



HIDDEN MANNA

A Word for the Overcomer....

The overcomer may sometimes seem to be lonely. The world may think that the believer's strong stand has kept him back...but God whispers to the individual heart, you shall partake of the **hidden manna**. It is Jesus Christ who is the living bread which came down from Heaven (John 6:51). It is upon Him that the **separated heart** feeds. As at first we partook of His very death in order that we might be passed out of death and into life, so now we continue to partake of Himself - all that He is, all that He has done, all that He is now doing, and in hope of all that He yet shall do. **Thus we live above the world...**we feed most surely from the **hidden manna**.

Barnhouse/Revelation

The Golden Pot of Manna In the Holy of Holies

The golden pot of manna. The manna originated in the days in the wilderness, where for forty years God nourished His people He had redeemed out of Egypt. At that time Moses was commanded by God: "Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness" (Ex 16:32). God called this manna "corn of heaven" or "bread of heaven" (Psalm 78:24; 105:40). The golden pot, which held about two liters (about two quarts), is a picture of our Lord Jesus Christ, who said of Himself; "Moses gave you not the bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world... I am the bread of life; he that cometh to Me shall never hunger" (John 6:32-35).

The golden pot of manna was not for the nourishment of the priest; it was to be "preserved" before the Lord God. "He hath made His wonderful works to be remembered: the Lord is gracious and full of compassion. He hath given **meat** unto them that fear Him" (Psalm 111:4-5). Manna is mentioned fifteen times in the Holy Scriptures; three times five represents God's concern for the man who is dependent on Him.

Even today there is a hidden manna. The *exalted Lord* spoke of it in solemn words when He announced to the assembly of Pergamus: "To him that overcometh will I give to eat of the hidden manna" (Rev 2:17). Was not the Lord Jesus here thinking and speaking of the "hidden" manna of the ark of the covenant? At any rate He speaks in this picture of Himself. **All believers who, in the name of Christ, swim against the religious tide are overcomers, those who are faithful to Him. They shall be wonderfully nourished and strengthened by Him. He Himself is their life's bread, the hidden manna, and that is enough. He gives courage to the hearts of the upright. The unseen fellowship with the Son of God is the only basis for a blessed life.**

Those who live in this fellowship "shall be satisfied with the goodness of Thy house, even of Thy holy temple" (Psalm 65:4). This manna strengthens the overcomer and is reserved and promised to them alone. They experience that their "life is hid with Christ in God" (Col 3:3).

Paul Kiene

Our Manna.... The Son of God

I live by faith in the Son of God, who love me and gave Himself for me. Galatians 2:20

Son: Thus absolute Godhead, not Godhead in a secondary or derived sense, is intended in the title. And the apostle uses it here at the climax of his testimony because God alone is the proper object of human faith. (Vines)



John 14:21

John 16:10

“Each truth brings with it its own liberating power.”

John 8:32

Galatians 2:20

The Nature and Conditions of the Christian Life:

1. The nature of this life – regeneration (John 3:8).
2. The condition of this life – it is life ‘in the flesh’
3. The medium of Christian life – faith.
4. The eternal support or nurture of this life – “The **Son of God** who loved me and **gave Himself** for me.”

The External Support or Nurture of **This Life**

*“The **Son of God**, who loved me, and gave himself for me.”*

1. *All life finds its nurture or support in sources external to itself, which it assimilates to its own inner growth.* So it is in the animal and the vegetable worlds. Thus the soul finds its support in the Bread of life who came down from heaven. It is not faith that supports this life. Faith is nothing apart from its object. 2. *It is not the Son of God; merely who is the support of this life.* He might be only “Guide, Philosopher, and Friend,” as in Socinian theology; but our life could find no adequate fulcrum or point of support in the Son of God thus regarded. The apostle emphasizes (1) the love and (2) the sacrifice of Christ, “who gave himself for me.” He is no Saviour to me unless he is my High Priest, my Substitute, my Surety. The Apostle’s assurance of his personal interest in Christ’s work. He does not use terms of generality, such as “he gave himself for us,” but “for me.” Thus he added assurance to his faith.

The medium of Christian life - FAITH. Faith is not merely the instrument of our justification, but the root-principle of our life. It is the principle which maintains this life in its constant exercise.

The Holy Spirit continues to glorify Christ as He becomes:

- ‘my’ High Priest
- ‘my’ Surety
- ‘my’ Healer
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- ‘my’ Passover
- ‘my’ Substitute
- ‘my’ Scepter
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“When the Spirit comes, He will honor and glorify Me, because He will take of (receive, draw upon) what is Mine and will reveal (declare, disclose, manifest) it to you.” (personalize)

The medium of Christian life – faith

- We live by faith,
- We walk by faith,
- We stand by faith,
- We overcome by faith,
- We are sanctified by faith,
- We are kept by faith,
through the power of God unto final salvation.

Faith, as the principle that unites the soul and the Savior, is the conduit which carries the mighty supplies of grace to the soul.

The Nature and Conditions of Christian Life

“The life which I now live in the flesh I live in the faith of the Son of God, who loved me, and gave himself for me.” Galatians 2:20

I. THE NATURE OF THIS LIFE. There is a mystery surrounding the origin of all life. There is mystery, too, in regeneration (John 3:8). Yet spiritual life is due to the quickening power of the Holy Spirit, through the Word, “making all things new.” The first effect of regeneration is faith; and the life thus begun is sustained by the indwelling of the same Spirit through all the stages of a sanctified experience, till it shares in the glorified life of the Redeemer in heaven.

II. THE CONDITION OF THIS LIFE — IT IS LIFE “IN THE FLESH.”

That is, in the body. All life — physical, intellectual, moral — is exposed to risk of some sort. Frost or lightning may blight flower or tree; disease may undermine animal life; madness may attack intellectual life. So Christian life is exposed to many risks, simply because it is life “in the flesh,” that is, in a body with passions and appetites prone to evil, and in a world with many seductions that appeal to the senses. Yet we must not regard the body with ascetic aversion, as if it were the sole cause of the soul’s embarrassments. It is God’s wonderful workmanship; it is the temple of the Holy Ghost, to be kept free from defilement; and it is and ought to be the willing servant of the immortal spirit in all the various activities of Christian life.

III. THE MEDIUM OF CHRISTIAN LIFE — FAITH. Faith is not merely the instrument of our justification, but the root-principle of our life. It is the principle which maintains this life in its constant exercise. We “live by faith;” we “walk by faith;” we “stand by faith;” we “overcome by faith;” we are “sanctified by faith;” we are “kept by faith” through the power of God unto the final salvation. As the principle which unites the soul and the Saviour, it is the conduit which carries the mighty supplies of grace into the soul.

IV. THE EXTERNAL SUPPORT OR NURTURE OF THIS LIFE. “The Son of God, who loved me, and gave himself for me.”

1. *All life finds its nurture or support in sources external to itself, which it assimilates to its own inner growth.* So it is in the animal and the vegetable worlds. Thus the soul finds its support in the Bread of life who came down from heaven. It is not faith that supports this life. Faith is nothing apart from its object.

2. *It is not the Son of God; merely who is the support of this life.* He might be only “Guide, Philosopher, and Friend,” as in Socinian theology; but our life could find no adequate fulcrum or point of support in the Son of God thus regarded. The apostle emphasizes

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(2) the sacrifice of Christ, “who gave himself for me.” He is no Savior to me unless he is my High Priest, my Substitute, my Surety.

V. THE APOSTLE’S ASSURANCE OF HIS PERSONAL INTEREST IN CHRIST’S WORK. He does not use terms of generality, such as “he gave himself for us,” but “for me.” Thus he added assurance to his faith.

VI. THE LIFE IN QUESTION IS DESIGNED TO BE MANIFEST. It is life to be lived. “The life which I now live in the flesh.” Life may be secret in its origin, but it comes forth into visible display. We cannot see the life of the tiny seed-grain cast by the husbandman into the ground, but it gradually makes its way to the surface through all obstacles. Thus our life is to be an open life. We are not to “hide our light under a bushel;” we are not to bury our talent in the ground; but as “ye have received Christ Jesus the Lord, so walk ye in him.” It is the duty of the saints to be witnesses to the Lord; it is their privilege to glorify him; it is their glory to reflect the image of his blessed character.

Feeding on Jesus – Our Hidden Manna

⁵³ *Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*

⁵⁴ *Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.*

⁵⁵ *For my flesh is meat in deed, and my blood is drink indeed.*

⁵⁶ *He that eateth my flesh, and drinketh my book, dwelleth in me, and I in him.*

⁵⁷ *As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.*

⁵⁸ *This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever.*

Eating and drinking is used figuratively of partaking of the benefits of the death of Christ. We partake by faith and enjoy the benefits because God gives them on the basis of what Christ did for us (Eph 2:8-9; Rom 3:24-25; 5:1-11; 10:9-10; Acts 3:16; 4:12; 15:9; 26:18; Gal 2:16-20; 3:1-26; 1 pet 1:5-13).

Eating is used figuratively of partaking of spiritual food (1 Cor 10:1-3); of other benefits received (Ps 69:9; Ezek 2:8; 3:1-3; Rev 10:9); and even of the evil results of sin (Prov 9:17; Hos 10:13; James 5:3). No figure of speech was more common to Jews at this time, so there was no excuse for them to misunderstand His words. By comparing verses 47-48 with 53-54 we see that believing on Christ is the same as eating and drinking Him.

