There was a literal eating of manna: why not again?  
Christians are perpetually *forgetting the resurrection of*  
THE BODY. And though it may not, after that great  
change, need any supply of food, still it may be a pleasure to partake of it. Did not the Lord Jesus eat  
and drink more than once with His disciples, after He  
rose from the dead? *The manna is the food of the  
tabernacle*, while the Lord’s people are still in the *wilderness*, ere yet the new heavens and earth are reached.  
*The fruit is the food of the city*, after earth is destroyed,  
and the new earth is tenanted by its nations.  
 Here then we establish a very important difference  
between the *Gospel of John*, and his *Apocalypse*. Our  
Lord while on earth, arguing with the faithless Jews,  
*presents to them Himself as the spiritual manna*.  
 In the *Gospel*, Jesus is offering Himself to the *unbeliever*, that he may have *eternal life*. The manna is  
*spiritually taken*. In the *Revelation*, Jesus is *offering  
reward* to those who are *believers, already possessed of  
Himself as their everlasting life*. The promise now is to  
be fulfilled, not to every believer, and not to be received  
now by faith, but to *be enjoyed only* by the *conquering*  
believer, *after resurrection*. We cannot then understand  
it, in the same sense as in the Gospel.  
 ’Tis *literally* to be taken then! It stands as the Lord’s  
antagonist promise to the Gnostic enticements to sin.  
They offered a place at the idol feasts; both at Ephesus  
and at Pergamos. To each Church Jesus exhibits the  
promise of a better food. He promises the hid manna, as  
the *High Priest*, having the right of entrance into the  
Holiest, and having power over its ark. What were  
the idol-banquets in the temples of the heathens to  
this?  
 We arrive at the second promise.  
 Jesus would give a white stone, on which should be  
engraven a new name.