

# WEEK 9 — OUTLINE

## The Change of Diet to the Heavenly Christ as the Unique Food for God's People

Scripture Reading: Exo. 16:1-36; Num. 11:6-9; John 6:31-35, 48-51, 57-58

### <<DAY 1>>

#### **I. The heavenly Christ is the reality of the heavenly manna sent by God to be the daily life supply of His chosen people (John 6:31-35, 48-51, 57-58):**

- A. Christ is the heavenly bread as the bread that came down out of heaven (vv. 31-32, 41-42, 50-51).
- B. He is the bread of God as the One who is of God, who was sent by God, and who was with God (v. 33).
- C. Christ is the bread of life as the bread with eternal life, with zoe; the bread of life refers to the nature of the bread, which is life; it is like the tree of life, which also is the life supply that is “good for food” (vv. 35, 48; Gen. 2:9).
- D. He is the living bread; this refers to the condition of the bread, which is living (John 6:51).
- E. He is the true bread; He is the true food, and all other foods are merely shadows of Him as the real food; the reality of the food that we eat daily is Jesus Christ (v. 32).

### <<DAY 2>>

#### **II. “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me...It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life” (vv. 57, 63):**

- A. To eat is to take food into us that it may be assimilated organically into our body; hence, to eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life.
- B. We live not by Christ but because of Christ as our energizing element and supplying factor; we live Christ in His resurrection, and we live Christ by eating Him (Gal. 2:20; Phil. 1:19-21a).
- C. We eat the Lord Jesus as our spiritual food, receiving Him as the Spirit who gives life, by eating His words of spirit and life, receiving His words

by means of all prayer (Jer. 15:16 and footnote; Eph. 6:17-18):

1. His spoken words are the embodiment of the Spirit of life; He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words.
2. When we receive His words by exercising our spirit, we get the Spirit, who gives life (cf. Hymns, #612).

### <<DAY 3>>

### **III. The deep truth in Exodus 16 is that God wants to change our diet to a diet of Christ as the real manna sent by God the Father for us to be reconstituted with Christ and to live because of Christ in order to make us God's dwelling place in the universe; there is no matter in the whole book of Exodus more crucial than this:**

- A. Although God's people had been brought out of Egypt into the wilderness of separation, they were still constituted with the element of Egypt, signifying the world; God's intention was to change their element by changing their diet in order to change the nature of His people; He wanted to change their being, their very constitution, to make them a heavenly people constituted and transformed with the heavenly Christ.

### <<DAY 4>>

- B. For forty years God gave the children of Israel nothing to eat but manna (16:35; Num. 11:6); this shows that God's intention in His salvation is to work Himself into the believers in Christ and to change their constitution by feeding them with Christ as their unique heavenly food, thereby qualifying them to build up the church as God's dwelling place; in fact, after being reconstituted with Christ, the believers themselves become the dwelling place of God (cf. 1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; 1 Tim. 3:15; Heb. 3:6; Rev. 21:2-3).
- C. God's way to deal with the flesh of His people is to put it aside and to not feed it; for this reason He changes the diet of His people and sends them food that their flesh does not like; the people of Israel abhorred the heavenly taste of manna and lusted for the worldly taste of the Egyptian food (Num. 11:5-6).
- D. The Egyptian diet denotes all the things that we desire to feed on in order to find satisfaction; America is the leading country with respect to the Egyptian diet, the worldly entertainment; whatever we desire, hunger, and thirst after is the diet according to which our being has been constituted.

### <<DAY 5>>

- E. On the one hand, the heavenly manna nourishes us and heals us; on the other hand, it eliminates the negative things in us.
- F. How marvelous it was that God gave the people nothing except manna; this indicates that He gave them nothing except Christ; may the Lord take away the desire and hunger for anything other than Christ!
- G. By feeding on manna, God's people eventually became manna; our constitution must be rearranged through the eating of Christ so that the church as the dwelling place of God may be built up; may the Lord change our diet so that we may be reconstituted with Christ and become God's dwelling place (Matt. 16:18).
- H. Along with the change of diet, we need a change of appetite; the Lord Jesus said, "Work not for the food which perishes, but for the food which abides unto eternal life" (John 6:27):
  - 1. By food, we mean anything we take into us for our satisfaction; Christ Himself is the only food that does not perish; this food abides unto eternal life.
  - 2. Whatever satisfies, strengthens, and sustains us is our food; the unique food that we take for our sustenance, strength, and satisfaction must be Christ alone.
  - 3. All those who have been regenerated need to change their diet for a change of appetite; God's intention is to cut off the worldly diet and to limit us to a diet of heavenly food, which is Christ.
  - 4. We all should be able to say, "The Lord is the only One who satisfies me. Apart from Him, I have no satisfaction. I am daily strengthened and sustained by Christ. He is the only food on which I rely."
- I. The unique food that we take for our sustenance, strength, and satisfaction must be Christ, and the one unique ministry in the New Testament conveys Christ as the unique food for God's people (Num. 11:5-6; cf. Acts 1:17, 25; 2 Cor. 4:1; 1 Tim. 1:12; 2 Cor. 3:6).

#### **IV. We need to see and experience the characteristics of Christ as our unique food, our daily manna, for our metabolic transformation:**

- A. Manna is a mystery (Exo. 16:15; Col. 2:2; Isa. 9:6; Eph. 3:4; John 3:8):
  - 1. The Hebrew word man hu, from which the word manna derives, means "What is it?" (Exo. 16:15).
  - 2. Just as we cannot analyze or explain manna, we cannot analyze or explain the Lord Jesus; to the people of the world, Christ is the real manna, the real "what is it?"
- B. Manna is a long-term miracle; manna was sent every morning, and it had to be gathered every morning; this indicates that we cannot store up the supply of Christ but that the experience of Christ as our life supply must

be daily, morning by morning; as our food, Christ will last for eternity (vv. 4, 21; cf. Matt. 6:34).

- C. Manna is from heaven; on the one hand, the Lord Jesus is “the bread out of heaven”; on the other hand, He is “the bread of God,” the One who came down out of heaven to be our food (Exo. 16:4; John 6:32-33, 51).
- D. Manna comes with the dew, which signifies the Lord’s refreshing and watering grace brought in by His fresh compassions; grace is God reaching us to refresh us and water us (Exo. 16:13-14; Num. 11:9; Psa. 133:3; Lam. 3:22-23; Heb. 4:16; Psa. 110:3).
- E. Manna comes in the morning, indicating that it gives us a new beginning through our living contact with the Lord (Exo. 16:21; cf. S.S. 1:6b; 7:12; John 5:39-40; Rom. 6:4; 7:6).
- F. Manna is small; Christ was born in a manger, and He was raised in the home of a carpenter in a small, despised town; this indicates that the Lord did not make a display of His greatness but preferred to be small in the eyes of man (Exo. 16:14; Luke 2:12; John 6:35; cf. Judg. 9:9, 11, 13; Matt. 13:31-32).
- G. Manna is fine, indicating that Christ is even and balanced and that He became small enough for us to eat (Exo. 16:14; John 6:12).
- H. Manna is round, indicating that as our food Christ is eternal, perfect, and full, without shortage or defect (Exo. 16:14; John 8:58).
- I. Manna is white, showing that Christ is clean and pure, without any mixture (Exo. 16:31; Psa. 12:6; 119:140; 2 Cor. 11:3b).
- J. Manna is like frost, signifying that Christ not only cools and refreshes us but also kills the negative things within us (Exo. 16:14; Prov. 17:27).
- K. Manna is like coriander seed, indicating that Christ is full of life that grows in us and multiplies (Exo. 16:31; Num. 11:7; Luke 8:11).
- L. Manna is solid (implied in the fact that the people “ground it between two millstones or beat it in a mortar; then they boiled it in pots”—Num. 11:8), signifying that after gathering Christ as manna, we must prepare Him for our eating by “grinding, beating, and boiling” Him in the situations and circumstances of our daily living (cf. 2 Cor. 1:4; Eph. 6:18).
- M. Manna’s appearance is like that of bdellium, indicating the brightness and transparency of Christ (Num. 11:7; Rev. 4:6, 8; Ezek. 1:18).
- N. Manna’s taste is like that of cakes baked in oil, signifying the fragrance of the Holy Spirit in the taste of Christ (Num. 11:8; Psa. 92:10).

- O. Manna's taste is like that of wafers made with honey, signifying the sweetness of the taste of Christ (Exo. 16:31; Psa. 119:103).
- P. Manna is good for making cakes, indicating that Christ is like fine cakes good for nourishment (Num. 11:8; 1 Tim. 4:6).

**<<DAY 6>>**

**V. The open manna is manna that we have not eaten, whereas the hidden manna refers to manna that we have eaten, digested, and assimilated (Rev. 2:17):**

- A. "Do not think that it is impossible for you to be an overcomer. You can become an overcomer by enjoying Christ as manna. Eat the open manna, and Christ will become the hidden manna. This hidden manna will constitute you into an overcomer" (Life-study of Exodus, pp. 459-460).
- B. Whatever we eat, digest, and assimilate of Christ will be an eternal memorial; what we shall recall concerning Christ in eternity will have two aspects: the aspect of the enjoyment of Christ as our reconstituting element and the aspect of Christ as the supply to make us God's dwelling place in the universe (Exo. 16:16, 32).
- C. Just as the manna in the golden pot was the focal point of God's dwelling place, so Christ as the manna eaten by us is the focal point of God's building today (Heb. 9:3-4; Eph. 4:16; Col. 2:19).

## << WEEK 9 – DAY 1 >>

### Morning Nourishment

**John 6:31-33** Our fathers ate the manna in the wilderness, as it is written, “He gave them bread out of heaven to eat.” Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven. For the bread of God is He who comes down out of heaven and gives life to the world.

Chapter 6 of the Gospel of John is unique in giving many details concerning the Lord Jesus as the bread of life. The Lord clearly said, “I am the bread of life” (vv. 35, 48). As the bread of life, He is the bread that came down out of heaven (vv. 41, 50, 51, 58), He is the bread of God (v. 33), He is the living bread (v. 51), and He is the true bread (v. 32). Here we have five characteristics of the Lord as our bread: the heavenly bread, the bread of God, the bread of life, the living bread, and the true bread. As the bread that came down out of heaven, He is the heavenly bread. As the bread of God, He is of God, He was sent by God, and He was with God. As the bread of life, He is the bread with eternal life, with zoe. As the living bread, He is living. The bread of life refers to the nature of the bread, which is life; the living bread refers to the condition of the bread, which is living. As the true bread, Christ is the bread of truth, or reality. Christ is true, real. He is the true food, and all other kinds of food are merely shadows of Him as the real food. The physical food that we take in every day is a shadow of Christ. The reality of the food we eat daily is Jesus Christ. Christ is the true bread of life sent by God to bring us eternal life. We all need Christ to be the bread of life to us. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 173-174)

### Today’s Reading

Even though you may hear many messages on life, you still may not be deeply impressed that you need Christ as your daily life supply. This is the reason we have been studying the Bible together in the way of life and giving messages that are called Life-study messages. The burden in these messages is to point out that the Bible is not merely for teaching—the Bible is for life and life supply. We should not come to the Bible merely to seek teachings concerning commandments and regulations. Because the Bible is for life and life supply, we should come to it for food. The food we enjoy through the Word is the Lord Jesus Himself as the bread of life.

The crucial point [in John 6] is that even though we may not be sick, blind, lame, or withered, we still are hungry. All those around the pool were sick [5:2-3], but those around the sea were hungry [6:1, 5-6]. The problem of those in Galilee was not impotence—their problem was the lack of food. They did not have anything to fill their hunger.

Humanly speaking, most people are not sick, but everyone needs food. The number of people going to supermarkets to buy food is far greater than the number of those in hospitals. Even though the majority of people are not sick, everyone has the need of food. Spiritually speaking, everyone is hungry. All those around the worldly, satanic sea, represented by the sea in Galilee, are hungry. The reason everyone is hungry is that all of them are short of Christ. If we do not have Christ, we will be hungry. This is the most important sign we need to see in chapter 6 of the Gospel of John.

We do not realize how blind we have been concerning our need. Throughout the generations and the centuries human beings have been blind. Because of their blindness, they turn to religion with its ordinances, regulations, and rituals. People simply do not have any idea of what they really need. They do not know that they are short of Christ as their food. We do not need religion, and we do not need regulations and rituals. We need Christ to be our spiritual food. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 174, 168-169)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 18

## << WEEK 9 – DAY 2 >>

### Morning Nourishment

John 6:57-58 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me. This is the bread which came down out of heaven...; he who eats this bread shall live forever.

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

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

According to the entire revelation in the Holy Bible, God's words are good for us to eat, and we need to eat them....God's word is the divine supply as food to nourish us. Through the word as our food, God dispenses His riches into our inner being to nourish us that we may be constituted with His element. This is a crucial aspect of God's economy. When we eat God's words, His word becomes our heart's gladness and joy. (Jer. 15:16, footnote 1)

The Greek word for words, in John 6:63 and 68, is *rhema*, which denotes the instant and present spoken word....The Spirit is living and real, yet He is very mysterious, intangible, and difficult for people to apprehend; the words, however, are substantial. First, the Lord indicated that for giving life He would become the Spirit. Then He said that the words He speaks are spirit and life. This shows that His spoken words are the embodiment of the Spirit of life. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we get the Spirit, who is life. (John 6:63, footnote 3)

### Today's Reading

In John 6:57 the word *because* implies that there is a factor. The word *by* (used in the KJV), however, indicates an instrument, not a factor. To walk *by* Christ implies that Christ is the instrument for walking, as a cane is used for walking. To walk *because of* Him indicates that He is the factor of our walking. This understanding is also the meaning in the Greek. John 14:19 reveals that we live Christ in His resurrection. After His resurrection He lives, and we live also. We do not merely live by Him but because of Him.

We do not live by Christ, taking Christ as our instrument; rather, we live because of Christ, taking Christ as a factor of our living. The food that we eat is not an instrument, but a supplying factor. We live not by food but because of the food. Food supplies us so that we can live because of its supply. In using a cane as an instrument to walk, there is no need to eat the cane; but to live because of food, we must eat the food. Without eating, food cannot become a factor of our living. We live Christ in His resurrection, and we live Christ by eating Him. Eating brings in a factor to our being. When we eat a good breakfast in the morning, the nourishment we receive energizes us. The energizing element of Christ is a supply, a factor, for us to live Christ.

Galatians 2:20 says, "It is no longer I who live, but it is Christ who lives in me." Christ has been eaten by us, and now He is within us, living within us. While He is living within us, He is being digested by us. The way Christ lives in us is by being digested by us. He now has become the supply, the very factor, with which we live. We live with Christ as the supplying factor. The clause "it is no longer I who live" means that we are finished. Yet the later clause "the life which I now live" indicates that we continue to live. In order to describe this experience, we may say, "Christ lives for me." However, it is better to say that Christ lives within us to be the factor for us to live with Him. According to Galatians 2:20, there seems to be two who live. There are two subjects, "Christ" and "I," and these two subjects act on one predicate—live. "I live" and "Christ lives." (The Experience and Growth in Life, pp. 16-17)

Further Reading: The Experience and Growth in Life, msg. 3

## << WEEK 9 – DAY 3 >>

### Morning Nourishment

Exo. 16:3-4 And the children of Israel said to them, If only we had died by the hand of Jehovah in the land of Egypt, when we sat by the fleshpots, when we ate bread to the full....Then Jehovah said to Moses, I will now rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My law.

The deep truth in Exodus 16 is that God wants to change our diet. The crucial point here is not whether or not we love the world; it is whether or not our diet has been changed. There is a tremendous difference between learning not to love the world and having a change of diet.

As we seek the Lord for a new beginning and for the supply of manna, we need to turn to our spirit. However, it is easy for us to exercise the mind instead of the spirit. Because this is our tendency, it is a good habit to contact the Lord in the Word before we become occupied with the affairs of the day. Once we have become involved in so many things, it is much more difficult to exercise our spirit to contact the Lord. The first thing we should do each morning is to come to the Lord in the Word and feed on Him.

Just as manna sustained nearly two million people in the wilderness for forty years, so Christ as the real manna sustains the church today. This manna does not have its source on earth; it comes down from heaven where God is. Thus, manna is not only heavenly food, but also godly food. On the one hand, the Lord Jesus is "the bread out of heaven"; on the other hand, He is "the bread of God," the One who came down out of heaven to be our food (John 6:32-33). (Life-study of Exodus, pp. 434, 428)

### Today's Reading

The eating of manna signifies that God's people had reached the point where they had begun to be a heavenly people, a people whose nature had begun to be transformed with the heavenly element.

People invariably live according to what they eat. Dietitians tell us that we are what we eat. For example, if we eat a great deal of fish, we shall become a composition of fish. Day by day for a period of forty years, the children of Israel ate manna. As a result, they became constituted with manna. We may even say that they became manna. Although we do not know the essence of manna, we know that it was the kind of food that caused people to become heavenly. By eating such heavenly food we become heavenly people.

By giving His people manna to eat, God indicated that His intention was to change the nature of His people. He wanted to change their being, their very constitution. They had already undergone a change of location. Formerly they were in Egypt. Now they were with the Lord in the wilderness, a place of separation. However, it is not sufficient merely to have a change of location, for this is too outward and too objective. There must also be an inward, subjective change, a change of life and nature. The way for God to produce such a change in His people is by changing their diet. By eating Egyptian food God's people had been constituted with the element of Egypt. The element of the world had become their composition. When they were in Egypt, they did not partake of anything heavenly, for everything they ate was according to the Egyptian diet and was Egyptian in nature. Although God's people had been brought out of Egypt into the wilderness of separation, they were still constituted with the element of Egypt. Now God's intention was to change their element by changing their diet. He did not want them to eat anything that came from a worldly source. They were no longer allowed to eat Egyptian food. God wanted to feed them with food from heaven in order to constitute them with the heavenly element. His desire was to fill them, to satisfy them, to saturate them with food from heaven, and thereby to make them a heavenly people. (Life-study of Exodus, pp. 386-388)

Further Reading: Life-study of Exodus, msgs. 33, 36

## << WEEK 9 – DAY 4 >>

### Morning Nourishment

Exo. 16:35 And the children of Israel ate the manna forty years, until they came to inhabitable land; they ate the manna until they came to the border of the land of Canaan.

Num. 11:5-6 We remember the fish which we used to eat in Egypt for nothing, the cucumbers and the melons and the leeks and the onions and the garlic; but now our appetite has gone; there is nothing at all but this manna to look at.

Over a period of forty years, God gave the children of Israel nothing to eat except manna....From John 6 we...know that this heavenly manna is a type of Christ. Christ came from God to be our diet. We need to eat Him, drink Him, and breathe Him....As God's people today, we need to be reconstituted with Christ as our very element. In this way, we shall become Christ as far as our constitution is concerned. (Life-study of Exodus, p. 407)

### Today's Reading

Manna produces a metabolic change in which the Egyptian element is replaced by the heavenly element....In name, the children of Israel were not Egyptians. But in nature and in composition they did not differ from the Egyptians in the least. By giving the people manna God seemed to be saying, "I have rescued you from Egypt positionally, but you have not yet been changed dispositionally. Now I shall change your constitution by changing your diet from an Egyptian diet to a heavenly diet. In this way I shall change your nature and your being, and I shall constitute you into a peculiar people. Because I want you to be heavenly, I shall not feed you with anything which has its source in the earth. Day by day, I shall send heavenly food, food from My dwelling place in heaven. This food will change your constitution." May we all see that God's intention in His salvation is to work Himself into us and to change our constitution by feeding us with heavenly food.

The heavenly diet fulfills God's purpose. Those who built the tabernacle were not Egyptians. They were those with a heavenly constitution. It was at least four months after the children of Israel left Egypt that they began to build the tabernacle. During these months, their diet had been changed and their constitution was at least in the process of changing and of being replaced with the element of manna. By feeding on manna, God's people eventually became manna. As those constituted of manna, they could build the tabernacle as God's dwelling place. This picture shows that only those who have been reconstituted with Christ are qualified to build up the church as God's dwelling place today.

God's way to deal with the flesh of His people is to change their diet. This is the real dealing with the flesh....Viewing this matter of dealing with the flesh in a superficial way, some Christian teachers say that the flesh is dealt with by the cross. But whether the flesh remains whole or is cut into pieces, it is still the flesh.

As fallen beings, we, in the totality of our fallen nature, are nothing but flesh. Even if this flesh is cut into pieces, it remains flesh. God's way to deal with the flesh is to put it aside and not to feed it. For this reason, He changes the diet of His people and sends them food which their flesh does not like. By changing their diet and feeding them with manna from heaven, He causes them to have a different constitution....The change of diet...results in the reconstitution and transformation of God's chosen people.

The Egyptian diet denotes all the things we desire to feed on in order to find satisfaction. Such a diet may include television, sports, music, magazines, newspapers, or other forms of worldly entertainment....America is the leading country with respect to the Egyptian diet. In this country there is a modern Nile River bearing all manner of worldly supply.

Some may think that in speaking of the Egyptian diet I am dealing with the matter of loving the world. This is a very superficial way of looking at the issue involved in the change of diet. The point here is that whatever we desire, hunger, and thirst after is the diet according to which our being has been constituted. (Life-study of Exodus, pp. 389-390, 408-409, 397-398, 405-406)

Further Reading: Life-study of Exodus, msgs. 32, 34

## << WEEK 9 – DAY 5 >>

### Morning Nourishment

Exo. 16:14-15 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth. And when the children of Israel saw it, they said..., What is it?...And Moses said to them, It is the bread which Jehovah has given you to eat.

31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.

If we partake of Christ as the real manna, we shall find it difficult to lose our temper...This heavenly food causes our lusts to be restricted. It also deals with our selfish ambition. On the one hand, the heavenly manna nourishes us and heals us; on the other hand, it eliminates the negative things in us. Because eating is such a crucial matter, the regulating of man's diet is another basic concept in the Bible.

How marvelous it was that God gave the people nothing except manna! This indicates that He gave them nothing except Christ. I thank the Lord that...the hunger of many in the churches is for Christ and Christ alone. We thirst for Him and desire to contact Him, to read the Word, to call on His name, and to read the printed messages. (Life-study of Exodus, pp. 415, 406)

### Today's Reading

According to God's economy, we should live on Christ and on Christ alone. Christ should be our unique diet, and we should live by Him. We should not seek to live on any other food. Whatever satisfies, strengthens, and sustains us is our food. The unique food we take for our sustenance, strength, and satisfaction must be Christ.

Just as we cannot analyze or explain manna, we cannot analyze or explain the Lord Jesus Christ. Christ was sent from heaven by the Father to be the real manna. As the bread which came from heaven, He is the food by which God's people live. In John 6:51 the Lord Jesus said, "I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever." Who can analyze the essence of Christ as our heavenly food? It is impossible to analyze His substance scientifically. But although we cannot analyze Christ's essence or fully explain it, He is nonetheless very real. He is invisible and intangible but He is substantial, and He sustains God's people. (Life-study of Exodus, pp. 418, 427-428)

The word manna in Hebrew means "What is it?" or "What is this?" On the morning when the children of Israel first saw this small, round, white thing on the ground, they did not know what it was. Thus, they asked one another, "What is this?"...To the people of the world Christ is manna; that is, He is "what is this?"...Manna, the heavenly Christ as our heavenly food, is a mystery. (CWWL, 1969, vol. 2, p. 409)

The characteristics of manna portray the characteristics of Christ as the heavenly food of God's people. Manna was fine (Exo. 16:14), indicating that Christ is even and balanced and that He became small enough for us to eat; round (v. 14), indicating that as our food Christ is eternal, perfect, and full, without shortage or defect; white (v. 31), showing that Christ is clean and pure, without any mixture; like frost (v. 14), signifying that Christ as our heavenly food not only cools and refreshes us but also kills the negative things within us; like coriander seed (v. 31), indicating that Christ is full of life that grows in us and multiplies; solid (implied in the fact that the people "ground it between two millstones or beat it in a mortar; then they boiled it in pots"—Num. 11:8), signifying that after gathering Christ as manna, we must prepare Him for our eating by "grinding, beating, and boiling" Him in the situations and circumstances of our daily living; like bdellium in appearance (Num. 11:7), indicating the brightness and transparency of Christ; in its taste like the taste of cakes baked in oil (Num. 11:8), signifying the fragrance of the Holy Spirit in the taste of Christ; in its taste like wafers made with honey (Exo. 16:31), signifying the sweetness of the taste of Christ; and good for making cakes (Num. 11:8), indicating that Christ is like fine cakes rich in nourishment. (Exo. 16:31, footnote 1)

Further Reading: Life-study of Exodus, msgs. 35, 37; CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 3

## << WEEK 9 – DAY 6 >>

### Morning Nourishment

Exo. 16:32-33 And Moses said, This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt. And Moses said to Aaron, Take a pot, and put an omerful of manna in it, and place it before Jehovah, to be kept throughout your generations.

The open manna...that lay on the ground every morning was for the enjoyment of God's people in a public way. However, the omer of manna placed in a pot (Exo. 16:33) was hidden and was not for the congregation in a public way. The amount of manna kept in a pot before Jehovah was one omer, the same as the amount gathered and eaten by the people (vv. 16-18). In spiritual experience, this indicates that the amount of Christ we eat is the amount we can preserve. The Christ whom we eat as open manna spontaneously becomes hidden manna by being digested and assimilated into our inner being. Furthermore, whatever we eat of Christ will become a memorial in generations to come. (Exo. 16:32, footnote 1)

### Today's Reading

You can become an overcomer by enjoying Christ as manna. Eat the open manna, and Christ will become the hidden manna. This hidden manna will constitute you into an overcomer. It will also fulfill the requirements of the inner law of life and bring you into peace. As a result, you will be an overcomer according to Revelation 2:17.

The picture of the preserving of the manna in the golden pot is related to our experience of Christ...The manna we enjoy is to be preserved as a memorial in the divine nature within us...If we eat Christ as manna, the manna we eat will be preserved in the divine nature within us. This hidden manna is a memorial of Christ as the supply to God's people for the building of God's dwelling place. Such a memorial will be a remembrance for eternity. Everything else may change, but our experience of Christ will remain for eternity. What we enjoy of Christ today will become a memorial in the future. Whatever we eat of Him will be preserved in the divine nature as an eternal memorial.

What we shall recall concerning Christ in eternity will have two aspects: the aspect of the enjoyment of Christ as our reconstituting element and the aspect of Christ as the supply to make us God's dwelling place in the universe. These two aspects are clearly related to our experience in the Lord's recovery today. By taking Christ as our life supply, meeting after meeting we are enjoying Christ as our constituent, and we are building up God's dwelling place. These aspects of our experience of Christ will become a memorial in eternity...When we are in eternity...we shall remember how we enjoyed Christ and how we took Him as our supply to become God's dwelling place. This is manna preserved as a memorial before God.

Apparently the Ark was the focal point of the tabernacle. Actually, the manna preserved in the pot placed within the Ark was the central point. The manna in the pot was hidden under five layers of coverings. The actual focal point, therefore, was the manna in the golden pot.

Just as the manna in the golden pot was the focal point of God's dwelling place, so Christ as the manna eaten by us should be the focal point of our being. The tabernacle was God's dwelling place in the Old Testament, and we are God's dwelling place today. From the standpoint of experience, we may consider ourselves as identical to the tabernacle, for the tabernacle was God's building, and we are also His building. The church is God's tabernacle today. We are corporately identical to the tabernacle because we are part of the church. As part of the church, the focal point of our being should be manna. To describe this manna in a fuller way, we may say that this manna is the Christ we have eaten, digested, and assimilated. Hence, the focal point of God's building today is the Christ eaten, digested, and assimilated by His people. (Life-study of Exodus, pp. 459-460, 465-466, 452, 447-448)

Further Reading: Life-study of Exodus, msgs. 38-39

## << WEEK 9 — HYMN

### Hymns, #612

1

God intends that all His being  
Be my full supply;  
With Him I must be united,  
In spirit nigh.  
All God's being, all His riches  
In the Spirit flow;  
I must exercise my spirit  
Him to know.

2

All the riches of His nature  
He has given me;  
I must touch Him in the spirit,  
These to see.

3

With the mind we understand Him,  
With the spirit touch;  
Those who never use the spirit  
Lack very much.

4

When to messages I listen,  
I must pray them in;  
Thus the word will be digested  
From within.

5

When the Word of God I study,  
I must touch the Lord;  
If in mind and not in spirit,  
Dead is the Word.

6

O what riches, O what glory  
In the Spirit shine!  
When I exercise my spirit,  
All are mine.