

See Bible, Ex. 25:30 *note* on shewbread, on page 103

REMEMBER: INNER VEIL MUST BE INTRODUCED

Strong's references to Shewbread

14 times in OT

4 times in NT

Ex 25:30	And thou set upon the table showbread before me always.	
Ex 35:13	The table, and its staves, and all its vessels, and the showbread,	
Ex 39:36	The table, and all the vessels thereof, and the showbread,	
NuM 4:7	And upon the table of showbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers with which to cover them; and the continual bread shall be thereon.	
1 Sam 21:6	So the priest gave him hallowed bread; for there was no bread there but the showbread, that was taken from before the Lord, to put hot bread in the day when it was taken away.	
1 Ki 7:48	And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, on which the table of showbread was,	
1Ch 9:32	And others of their brethren, of the sons of the Kohathites, were over the showbread, to prepare it every Sabbath.	
1 Ch 23:29	Because their office <i>was</i> to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for <i>that which is baked in</i> the pan, and for that which is fried, and for all manner of measure and size;	
1 Ch 28:16	And by weight he gave gold for the tables of showbread, for every table; and likewise silver for the tables of silver.	
2 Ch 2:4	Behold, I build an house to the name of the LORD my God, to dedicate <i>it</i> to him, <i>and</i> to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This <i>is an ordinance</i> for ever to Israel.	
2 Ch 4:19	And Solomon made all the vessels that <i>were for</i> the house of God, the golden altar also, and the tables whereon the shewbread <i>was set</i> ;	

2 Ch 13:11	And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also <i>set they in order</i> upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.	
2 Ch 29:18	Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.	
1 Ne 10:33	For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy <i>things</i> , and for the sin offerings to make an atonement for Israel, and <i>for</i> all the work of the house of our God.	
Mt 12:4	But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?	
Mr 2:26	How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?	
Lu 6:4	How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?	
Heb 9:2	For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.	

Ex 25:25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden rim to the border thereof round about.

The Shewbread (Edersheim, p. 140-145)

The renewal of the shewbread was immediately on the commencement of the Sabbath. The shewbread was prepared before the Sabbath itself, and in one of the chambers of the Temple, though, in theory, it was held lawful to prepare it also in Bethpage.

The term shewbread is a translation of that used by Luther (Schaubrod), which, in turn, may have been taken from the Vulgate (panes proepositionis). The Scriptural name is "Bread of the Face" (Ex. 25:30; 35:13; 39:36); that is, "of the presence of God," just as the similar expression, "Angel of the Face" (Isa. 63:9), means the "Angel of his Presence."

From its constant presence and disposition in the sanctuary, it is also called “perpetual bread” (Num. 4:7) and “bread of laying out” (set in order). The placing and weekly renewal of the “Bread of the Presence” was evidently among the principal Temple services (2 Chr. 13:10, 11).

The Table of Shewbread stood along the northern, or most sacred side of the Holy Place, being ranged lengthways of the Temple, as all its furniture was, except for the Ark of the Covenant, which stood broadways.

The Shewbread Itself

The “shewbread” was made of the finest wheaten flour that had been passed through eleven sieves. There were twelve of these cakes, according to the number of the tribes of Israel, ranged in two piles, each of six cakes.

The cakes were anointed in the middle with oil, in the form of a cross.

The preparation of the showbread seems to have been hereditarily preserved as a secret family tradition in “the house of Garmu,” a family of the Kohathites (I Chr. 9:32; Mish. Shekal. v. 1).

The Mode of Changing

The mode of changing the shewbread may be given in the words of the Mishnah (Men.xi 7): Four priests enter the Holy Place , two carrying, each, one of the piles of six showbread, the other two the two dishes of incense. Four priests had preceded them –two to take off the two old piles of shewbread, and two the two old dishes of incense.

Those who brought in the bread and incense stood at the north side of the table, facing southwards; they who took away at the south side, facing north: these lifted off and those replaced; the hands of these being right over against the hands of those, so as to lift off and put on exactly at the same moment, as it is written: “Thou shalt set upon the table bread of the Presence before Me always.” The showbread which had been taken off was then deposited on the golden table in the porch of the sanctuary, after which the shewbread was distributed among the outgoing and the incoming course of priests. The shewbread was eaten during the Sabbath, and in the Temple itself, but only such priests as were in a state of Levitical purity.

The Symbolism of the Shewbread

The bread laid before Him in the northern or most sacred part of the Holy Place was that of His Presence. While between the table of shewbread and the candlestick burned the incense on the golden altar,[[IMAGE](#)] to show that life and light are joined together, and come to us in fellowship with God and prayer.

Scott, Bradford

Ch. 3 – The Table of Showbread

Ex. 25:23-25 Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

As we enter the Holy Place we learn of the place that the Lord begins to change in those who trust in Him.

This is the area of the mind or the “soulish” area.

This gives us the power for ministry, for it is the mind that tells the body what to do. The body does not operate separately from the mind. When behavior is exhibited, it is the mind that chooses that behavior.

When the Creator has purified and cleansed our heart, he then begins His work in our mind, which is the fierce battleground that we struggle with every day.

We must first be reconciled back to Him and redeemed as His child before He can go to work on changing our minds and eventually our behavior. Paul referred to this in

*Eph. 2:8-9 For by grace are you saved through faith; and that not of yourselves, it is the gift of God and not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus **unto good works**, which God hath before ordained that we should walk in them.*

We are no longer children of wrath or children of the devil. Satan has been defeated and Christ Jesus has triumphed over him.

Col. 2:15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

The Lord has placed several items in the Holy Place to teach us about this relationship between the heart, mind, and body.

Before we get to the bread that is placed on the table in the Holy Place, please take note that the shewbread table is constructed very similarly to the ark itself. [IMAGE] It is made of shittim wood and overlaid with pure gold, only with slightly smaller dimensions. It is, however, of the same height.

This table is called in Hebrew a *shul'chan*.

The word in this form is always translated in English as *table*.

Its root verb, however, is very interesting and appropriate, considering our further study of the bread itself, or Himself.

The verbal root of *shul'chan* is *shalach*.

Shalach is the Hebrew verb meaning to *send out* or *to send*. This same word in Greek is *apostello*, which in English is *apostle*.

What does an apostle and a table have in common?

In Hebrew and other cultures, the table in the home was the place where the family gathered. It was at the table where the children learned from their father.

It was at the table that a child received life sustaining words or bread from him.

The table was also used to meet with friends in fellowship. Tidings and information were shared and revealed here.

Isa. 21:5,6 *Prepare the table, watch in the watchtower, eat, drink; arise, ye princes, and anoint the shield. For thus hath God said unto me, Go, set a watchman, let him declare what he sees.*

In Psalm 23 David asks the Lord to prepare a table before him even in the presence of his enemies, knowing that the Lord's rod and staff would comfort him.

To eat at the King's table was to share together as one.

In **2 Sam. 9:7-11**, King David sends for Mephibosheth, the son of his friend Jonathan, and tells him that he is now to eat continually at the king's table, as one of the king's sons.

The table would be the place where David would share his wisdom with Mephibosheth, and this is where he, the grandson of former King Saul, would receive food and mercy.

However, if the wrong table is prepared, it can also be death and despair.

The table of Jezebel was a dangerous place to be, and it was a snare to those in Psalm 69.

I King 18:19 *Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.*

Psalm 69:22 *Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.*

It was not lawful for David to eat of the shewbread, even though he would be King of Israel.

However, it is lawful for the Church to eat of the shewbread, since we, being filled with the bread of life, sit with Christ in heavenly places as kings and priests unto God.

A contrast can also be made between these two tables:

I Cor. 10:21 *Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.*

The table on which the shewbread is placed on is no ordinary table. It speaks clearly of the chosen place for the Lord's truth to be set, a place that hungry gentiles would risk everything to eat crumbs from, much less sit at and dine.

Mark 7:27-28 *But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.*

Apostles (*shalach* - to send out), like the Table of Shewbread, are called to be carriers and vessels of the Bread of the Lord. The word *apostle* is the Greek word for one who is sent.

Their mission, as ambassadors for Christ, is to proclaim the *good news* to all nations where they are sent.

It stands, therefore, that the source of the power for ministry, found at the Table of Shewbread, is made of the same material as the source for the power of regeneration and reconciliation, found in the Ark of the Covenant. Who is this source of power?

According to **Genesis 26:35**, the Table of Shewbread was to be set on the north side of the Holy Place [**ELABORATE NORTH SIDE**]. The entrance to the Holy Place was on the east; therefore, when a priest would walk into the Holy Place, the Table of Shewbread was to his right.

[Diagram Diagram]

The **SHEWBREAD** placed on the Table of Shewbread is **the life sustaining bread**.

For example, Jesus cried out in

John 6:27 (NASB), *"Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal."*

John 6:30-35 *So they said to Him, "What then do You do for a sign, so that we may see, and believe You? What work do You perform? Our fathers ate the manna in the wilderness; as it is written, 'HE GAVE THEM BREAD OUT OF HEAVEN TO EAT'. [Psalm 78:24] Jesus then said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but 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. Then they said to Him, "Lord, always give us this bread. Jesus said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.*

John 6:47-58 *Truly, truly, I say to you, he who believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, so that one may eat of it and not die. I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh. Then the Jews began to argue with one another, saying, "How can this man give us His flesh to eat?" So Jesus said to them, "Truly, truly, I say to you, 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, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever.

The **MANNA** placed in the Ark of the Covenant was the bread of life, new life, or regenerated life.

Manna looked like coriander seed **[DIAGRAM]** and tasted like wafers made with honey (v. 31). When the Israelites saw it, they asked each other, "What is it?" This led to the name "manna, " "what?" [WHAT??? *when Christ, the true manna, came, the people also said "what?" A Galilean? Or Beelzebub? What? King of the jews?*] It came each morning, except on the Sabbath day. It could be collected each day for that day alone, and only as much as could be eaten in one day. *(Give us this day our daily bread)*

If a person tried to collect more than needed or to store the manna for future needs, it would grow wormy and foul (v. 20).

In this way it was impossible for the Israelites to evade total dependence on God or to use the manna greedily for personal gain. Miraculously, the manna could be preserved on the sixth day and eaten on the Sabbath, and it was not to be found on the Sabbath morning (vv. 22-29).

Eventually, the rebellious Israelites grew tired of the manna and regretted the day they were delivered from their bondage ([Num 11:6](#)). They came to detest the manna and longed instead for the rich foods of Egypt (v. 5). But God continued to give the Israelites a steady supply of manna during their forty years of desert wanderings.

When Joshua and the children of Israel crossed the Jordan River and entered the promised land at Gilgal, they celebrated the Passover and ate the produce of the land. On that day, the manna ceased, again illustrating its miraculous provision ([Joshua 5:12](#)).

The purpose of the manna was to test Israel's faith, to humble them, and to teach them that one "does not live on bread alone but on every word that comes from the mouth of the Lord" ([Deut 8:3,16](#)). A hungry Jesus used this quote to refuse Satan's suggestion that he turn stones into bread ([Matt 4:4](#)). Like the Israelites in the desert, Jesus was totally dependent on the provisions of his heavenly Father while in the wilderness of temptation ([Matt 4:11](#)).

The people in Jesus' day misunderstood the significance of the manna. They longed for a physical miracle, like the manna, which would prove to them that Jesus' words were true ([John 6:31](#)).

But Jesus wanted his disciples to seek for the bread of heaven that gives life to the world, instead of physical bread to satisfy their appetites.

When they asked, "From now on give us this bread, " he answered, "I am the bread of life" (vv. 32-35).

To the church in Pergamos, Jesus encouraged faithfulness by promising that true believers would receive "hidden manna" to eat ([Rev 2:17](#)). Just as Moses' manna brought with it physical blessing, so this heavenly reward will bring eternal life.

The Lord has dealt with the PENALTY of sin in the Most Holy Place – at the Mercy Seat.

The Lord deals with the POWER of sin in the Holy Place, if we will let him.

The three parts of the Tabernacle are the outer court, the inner court, and the Most Holy Place.

Inside the tabernacle, the *inner part* is actually made of *two parts*, the Holy Place and the Holy of Holies.

Among other things, **the tabernacle is a pattern of man's being: body, soul, & spirit.**

The spirit is what we use to communicate with God.

Our body is that with which we contact the outside world.

And in-between the body and spirit is our soul, determining whether body or spirit will have dominance (Romans 7:23; Galatians 5:17).

Romans 7:23 *But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

Galatians 5:17 *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

One way to think of the spirit, soul, and body is this:

- a. The physical **body** – contacts the **world** (physical realm)
- b. The **spirit of man** contacts **God**. (Only a spirit can contact a spirit)
- c. The **soul of man** contacts the **Intellectual realm** (reasoning of man)

Only the priests were allowed to enter the Holy Place, and only the high priest was allowed to enter the holiest of all – and only once a year on the Day of Atonement. When Jesus died, the curtain separating the Holy of Holies was torn from top to bottom, signifying that by Christ's death man could forever have direct access to God!

The Christian doctrine of immortality cannot be understood apart from the right conception of the tripartite nature of man.

Man is a triune being because he is created in the image of God. "God said, Let us make man in Our image" ([Genesis 1:26](#)).

We know that God is a Trinity. The Holy Trinity is clearly set forth in the Paul the Apostle's benediction that closed his Second Corinthian Epistle:

2 Corinthians 13:14 The grace of the Lord Jesus *Christ*, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Our Lord Himself said, in what we call "The Great Commission": "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

Created in the image of God, man is likewise a trinity. He has a spiritual nature that is separate and distinct from the body in which it dwells.

The two following passages from the Bible clearly establish the fact that man is a triune being composed of spirit, soul, and body:

1 Thessalonians 5:23 I pray God your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ.

Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of *soul* and *spirit*, and of the joints and marrow (*body*), and is a discerner of the thoughts and intents of the heart.