



LESSON TEN

Enter Within the Veil and Eating the Manna

Scripture Reading:

HEBREWS 13:13-25

- 13:13** Let us therefore go forth unto Him outside the camp, bearing His reproach.
- 13:14** For we do not have here a remaining city, but we seek after the one to come.
- 13:15** Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.
- 13:16** But do not forget doing good and sharing *with others*, for with such sacrifices God is well pleased.
- 13:17** Obey the ones leading you and submit to *them*, for they watch over your souls as those who will render an account, that they may do this with joy and not groaning; for this would be unprofitable to you.
- 13:18** Pray for us, for we are persuaded that we have a good conscience, desiring in all things to conduct ourselves honorably.
- 13:19** And I exhort *you* much more to do this that I may be restored to you more quickly.
- 13:20** Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,
- 13:21** Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.
- 13:22** Now I beseech you, brothers, bear with the word of this exhortation, for indeed I have written to you in few words.
- 13:23** Know that our brother Timothy has been released, with whom, if he comes soon, I will see you.
- 13:24** Greet all the ones leading you and all the saints. Those from Italy greet you.
- 13:25** Grace be with you all. Amen.

QUESTIONS:

Section 1:

1. What are the two things covered in the whole book of Hebrews?
2. What does it mean to “enter within the veil”? Please relate to your experience.
3. How do we go outside of the camp? Where is this “camp” today?
4. What does it mean to go forth unto Jesus outside the camp in Hebrews 13:13?

Section 2:

1. What is the practical experience of entering within the veil? Please relate to your experience.
2. What is the result of entering within the veil?

Section 3:

1. What is the basic requirement for living in the presence of God?
2. What is the book of Hebrews focused on? How can we see it?
3. What is the meaning of manna?

Section 4:

1. What does the dew signify?
2. What does the frost do? How do we experience it in our daily life?
3. What is the result of our eating manna?

ENTER WITHIN THE VEIL AND GO OUTSIDE THE CAMP

If we get into the depths of the book of Hebrews, we shall see that the whole book is covered by two things—entering within the veil and going outside the camp. We must enter within the veil and go outside the camp. Within the veil there is one unique place—the Holy of Holies. When we are within the veil, we are within the Holy of Holies. In the Holy of Holies, the unique place, there is one unique thing—the ark of testimony, which is the full symbol of Christ. Inside this unique item are three precious things: the hidden manna, the budding rod, and the law of the testimony, that is, the law of life which issues in God’s expression and testimony. This brief word, which opens a very wide field, tells us the meaning of the phrase “within the veil.” To be within the veil is to be in the Holy of Holies, in a realm where we partake of Christ and enjoy the hidden manna, the budding rod, and the law of life which issues in God’s corporate expression. This is the fulfillment of God’s eternal purpose.

Hebrews 13:13 says, “Let us therefore go forth unto Him outside the camp, bearing His reproach.” Both in this book and in typology the camp signifies the organization of religion, which is human and earthly. To go outside the camp means to go outside the human organization of religion. While the camp signifies the human organization, the city signifies the earthly realm. In the book of Hebrews, both the gate and the camp signify the Jewish religion with its two aspects, the earthly and the human. Judaism is both earthly and human. Every religion is both a human organization and an earthly realm which keeps people away from God’s economy.

On the one hand, God’s economy is being fulfilled within the veil. On the other hand, many religious things are taking place inside the camp. All we can see in the camp are just the religious things. Although many of the things in the camp may be related to the Bible, God is not there. Inside the camp, that is, in the organization of religion, there are no angels, church, Savior, saved ones, Christ, or sprinkled blood. Rather, there is a mountain set on fire producing a thick darkness and gloom, there is a whirlwind which moves without direction or peace, and there is the terrifying sound of a trumpet with the fearful words of warning. This is the picture of the

Jewish religion as portrayed in this book. In all the foregoing messages we have seen a very vivid picture of what is within the veil on the one side and of the religious things in the camp on the other side. Now we all must choose where we shall be—within the veil or within the camp. We cannot be neutral.

The book of Hebrews instructs and charges us to come forward to the Holy of Holies and to enter within the veil. The way into the Holy of Holies, a new and living way, has been slain. Hence, this book firstly ushers us into the Holy of Holies and then directs us to go outside the camp. According to our mental figuration, we firstly go outside the camp and then enter within the veil. But this is our human mathematics. According to God’s mathematics, we firstly enter within the veil and only then can we go outside the camp. Everyone who has gone outside the camp has firstly experienced what is within the veil. Perhaps when you began to come to the meetings of the church, you were not yet outside the camp. You were simply coming within the veil to have a taste. But that taste attracted you, caught you, and supplied you with the energy to go outside the camp. No one has firstly gone outside the camp and then entered within the veil. Although the Lord Jesus firstly went outside the gate and then entered within the veil, it is exactly the opposite with us. In other words, firstly we enter into the Holy of Holies, where we are strengthened and encouraged to go outside the camp, and then we go out of the organization of religion. The more we enter within the veil, the more we go outside the camp.

I. THE HEAVENLY CHRIST WITHIN THE VEIL

The book of Hebrews firstly shows us the heavenly Christ who is within the veil, within the Holy of Holies (6:19-20). He is there as our High Priest (4:14; 7:26), as the heavenly Minister (8:2), and as the Mediator of the new covenant (8:6; 9:15; 12:24). As our High Priest, He is there interceding for us and ministering all the riches of God into us. As the heavenly Minister, He is carrying out His excellent ministry for us, and as the Mediator of the new covenant, He is executing all the contents of the new covenant for our enjoyment. All this is much better than what He did for us on earth while He was in the flesh.

II. THE BELIEVERS ENCOURAGED TO ENTER WITHIN THE VEIL

After showing us the heavenly Christ within the veil, the book of Hebrews encourages us to enter within the veil (10:19-20, 22). Within the veil, we can look away unto Him (12:2) and can consider Him (12:3; 3:1). We need to have direct contact with Him. Since He is within the veil, we also must enter within the veil that we may see Him, look at Him, and consider Him in order to receive the transfusion and infusion of Him. Of course, we can only do this by exercising our spirit. As we have seen, our spirit is joined to the heavenly Holy of Holies. When we turn to our spirit and exercise it, we enter within the veil. Here we participate in the heavenly ministry of the heavenly Christ. Here we are saturated and permeated with all the divine riches that make us the corporate reproduction of the Firstborn Son of God for His expression. Here we receive grace and are strengthened to go outside the camp and follow Him on the pathway of the cross.

III. THE BELIEVERS CHARGED TO GO OUTSIDE THE CAMP TO FOLLOW THE LORD

A. Moses Moving outside the Camp Where the Lord's Seekers Went to Meet with Him

After the children of Israel worshipped the golden calf (Exo. 32), Moses moved "without [outside] the camp," where everyone who sought the Lord went to meet with him, for both the Lord's presence and speaking were there (Exo. 33:7-11). Likewise, we must go outside the camp, wherein is the worship of the idol, that we may enjoy the Lord's presence and hear His speaking. This is necessary for the practical and proper church life.

B. Religion, Being a Camp Given Up by the Lord

The religion, which has rejected the Lord, is a camp, a human organization, given up by the Lord. The great Babylon mentioned in Revelation 17 is even a worldly city, an earthly realm, from which the Lord's people must come out (Rev. 18:4).

The Devil has injected religion into our blood. Because of this, the camp is not merely outside of us; it is deep within us. Since the day Eve ate of the tree of the knowledge of good and evil, religion has been in man's blood. When the serpent tempted Eve, he did not ask her to do anything immoral. Rather, the serpent spoke to her in a religious way, saying, "Yea, hath God

said, Ye shall not eat of every tree of the garden?" (Gen. 3:1). Here we see that the serpent even spoke of God. This is religion. The serpent seemed to be saying, "Eve, I know that you and your husband are both for God. I am not here to talk with you about worldly entertainments. I want to talk with you about God." Talking about God is an aspect of religion. Do you know what religion is? It is the mere talk about God. Some may say, "Isn't it wonderful that people talk about God? Why do you condemn them for this? In religion people are taught to know God. Their subject is not fornication or gambling; it is the true God." Nevertheless, as Genesis 3 reveals, religion began with the serpent's talking to Eve about God. Eve answered the serpent, saying, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God has said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Gen. 3:2-3). To this the serpent responded, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:4-5). Knowing good and evil is also a matter of religion. Religion teaches people to know about God and to know good and evil. Eventually, Eve ate of the tree of knowledge, and religion was injected into man's blood.

There is no need for anyone to be taught religion; we all were born religious. This is the reason that whenever we preach in a religious way we are welcomed. But if we preach the gospel in the way of the Holy of Holies, the people will shout, "Crucify him!" as they did to the Lord Jesus. Because we were born and raised in religion, religion is not only in our concept, but also in our being, in our blood. Day after day we must go outside religion, outside the camp.

In a sense, religion closely resembles God's economy. In both the Old Testament and the New Testament we can find verses which seem to be for religion. But we must understand those verses in the light of the basic revelation of the Bible, which is the economy of God, the dispensing of God into man for His expression. God does not care for religion; He cares for His economy. He is for the dispensing of Himself into man. While God's intention is to work Himself into man, so many Christians only know their religion. They know nothing of God's economy, nor what it means to say that the Triune God is dispensed into our being. Having

become a religion, Christianity is far off from God's economy. But we do not care for anything religious. We just care for the dispensing of the Triune God into us.

C. Going Forth unto Jesus outside Religion, Bearing His Reproach

To be within the veil is to enter into the Holy of Holies where the Lord is enthroned in glory, and to go outside the camp is to come out of religion, whence the Lord was cast out in rejection. This signifies that we must be in our spirit, where, experientially speaking, the practical Holy of Holies is today, and outside religion, where the practical camp is today. The more we are in our spirit enjoying the heavenly Christ, the more we shall be outside religion following the suffering Jesus. To be in our spirit to enjoy the glorified Christ enables us to come outside religion to follow the rejected Jesus. The more we contact the heavenly Christ in His glory in our spirit, the more we shall go to the lowly Jesus in His suffering outside religion. To contact Christ in the heavens, enjoying His glorification, energizes us to take the narrow pathway of the cross on the earth and to bear His reproach. The book of Hebrews firstly gives us a clear vision of the heavenly Christ and the heavenly Holy of Holies, and then it shows us how to walk the pathway of the cross on the earth, that is, to go forth unto Jesus outside the camp, outside religion, bearing His reproach. To go forth unto Jesus outside the camp, bearing His reproach, is to take the pathway of the cross.

D. The Holy of Holies Enabling Us to Take the Pathway of the Cross and the Pathway of the Cross Ushering Us into the Kingdom

The Holy of Holies, the pathway of the cross (signified by going forth unto Jesus outside the camp, bearing His reproach), and the kingdom are three crucial matters set forth in this book. The Holy of Holies enables us to take the pathway of the cross, and the pathway of the cross ushers us into the kingdom in its manifestation. To enter into the kingdom in its manifestation we need to take the pathway of the cross, and to take the pathway of the cross we need to enter into the Holy of Holies within the veil. The Holy of Holies is crucial to our Christian walk.

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IV. TO ENTER WITHIN THE VEIL IS TO GET INTO OUR SPIRIT

If we would enter within the veil, we must get into our spirit (4:12). To be within the veil is to be in our spirit, and to be outside the camp is to be outside anything religious. We must not remain in any camp, but get into our spirit. If you remain in the religious camp, you are still camping outside your spirit. But we are no longer camping—we are in the Holy of Holies. The writer seemed to be telling the Hebrew believers, “Brothers, get out of your camping mind and get into your spirit.” Today we also must exercise to bring our whole being into the spirit. We must not remain in our camping mentality, for that mentality is religious. Again and again we need to enter within the veil by entering into our spirit.

It is difficult for Christian readers to understand why the writer of Hebrews mentions the spirit in 4:12. As he is comparing Christ with Judaism, he suddenly says, “The word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit.” Now we understand that this verse shows us the key to experiencing Christ—our spirit which is joined to the Holy of Holies. Therefore, we must discern our spirit from our camping mentality, from our camping soul. We must no longer camp in our mind but turn to our spirit. The Lord Jesus Christ is with our spirit (2 Tim. 4:22). Grace is with our spirit (Gal. 6:18). We have seen that we must take grace, but where do we go to take grace? We must go to our spirit. The Holy of Holies, God's economy, and even the fulfillment of God's economy are all related to our spirit. What we need today is to enter within the veil by getting into the spirit.

Suppose some young brothers are fighting with one another. This is a type of wild camping. But do not think they need some religious ones to tell them to behave themselves, to learn patience, and to camp religiously. That would merely be to teach them how to camp in their religious soul. This is not to enter within the veil. The brothers who are fighting with one another need to turn to their spirit. Once they turn to the spirit and take grace, they will taste Christ as their hidden manna, partake of Him as the budding rod, and experience the regulating of the law of life. Then they will not need anyone to teach them patience, humility, or the lesson of giving in.

God's economy is the dispensation of the Triune God into our being. This builds up the Body of Christ, producing material for the building up of the church. This transpires in the Holy of Holies within the veil, which is joined to our spirit. What a difference between this and religion! If we experience Christ in such an inner way, we shall see how much of the religious camping element is still in our blood. Spontaneously, we shall begin to hate this religious element and loathe our camping self. We all need to enter within the veil that the Lord may bring us into such a realization.

If we are faithful to the Lord and enter within the veil day after day and week after week, we shall discover that much of our religious background still remains within us. The brothers with a Jewish background will find that the Jewish religious element is still in them, and those with a Presbyterian or Southern Baptist background will discover that those camping elements remain in their blood. Many times in the past you have probably measured or estimated the condition of the church life by your religious background, comparing the church life with that camping element. But the more we enter within the veil and are transfused and infused with the heavenly Christ, the more we shall say, "Religious background, get away from me!" Nevertheless, although it seems that we have cast out the camping element, some of it still clings to us. Therefore, we need to continue to enter within the veil and go outside the camp.

A very touchy camping element is the matter of tongue speaking. Those who have had a tongue-speaking background often ask, "What about tongue speaking in the church? Where do you put this? Do you think that it is useless?" Perhaps you have asked such questions many times. How difficult it is to leave our religious background! I am not condemning tongue speaking. We are for anything that is for God's economy, for the dispensing of the Triune God into us for the building up of the Body of Christ. We are not for any kind of religion, whether it is fundamental, Pentecostal, or charismatic. We are for just one thing—the dispensation of the Triune God into our being that we might be transformed and built together as His corporate expression and that we might terminate this age and usher in the kingdom. This can only be accomplished by our entering within the veil to experience the ark of God's testimony with the hidden manna, the budding rod, and the law of life. By experiencing

these things, we are infused, empowered, strengthened, and enabled to go outside of every camp. My real burden in all these messages on Hebrews is that we may all enter within the veil and go outside the camp. This is the goal and the ultimate conclusion of this book.

When we enter within the veil by getting into our spirit, we taste the sweetness of the heavenly Christ that we may be enabled to go outside the camp, forsaking the earth and its love. As we stay within the veil, we also have our spirit filled with the glory of the heavenly Christ that our heart may be freed from the possession of the earth's enjoyment outside the camp. Furthermore, within the veil we behold the glorified Christ that we may be attracted to follow the suffering Jesus outside the camp. Beholding His countenance in heaven enables us to trace His footsteps on earth. As we enter within the veil, we are infused with resurrection power (Phil. 3:10) that we may be empowered to walk the pathway of the cross outside the camp. We also participate in the ministry of the heavenly Christ that we may be equipped to minister Him to the thirsty spirits outside the camp. Here we enjoy the Lord's best that we may be enriched to meet the needs of people outside the camp.

V. BEING EQUIPPED IN EVERY GOOD WORK BY ENTERING WITHIN THE VEIL AND GOING OUTSIDE THE CAMP

Verses 20 and 21 say, "Now the God of peace Who brought up from among the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of an eternal covenant, equip you in every good work for the doing of His will, doing in us that which is well-pleasing in His sight through Jesus Christ, to Whom be the glory forever and ever, Amen." By entering within the veil and going outside the camp we are equipped in every good work. In this way God is doing in us that which is well-pleasing in His sight through Jesus Christ. He is doing this that we may be able to do His will. God "works in us both to will and to do of His good pleasure" (Phil. 2:13). From beginning to end, this book presents to us a heavenly Christ. Only here, with the word "doing in us that which is well-pleasing in His sight," does this book imply the indwelling of Christ. It is through the indwelling Christ whom we enjoy within the veil in our spirit that God works in us that we may do His will.

In verse 20 the Lord Jesus is spoken of as being the “great Shepherd of the sheep.” The “sheep” here are the flock which is the church. This confirms the understanding that everything covered in this chapter is for the church life with the experience of the unchanging Christ as our sin offering, through whom we have been redeemed, and as our great Shepherd, by whom we are now being fed.

Verse 20 also speaks of an “eternal covenant.” Hebrews is not a book concerning temporal things, such as the things of the old covenant; it is a book of eternal things, things which are beyond the limit of time and space, such as eternal salvation (5:9), eternal judgment (6:2), eternal redemption (9:12), eternal Spirit (9:14), eternal inheritance (9:15), and eternal covenant (13:20). The new covenant is not only a better covenant (7:22; 8:6), but also an eternal covenant. It is eternally effective because of the eternal efficacy of Christ’s blood with which it was enacted (Matt. 26:28; Luke 22:20).

This book closes with the word of blessing, “Grace be with you all. Amen.” If we would realize and participate in all the things unveiled in this book, we need grace. To take grace (12:28) we need to come forward to the throne of grace that we may find grace for our timely need (4:16). It is by touching the throne of grace in the Holy of Holies through the exercise of our spirit that we enjoy the Spirit of grace (10:29) and that our heart is confirmed by grace (13:9). By such an enjoyment of grace we run the race which is set before us (12:1) to reach the goal of God’s economy.

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EATING, A BASIC MATTER IN THE BIBLE

If we would understand what the hidden manna, the manna in the golden pot, is, we must understand a basic concept in the Bible, a concept which most Christians have not grasped. After God created man, He did not do anything with him, nor did He charge him to do anything for Him. According to Genesis 1 and 2, the basic requirement for living in the presence of God is to eat properly. What matters the most in God’s presence is what and how we eat. Hence, in the Bible eating is a basic concept concerning our relationship with God. God has created everything, including man. If He can make the heavens and the earth and billions of items, what

is there that He cannot do? He can easily do everything. Actually, there is even no need for Him to do anything, for He just speaks and what He desires comes into being. Nevertheless, there is one thing which God cannot do—He cannot eat for us. Although a mother may do many things for her children, she cannot eat for them. The children must eat for themselves. As far as our relationship with God is concerned, the basic matter is eating properly.

EATING FOR THE SUPPLY OF LIFE AND FOR REDEMPTION

In Genesis 2, man’s eating was a matter of the tree of life. After man fell, God came in to redeem him. But when God brought in redemption in Exodus 12, the eating was changed to include more than just the one item, the tree of life. Eating was no longer simply to have the supply of life; it was also related to redemption. In Exodus 12 the children of Israel were instructed to eat a lamb. The tree of life is of the vegetable life, and a lamb is of the animal life. While there is no blood with a tree, there is blood with a lamb. In the Bible, blood is for redemption. At the time of the exodus, the children of Israel struck the blood that they might be redeemed and they ate the lamb that they might have the life supply. In the first stage, eating was only for man’s life supply, but in the second stage, eating was for both redemption and the life supply.

EATING THE LORD’S FLESH AND DRINKING HIS BLOOD

During the years in the wilderness, the children of Israel ate manna. Since there certainly was no blood in the manna, the eating of manna was unrelated to redemption; it was altogether for the life supply. How could the children of Israel, who wandered in the wilderness for forty years, continue to live and move? They lived and moved by the supply of manna which they ate every day. In chapter six of John, the Lord Jesus said, “I am the bread of life” (v. 35). This troubled the Jews. Then the Lord said, “Unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves” (v. 53, Recovery Version). In this chapter the Lord firstly said that He was the bread of life. Then He said that we must drink His blood. How could the bread have blood in it? This bread is not only the bread of the vegetable life but also the meat of the lamb. In John 6:51 the Lord said, “The bread which I will give is My flesh, which I will give for the life of the world”. The bread is of the

vegetable life and is only for feeding; the flesh is of the animal life and is not only for feeding but also for redeeming. Before the fall of man, the Lord was the tree of life (Gen. 2:9), only for feeding man. After man fell into sin, the Lord became the Lamb (John 1:29), not only for feeding man, but also for redeeming him (Exo. 12:4, 7-8).

THE NEED TO KEEP EATING

I want to say again that after the creation of man and even in God's redemption of man, the basic concept regarding our being in the presence of God is this matter of eating. Thus, we must devote our complete attention to it. Do not try to learn so many things—just continue to eat well in the presence of the Lord. I was a Christian for over thirty years before I knew anything about eating in the spirit. I was never taught about this. Many of us can testify that before we came into the church, we were never told that we could eat Jesus. But from beginning to end, the Bible covers the matter of eating. The Bible begins and ends with the eating of the tree of life (Rev. 2:7, 22:1-2,14).

EATING IN THE BOOK OF HEBREWS

As we have pointed out, the entire book of Hebrews is focused on Christ as the heavenly Minister with His kingly and divine priesthood. As our heavenly Minister, His main responsibility is to minister the Triune God into us as our supply. He is now ministering such a wonderful supply, not in the outer court, but in the Holy of Holies, and not on the cross, but on the throne of grace. We have seen that the book of Hebrews calls us to come forward to the Holy of Holies, to the throne of grace, and to God. In the Holy of Holies we are not gathered around the cross for redemption; we are meeting around the throne of grace for the life supply. Here we enjoy Christ as our Melchisedec ministering to us the bread and wine as our life supply. This also is absolutely a matter of eating. Hence, this book brings us from the outer court to the Holy of Holies, where there is one unique item—the ark of testimony, which represents Christ. In the Holy of Holies there is nothing but the all-inclusive Christ. According to the outward appearance, He is only one item, the ark of testimony. But when we experience Him as the ark, we see not only one unique item; we see three items—the golden pot containing manna, the budding rod, and the law of life.

These three items are the kernels within the kernel. After entering into the tabernacle, we find ourselves in the Holy Place where everything is rather outward. After passing through the second veil, we enter into the inner chamber of the tabernacle called the Holy of Holies. Once we have come into the Holy of Holies, we are in the heart, the kernel, of the tabernacle. But within the Holy of Holies we have the ark of testimony, and within the ark we have the golden pot containing manna, the budding rod, and the law of life. Because these items are all in the ark in the Holy of Holies, we may say that they are the kernels within the kernel.

As we touch the first of these items, the golden pot containing manna, we find something even deeper. After passing through four layers, the layer of the tabernacle, the layer of the Holy of Holies, the layer of the ark of testimony, and the layer of the golden pot, we come to the manna. When we touch this, we have truly come home. If we are only in the Holy of Holies but are not feeding on the manna in the golden pot, we are not yet home. Even if we touch the ark of testimony, we are still not home. The tabernacle is for the Holy of Holies, the Holy of Holies is for the ark, the ark is for the golden pot, and the golden pot is for the hidden manna. In Revelation 2:17 the Lord Jesus said, "To him that overcometh will I give to eat of the hidden manna." Where is this hidden manna? It is in the golden pot which is in the ark in the Holy of Holies. The one main kernel, the living kernel among all the kernels, is the hidden manna. The Lord Jesus promised His overcomers that they would eat this hidden manna.

THE MEANING OF MANNA

Before we learn how to eat the hidden manna, we must first know what manna is. The word manna means "What is this?" (Exo. 16:15). The manna which the children of Israel ate in the wilderness was different from the other foods they had known, for it was unlike any food stuff on earth. It was neither wheat, corn, nor barley. When the people saw it, they asked, "What is this?" In Numbers 11 we see a comparison between manna and the foods with which the children of Israel were familiar. Numbers 11:5-6 says, "We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes." Here we see the

leeks, the onions, and the garlic. Although the children of Israel knew what these were, they did not know what manna was. In color, shape, appearance, taste, and in every other aspect it was absolutely different from anything they had ever seen before. They could only ask, "What is this?" They seemed to be saying, "What is this?" It is neither fish nor leeks, onions nor garlic. Is it animal or vegetable? It seems that it is neither one." No human language can explain what manna is. Manna is simply manna. Manna is "What is this?" Everyone knows what onions are, but when you speak of manna they can only ask "What is this?" Manna is simply "What is this?"

Manna is a type of Christ. What is Christ? Christ is "What is this?" He is extraordinary. He is so special that He cannot be ranked with anything else.

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THE VARIOUS ASPECTS OF MANNA

Coming with the Dew

Let us now consider the various aspects of the manna in the Old Testament. Numbers 11:9 says, "When the dew fell upon the camp in the night, the manna fell upon it." Manna always comes early in the morning with the dew. What does the dew signify? Psalm 133:3 says, "As the dew of Hermon, and as the dew that descended upon the mountains of Zion." In the Bible, dew signifies God's gracious visitation from the heavens. When God comes from the heavens to visit us as grace, He is like the dew, so precious and watering. That manna always comes with the dew signifies that the very Christ who is our manna today always comes with grace, with God's gracious visitation from the heavens. Whenever we touch Christ as our life supply, we have the deep sense that heaven has come to us in a soft, watering manner. This watering is so well proportioned that it does not trouble us, but it certainly refreshes us. As we enjoy touching Christ as our manna, we have the sense that heaven has come down to visit, water, and refresh us.

Small

Exodus 16:14 describes manna as "a small round thing, as small as the hoar frost on the ground." Although some hymns have been written to praise Christ for His greatness, we also need to praise Him for His smallness. Manna was small;

yet the Bible does not give us its dimensions. Although manna is small, it is immeasurable; we cannot say how small it is. This indicates that we cannot tell the size of Christ. Our Christ is without size. Nothing is smaller than He is, and nothing is greater than He is. He is the smallest as well as the greatest. Nothing can exceed Him. Who can measure the greatness or the smallness of Christ?

Round

We are also told that the manna was round (Exo. 16:14). In typology, this signifies that manna is eternal, without beginning or ending. Christ is the eternal food with the eternal nature for the eternal nourishment without any limitation. Whoever eats Him will have the eternal life with the eternal nature and receive the eternal nourishment.

Like the Frost

Manna was like the frost (Exo. 16:14), which is between dew and snow. Dew is refreshing, but it is not as refreshing as frost is. Although dew refreshes, it does not kill the germs. Frost does kill germs. As manna, Christ not only refreshes us; He also kills all the negative things within us. He comes with the dew, and He comes as the frost. Whenever we experience Christ as the supply, we sense that heaven has come down to visit and water us. While we are being watered and refreshed, we also sense that the negative things within us, such as our negative attitudes, are being killed. I enjoy the refreshing and the killing of this frost. If two brothers are upset with one another, it means that they need the killing of the frost.

The frost not only kills the negative things in us; it also cools us down. Although the young people love the Lord, sometimes they are "hot" for sports. If they do not have the time to go to a football game, they may at least try to watch a game on television. When, while they are so "hot" for sports, they touch Christ, the "frost" will come to cool them down. Other brothers and sisters like to talk, talking in vain words about many things. When we talk like this, we are "hot." But when we touch Christ, the "frost" cools us down. The older brothers and sisters also need to be cooled down by the "frost." Although the older sisters love their husbands, if we would ask the husbands to speak frankly, they would say that they cannot stand the bothering of their wives. Neither can the older

sisters bear the bothering of their retired husbands. Many of the retired brothers have little to do every day except to bother their wives. By this we see that even the older ones need to be cooled down. The older we are, the more bothersome we are. Hence, we all need the “frost” to cool down our hot temper. In a sense, this “frost” is our spiritual refrigerator. The very Christ within us who nourishes us is also the frost which freezes us.

White

The manna in the wilderness was white (Exo. 16:31). This means that it was clean and pure. No earthly food is as white as manna. Manna is the purest food. The more we feast on Christ, eating of Him as our manna, the more we are whitened. We are not only cleansed and purified; we are whitened. To be white means to be absolutely without stain. As we feed on Christ, all our stains are eliminated. Although we may be good in certain respects, we are not white. Although we may be loving, our love is not white; it is colored. Our humility is also colored. In fact, none of our human attributes is white; every one of them is colored. But the more we take in Christ as our life supply, the more our color will be reduced and the whiter we shall become.

Eaten as Bread, Cakes, and Wafers

The manna was eaten as bread (Exo. 16:15), as cakes (Num. 11:8), and as wafers (Exo. 16:31). As our manna, Christ has different aspects and nourishes us in different ways. When we eat Him as our manna, sometimes He tastes like bread and at other times He tastes like a cake or like a wafer which is thin and easy to eat and digest.

Like a Coriander Seed

The manna was also like coriander seed (Exo. 16:31; Num. 11:7). This food is a seed. When we eat Christ, He comes into us as a seed. The coriander seed, unlike corn, is very tiny. A seed is something of life which brings the life element into our being. As such a seed, Christ will grow within us.

With the Taste of Honey

In Exodus 16:31 we are told that the taste of manna was like wafers made with honey. Honey is sweet and is the produce of two lives, the animal life and the vegetable life. Honey is the mingling of these two lives. The honey bees which produce honey receive the supply from

flowers, from the vegetable life. As our manna, Christ has this element of the mingling of the animal life with the vegetable life which becomes our sweet nourishment.

As the Taste of Fresh Oil

Numbers 11:8 says of the manna that “the taste of it was as the taste of fresh oil.” Oil typifies the Holy Spirit. When we eat Christ as our manna, we taste the Spirit of God. The oil here is the fresh oil. The Spirit we taste when we enjoy Christ as manna is always fresh. As our manna, Christ tastes like fresh oil and has the flavor and nourishment of honey.

With the Appearance of Bdelium

According to the original Hebrew, Numbers 11:7 says, “The manna was as coriander seed, and the eye thereof as the eye of bdelium.” It is difficult for anyone to translate this verse properly. The King James Version says that the color was as the color of bdelium. Bdelium is a pearl produced by the resin from a tree and is very much like the pearl produced by an oyster. The color of manna is the color of bdelium. Other versions use the word appearance instead of color. However, the Hebrew word here is eye. Manna has an eye, for its appearance is like that of an eye. A pearl somewhat resembles an eye. If you examine a pearl, you will see that it is like an eyeball. An eyeball has the appearance of pearl, and this appearance is its color. In other words, the appearance and color of bdelium are like an eye.

When we eat the manna, we eat many eyes, and all these eyes get into us. As the manna, Christ resembles an eye. The more we eat of Christ, the more eyes we shall have. The four living creatures in Revelation 4:6 are “full of eyes before and behind.” At the front and at the rear, within and without, they are full of eyes. If you go to a greenhouse, you will see that none of the walls is opaque; every side is transparent. An eye means transparency. With the exception of our eyes, which are transparent, our whole body is opaque. If we do not have Christ, we do not have any eyes, and we are absolutely opaque. When we were saved, we began to be transparent. Now the more we enjoy Christ, the more transparent we become. Whenever we are with a brother who truly enjoys Christ, we can sense that he is transparent. Standing before him is like being in a transparent greenhouse. However, anyone who is not in the enjoyment of the Lord is altogether

opaque. If you are with four such persons, you will feel like you are in a dungeon surrounded by opaque walls. But if you are surrounded by several brothers who love the Lord and feed on Him, you will sense that everything is transparent. As the manna, Christ is transparent. When we eat Him, we eat eyeballs and we become transparent.

This transparency will eventually become our appearance. If we enjoy Christ day after day, eating Him as the eyeball, we shall have the appearance of Christ, the appearance of an eyeball, and this appearance will become our color. By eating Christ, we are colored with the transparency of Christ. In this way, transparency becomes our appearance and color.

Not Legal

Finally, as the manna, Christ is not legal. Numbers 11:8 says, "The people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it." Christ can be ground, beaten in a mortar, or baked in pans. He is not legal. Nearly every Christian, however, is legal. If you experience Christ in a certain way, you make that a legal way. But Christ would say, "To you, I am ground. But others prefer to beat Me. I feel quite good when I am beaten in this way. Still others bake Me and put Me into an oven. I also feel good about this. Why are you so narrow and legal?"

What a wonderful record we find in the Bible regarding the manna. If we are asked what it is, we must simply say that it is manna. It comes with the dew and is like the frost on the ground. It is small, round, white, and like a coriander seed. It can be eaten as bread, cake, and wafers, it has the taste of honey and fresh oil, and its appearance is like an eyeball. Although we might have read Exodus 16 and Numbers 11 many times, we probably have never noticed all these aspects of the manna. We need to eat more eyeballs that we may have the transparent sight.