with an example of a rare daughter of the kingdom who has willingly ingested and assimilated the flesh and blood of the Son (Proverbs 31):

An excellent wife [*regenerated daughter of Father*], who can find? Her **worth** [*fruit-bearing capacity to receive and reciprocate*]

*Agape*] is far above jewels. The heart of her husband **trusts** in her [*she facilitates a relational nest of rest*], and he will have no lack of gain [*she is naturalized into the generous Source*]. She does him good [*Agape*] and not evil [*eros*] all the days of her life. She looks for wool and flax and **works** with her hands **in delight** [*joyful productivity*].

She is like merchant ships; she **brings her food from afar** [*heavenly Source: eating Jesus*]. She rises also while it is still night and **gives food to her household** and portions to her maidens [*she lives to feed, not to be fed*]. She considers a field and buys it; from her earnings [*lit. the fruit of her palms*] she **plants a vineyard** [*reinvesting what Father has given her, doing 'Family business'*]. She girds herself with strength and makes her arms strong. She senses [*in Agape rationale*] that her gain [*fruit-bearing*] is good [*delightful*]; her lamp does not go out at night [*her 'meat' is to Father's will*]....

She **extends her hand to the poor**, and she stretches out her hands to the needy [*beyond the circle of her own household interest*]....Strength and dignity are her

clothing, and she smiles at the future [*Father-confidence*]....She looks well to the ways of her household [*stewardship*], and **does not eat the bread of idleness** [*self-gratification, spending the time and wealth Father has given on herself*]. Her children rise up and call her blessed [*she effectively imparted her inheritance, reciprocal generosity, to her children*]; her husband also blesses her: “Many **daughters** have done nobly, but you excel them all [*truly, you are heavenly Father’s daughter!*].” Charm is deceitful [*eros hook*] and beauty is vain [*barren*], but a woman who fears the Lord [*governed by Father-consciousness*], she shall be praised. Give her the product [*lit. fruit*] of her hands [*satisfying abundance*] and let her works praise her [*and her Father through her*] in the gates.





