

## BFF318 Bread of Faces, #2

**Scott Moore:** Welcome to the "Building Faith Families" podcast with Steve Demme. I'm your host, Scott Moore. Thanks for joining us today. Good morning, Steve. How are you today?

**Steve:** Great and can't wait to learn more in part two of the showbread. There's so much in this that I would never have guessed when I first read it. I want you to be thinking while we're praying, "What do we know about the showbread?" Then, before we go into what it could represent, let's reflect on what we actually know.

Let's Pray,

Father, thank You for Your word. It is just amazing how everything eventually points to Jesus, some very direct, some more indirect, but You have, by Your spirit crafted an amazing document. I pray that You'll give us an appetite for it, and help us to really believe that every word is inspired and profitable and that we don't live by bread alone, but by every word, and help us afresh today to see Jesus in Jesus' name. Amen.

**Scott:** Amen.

**Steve:** What do we actually know? I'm going to read a couple of portions of scripture that we have read before. Hebrews 9, "Even the first covenant had regulations of divine worship, and the earthly sanctuary, for there was a tabernacle prepared, the outer one in which were the lampstand, and the table and the sacred bread. This is called the Holy Place."

The big picture. First of all, we are standing in the Holy Place. We're inside the tent/tabernacle, in the first portion. In this room there is a lampstand, a table, and on top of the table, the sacred or holy bread. Exodus 25:30 says, "Place the Bread of the Presence on the table to remain before Me at all times."

The Hebrew word for presence is "panim" which means face or faces. We know we're in a holy place, the bread is holy and sacred, and the bread of faces is on the table and is to remain there all the time, continually.

Leviticus gives us more detail This is Leviticus 24:5-9, "You shall take fine flour and bake twelve loaves from it; two tenths of an ephah shall be in each loaf. And you shall set them in two piles, six in a pile, on the table of pure gold before Jehovah. And you shall put pure frankincense on each pile, that it may go with the bread as a memorial portion as a food offering to Jehovah.

Every Sabbath day Aaron shall arrange it before Jehovah regularly; it is from the people of Israel as a covenant forever. And it shall be for Aaron and his sons, and they shall eat it in a holy place, since it is for him a most holy portion out of Jehovah's food offerings, a perpetual due."

I even looked up what is a burnt offering versus a peace offering or a heave offering. I'm dabbling in it. I'm just getting my feet wet. A burnt offering is a complete offering, which makes me think of Jesus, who offered himself completely. He also mentions in another place a peace offering, which brings reconciliation.

When you put burnt offering with peace offering together you see Jesus who laid his life down as a burnt offering. He ascended to God. That's what offering means. It's ascending, burnt, going up. Then, He made peace through the blood of the cross. He reconciled us.

Let's get back. What do we know for sure? It's holy. It's for Aaron and his sons to eat it in a holy place. It's a memorial. The frankincense sets it apart as a memorial. It is replenished every sabbath day. It's made of fine flour, which is what they used in offerings. It's bread, and there's 12 loaves. These are the things that we know for sure.

Let me paint another picture for you. Let's pretend that you're there. We can do this imaginatively. We have the courtyard outside the tent. Jesus is the gate. He is the way to the Father. Nobody comes to the Father except through Jesus.

Jesus is the gate. We covered this. Then, we have the whole courtyard with these pillars and the fine linen making the fabric. The fine linen makes me think of the robes of Christ, the righteousness of Christ. The pillars representing the fire in the cloud with him all the time. There are also designs woven throughout the shoulders of the gate made with purple, red and blue.

Purple—royalty, red—sacrifice, blue—truth. Then we go through the altar where Jesus takes away our sins. Then there is the basin, where we are washed in water. We remember that the water comes from the Rock because the Rock was with them in 1 Corinthians 10:4.

At the entrance of the tent of meeting, God meets with His people. This is where big events happen. This is where God comes down and talks to Moses and Aaron. This is where confrontations happen with Korah and the rebellion. It's where prayer happens. It's where decisions are made.

Now we are in the tent, the holy place. We look up, and we see that the ceiling of the tent is covered in fabric, with cherubim embroidered in the cloth. This must have been beautiful, with angels hovering over everything that transpires in the holy place. Then we see gold vessels on the table made with gold. It has a handbreadth around it. with places for gold poles to go through. The table is made of acacia wood covered with gold. We have a lampstand, which we haven't even talked about yet.

We also have wonderful aromas. Our sense of smell has a lot to do with taking in remembrances, memorials. We have the smell of fresh baked bread. I don't think there's many things better than the smell of fresh baked bread.

We also have this aroma mingled with the scent of frankincense. The frankincense is what made it a memorial, a remembrance. Then, we look at the table, and we see 12 loaves that are either in two rows of six, or they're in two stacks of six.

Now, let's let the Spirit lead us in thinking through what all this represents. When I see 12 loaves of bread I think of the 12 tribes. I also think 12 disciples, the 12 apostles.

My mind is thinking, why are there 12? I'm in this completely amazing place with cherubim on the ceiling, and gold, and light from the lampstand, which is illuminating the room, which has to be special. It's a holy place. It's set apart. In fact, if I come in here without having my feet washed, I'm going to die. This is sacred place.

This is sacred ground because I am right outside of the Holy of Holies where God is. Not only do we have smells of bread and frankincense, and we have all the visual imagery but, I think overall, we sense God's presence. We are not alone. He is here. We're in His tent, His tabernacle. That's what we know so far.

The more I have studied this, obviously, whenever I hear bread, I think of our fathers eating the manna in the wilderness. Jesus said to them, "Truly, truly I say to you, it's not Moses who gave you the bread from heaven, but My Father gives you the true bread from heaven, for the bread of God is He who comes down from heaven and gives life to the world." Jesus is not only bread, He supplies us with bread. Jesus taught His disciples to pray, "give us day-by-day our daily bread." This bread was given weekly.

Luke 22 is very similar to the washing of the feet of the priests in the Tabernacle. Watch the parallels here. It was the priests who were allowed to go into this holy place. It was the priests who were to eat this showbread. It was the priests who needed to have their feet washed.

You can see where I'm going with this. If you put together Luke 22 and John 13, Jesus is having a meal with his disciples. It's his last meal. Some people call it the "Last Supper." He first washed his disciples' feet, and they had no idea what he was doing. He said, "Someday you'll understand." I think what he was doing is he was setting them apart as priests. Then, he broke the bread, and gave it to them.

By the way, this was on the first day of unleavened bread, which is what we find in Luke 22:7 on which the Passover lamb had to be sacrificed. Jesus sent Peter and John, saying -- I'm reading 22:7 and following -- "Go and prepare the Passover for us so that we may eat it." They said to him, "Where do you want us to prepare it?"

He said to them, "When you have entered the city, a man will meet you carrying a pitcher of water. Follow him into the house that he enters. You shall say to the owner of the house, 'The teacher says to you, where is the guest room in which I may eat the Passover with my disciples?' He will show you a large, furnished upper room. Prepare it there."

They left and found everything just as he had told them. They prepared the Passover. When the hour had come, He reclined at the table and the apostles with Him, and He said to them, "I have earnestly desired to eat this Passover with you before I suffer. For I say to you, I shall never again eat it until it's fulfilled in the kingdom of God."

Jumping down to the 19th verse, "When he had taken some bread and given thanks, he broke it." He took the bread, gave thanks, broke it, and gave it to them saying, "This is my body which is given for you. Do this in remembrance of me."

In the 28th verse, He said, "You are those who have stood by Me in my trials. Just as My Father has granted Me a kingdom, I grant you that you may eat and drink at My table in My kingdom. You will sit on thrones, judging the 12 tribes of Israel." If you read the Book of Revelation, you're going to see these apostles are there, as well as the 12 tribes.

I've been studying the showbread now for weeks. I notice, "Wow, there's a table. There's bread." He said, "This is my body. There's remembrance attached to it. You need to do this in remembrance of me." Remember, the frankincense was given to Mary and Joseph by the wise men.

We remember that he was anointed with special spices by the woman before His burial. Then, what I didn't remember though, you're going to sit on thrones, judging the 12 tribes of Israel. Wow. Then, two chapters later, on the road to Emmaus. I've always loved this passage.

He's talking to these two men. He comes up alongside of them, and he says, "What's going on? Why are you so sad?" They said, "Well, where have you been? Don't you know what's going on?" Then in the 27th verse, 24th chapter, he says beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the scriptures.

Now I'm thinking, I wonder if He explained the showbread to those men. I wonder if He explained the tabernacle, how He was the way just like I just did. He was the sacrifice. He was water. He was the rock. He was the pillar. He was the bread. I wonder if He explained all of this to these two men.

Then, it says they approached the village where they were going, and He acted as though He were going further, but they urged Him saying, "Stay with us. It is getting toward evening. The day is now nearly over." He went in to stay with them. OK. Watch this language. "When He had reclined at the table with Him, He took the bread and blessed it and breaking it. He began giving it to them.

"Then their eyes were opened, and they recognized him." They saw him breaking the bread and blessing it and reclining at a table. They said, "This is Jesus. He just told us about Himself when He explained to us the showbread."

I'm definitely going off the charts here a little bit, because it doesn't say He explained the showbread, but how could He not explain the tabernacle to them? He was so present in every aspect of it?

They didn't get it until he took the bread, like he had done 2 chapters previously with His disciples, which were just a couple days before He did this. He was reclining at table, gave thanks, broke it, and gave to them.

As I'm reading this, my mind is going to John 13, which adds the part about washing their feet. If we didn't have John 13 in addition to Luke 22, we wouldn't get the full picture.

We also have the disciples arguing about who's the greatest and Jesus says, "No, no, no, no, no. I have set an example for you. You're to be servant leaders. You're not supposed to be lording it over people."

He packs so much in that night before he was crucified. Several chapters in John and chapters in Luke, and He's describing this. Jesus was the showbread. He was not only the showbread himself. He was God. He was present. He was the priest. He's the priest feeding His disciples who had just been set apart as priests, and now He is the high priest himself. Any thoughts?

**Scott:** It strikes me as how personal he made all of this. I'm sure it was very meaningful to the folks in the Old Testament that were in the tabernacle. It was amazing to be there with standing in the holy place with God right in the next room, and all that.

It's so intimate at the Last Supper. He's just there and breaks the bread. He says, "I've longed to eat this with you." He's talking about his crucifixion coming up the next day. This isn't just that he's longing to eat this meal, He has. There's so much packed into that one moment.

Then when He has the cup and all that. It takes what was maybe couple of thousand years of tradition here -- I don't know the timeline, sorry -- and turns it into the most intimate, personal scene. It's God, Himself.

**Steve:** He's feeding them himself. He's washing their feet with himself. Jesus is amazing.

**Scott:** Then he had the little Bible study on the walk to Emmaus. Again, it takes the entirety of their history, and he lays it all out, in what I would assume was moment after moment of these guys going, "Wait, really? Wow! That's that important?"

**Steve:** Exactly. Yet, I think if they had this whole memory bank of growing up with those traditions. Then when He touches it, they're enlightened. They knew about the holy place, they knew what was in it. They knew about the veil. They knew all these things.

He's said, "That was me, that was me." They're going, "Oh! Now we get it!" The light bulbs are going on. Let me touch on a couple other things here. This concept of not just Aaron and his sons being priests, but think about what it says in Deuteronomy 7. He said, "You are a holy people to Jehovah, your God. Jehovah, your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

"Jehovah did not set His love on you nor choose you, because you are more in number than any of the peoples, for you were the fewest of all the people, but because Jehovah loved you, and kept the oath which He swore to your forefathers, Jehovah brought you out by a mighty hand.

"Redeemed you from the house of slavery, from the hand of Pharaoh, king of Egypt." Wow. He chose them. He chose them to be a special people. A people for His own possession.

Then, when you read words like this, 1 Peter 2, "You are a chosen race, a royal priesthood, a holy nation, a people for His own possession. That you may proclaim the excellencies of Him who called you out of darkness into His marvelous light" because of Jesus.

This is amazing stuff because you and I have been called to be priests. This is 1 Peter. This is New Testament. He's talking to believers. We're a chosen race, royal priesthood, holy nation, people for His own possession. Almost word for word what I just read in Deuteronomy.

In Revelation 1, "Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To Him who loves us, and has freed us from our sins by His blood and made us a kingdom. Priests to His God and Father. To Him be glory and dominion forever and ever Amen."

**Steve:** This is the same language which we read in Revelation 5, "You ransomed people for God from every tribe, language, people, and nation. You have made them a kingdom and priests to our God, and they shall reign on the earth."

When I'm reading this, it's just all Jesus. He's the only person that could take our sins away from us, wash us with clean water, cover us in robes of righteousness, and not only just redeem us so that we can sit in the back row in heaven -- which we'd be content to do.

He says, "No, I want you to be a priest. I want you to be a part of my own possession. I want you to be mine. I want you to sit with me on my throne. I want to marry you." That is just so much gospel in this. That's exactly what we see happening here. I have nothing left to do, but pray.

Father, thank You for showing us through this showbread. This bread of Presence. This bread of faces. You have been faithful to your promises to the 12 tribes. You've been faithful to your promises to the 12 disciples. You laid such an incredible

foundation. Not only for these two men on the road to Emmaus, but for Peter, John, the other disciples, and for us to this day.

Thank You for weaving these themes through scripture. Thank You for illuminating them by Your Spirit. Thank You for helping us to see Jesus in a whole new way. Thank you, Jesus, for dying for us. Thank you for feeding us with your living bread so that we not only remember you, but we can have eternal life in Jesus' name, Amen.

**Scott:** That's our show for this week, folks. Thanks for joining us for the Building Faith Families podcast with Steve Demme. If you have a question for the show, email Steve at [spdemme@gmail.com](mailto:spdemme@gmail.com). If you have a question for me, you can reach me at [scott@unsocializedmedia.com](mailto:scott@unsocializedmedia.com). Thanks for joining us. Have a great week.