

# WEEK 27 — OUTLINE

## The Table of the Bread of the Presence

Scripture Reading: Exo. 25:23-30; John 6:33, 35, 57

### « DAY 1 »

#### **I. We all need to learn to feed on Christ, to take Him in, and to enjoy Him as our spiritual food (John 6:57; Matt. 4:4; Jer. 15:16):**

- A. God's economy is that we eat Christ and be constituted with Him in order to become His corporate expression (1 Tim. 1:4; John 6:33, 35, 51, 57; 17:22; Eph. 3:21):
  - 1. Eating is the way to experience God's dispensing for His expression (Gen. 1:26; 2:9).
  - 2. God's economy is not a matter of outward things but of Christ coming into us inwardly; for this, we need to take Christ by eating Him (Eph. 3:17a; John 6:57).
  - 3. As we eat, digest, and assimilate Christ, we are constituted with Him, being made the same as He is in life, nature, and expression for the building up of the church as the Body of Christ (Matt. 4:4; 16:18; Eph. 4:16).
- B. "The Lord's recovery is the recovery of the eating of Jesus for the building up of the church" (The Greatest Prophecy in the Bible and Its Fulfillment, p. 77).

### « DAY 2 »

#### **II. The table of the bread of the Presence signifies Christ as the food, the nourishing feast, for the believers as God's priests (Exo. 25:23-30):**

- A. All those who ate the bread displayed on the table were priests; thus, the table signifies that Christ is a feast for God's priests.
- B. When we speak concerning the table in the Holy Place, we are speaking of those who are there serving God as His priests.
- C. The table signifies Christ as our weekly supply for serving the Lord (Lev. 24:5-9).

#### **III. In the sequence of God's revelation, the table of the bread of the Presence comes after the Ark, implying that the table is connected to the Ark (Exo. 25:10-23):**

- A. In spiritual experience, when we meet with God upon Christ as the propitiatory cover, enjoying fellowship with God and hearing words from His mouth, the Ark becomes a table where we enjoy a nourishing feast (vv. 10, 23):
  - 1. The Ark spontaneously becomes the table; this means that Christ, God's testimony,

becomes our nourishment (John 1:18; 6:57).

2. As the embodiment of God, Christ becomes a table full of life supply to nourish us (1:14).

### « DAY 3 »

3. It is a fact of spiritual experience that when we have the propitiatory cover of the Ark, Christ as our place of propitiation, eventually the Ark becomes a table (Exo. 25:18-23).
  4. This is the experience of the one Christ, the Christ who is the embodiment and expression of God as His testimony and who becomes both the table and also the food upon which we may feast for our nourishment.
- B. The height of both the Ark and the table is the same—one and a half cubits; this reveals that our enjoyment of Christ must match the standard of God's testimony (vv. 10, 23).
- C. The Ark issues in the table, and the table brings us back to the Ark; this means that Christ as the embodiment of God issues in our enjoyment of Him and that our enjoyment of Him always brings us back to Him as God's testimony.

### « DAY 4 »

#### **IV. The table of the bread of the Presence was set up in the Holy Place within the tabernacle, signifying within, or among, God's people as His builded habitation (40:22; Heb. 9:2):**

- A. In the Bible a table signifies not an individual feasting but a corporate feasting (1 Cor. 10:16, 21; cf. Psa. 23:5).
- B. Christ as the food of God's priests is for a corporate feasting within God's dwelling place.
- C. Those believers who have been builded together in an actual and practical way are God's present tabernacle as His dwelling place (Eph. 2:21-22):
1. Within God's dwelling place, the saints who have been built together, there is a table with bread for nourishment (John 14:2; 6:33, 35).
  2. The enjoyment of the table of the bread of the Presence requires the building of the church (Eph. 2:21-22):
    - a. Apart from the church as God's dwelling place, we cannot have the enjoyment of Christ as a table of the bread of the Presence for our nourishment.
    - b. We must be those believers who are built up together as God's present dwelling place in an actual and practical way; then within this building there will be the table of the bread of the Presence for our nourishment and enjoyment (John 14:2; 6:33, 35, 57).

### « DAY 5 »

## **V. The table of the bread of the Presence was made of acacia wood overlaid with gold (Exo. 25:23-24):**

- A. Acacia wood here signifies that Christ's humanity is the basic element for Him to be our feast.
- B. The fact that the table was overlaid with gold signifies the expression of God:
  - 1. Within Him Christ's humanity is the basic element for our enjoyment, and upon Him is His divinity as the expression of God.
  - 2. If we enjoy Christ, we will express God; this means that as we enjoy the Lord Jesus as the supply with which to serve God, the outcome will be gold, Christ's divinity as the expression of God.
  - 3. The more we enjoy Christ as the basic element of our feast, the more we express God (John 6:57; 2 Cor. 3:18).

## **VI. The bread on the table in the Holy Place is called the bread of the Presence (Exo. 25:30):**

- A. The table was set before God—that is, in God's presence—not far from the Ark:
  - 1. Whereas manna was gathered by all the people outside the court of the tabernacle, the bread of God's presence was enjoyed only by the priests in the presence of God in the Holy Place within the tabernacle (40:22-23; Heb. 9:2; Lev. 24:9).
  - 2. Manna typifies Christ as the life supply of God's people for their living (Exo. 16:19); the bread on the table typifies Christ as the life supply of God's priests, enabling them not only to live but also to serve God.
  - 3. This bread indicates that God's people should no longer live by themselves but by Christ as their life and life supply (John 6:33, 35, 57).
- B. The Hebrew word translated "presence" in Exodus 25:30 actually means "face":
  - 1. The bread of the Presence, the face-bread, means that God's presence, God's face, is the life supply to the serving priests (cf. 2 Cor. 2:10; 4:6-7; 3:18).

### **<< DAY 6 >>**

- 2. As the One whose face shines upon us (Num. 6:25), Christ the Son is the visible presence of the invisible God (cf. John 14:7-9):
  - a. The Lord Jesus came as the face of God (2 Cor. 4:6).
  - b. God and His presence are invisible, but through His incarnation He became the shining sun (Luke 1:78; cf. Matt. 4:16; John 8:12).
  - c. This shining sun is God's invisible presence becoming visible.
- 3. In our experience the reality of God's presence is the Spirit in our spirit, who is also the reality of Christ as the bread of life (2 Tim. 4:22; John 6:33, 51a, 63).

C. The bread of the Presence was also called the bread of arrangement (Exo. 25:30; 1 Chron. 9:32):

1. When the bread was arranged in a certain way, there was a display of the bread (Lev. 24:5-8).
2. When we experience Christ as the life supply within us, we will be able to display the Christ whom we have experienced before God as the life supply to God and man (2 Cor. 4:5; Gal. 3:1).
3. As New Testament priests, we should learn how to display Christ as the bread of the Presence to all of God's worshippers, helping the believers by showing them how to enter into the Holy Place to experience and enjoy Christ as their life supply (1 Pet. 2:5, 9).



## << WEEK 27 — DAY 1 >>

### Morning Nourishment

**Jer. 15:16** Your words were found and I ate them, and Your word became to me the gladness and joy of my heart, for I am called by Your name, O Jehovah, God of hosts.

**John 6:57** As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

The bread of the Presence is one of the foods for the priests;...it signifies Christ as our life and life supply. To handle Christ as the bread of the Presence and to minister Him to others, we must first enjoy and feed on Him as the bread of the Presence. This means that we must experience Christ as the inner life and the life supply by feeding on Him.

Not many Christians know how to feed on Christ. We must learn to feed on Him, to take Him in, and to enjoy Him as our spiritual food. When we minister Christ to others, we also feed ourselves with Him. While we are feeding others, we are fed. Every time I minister, the first one to be fed is myself. After the ministry I am satisfied. I am satisfied by my ministering of Christ to others. (CWWL, 1966, vol. 1, "The Priesthood," p. 497)

### Today's Reading

God's economy is that we eat Christ and become constituted of Him. In John 6 the Lord Jesus says that He is the bread of life, the bread which came down from heaven, and that those who eat Him will live because of Him (vv. 35, 41, 57). (Life-study of Philipians, p. 325)

To eat the words of the Bible is actually to eat God conveyed in the Word. In the past, the godly ones who spent much time contacting God spontaneously and even unconsciously were under God's dispensing. The aspects of God's person and the items of His attributes are infused into us as the ingredients of God as our food by His dispensing. We may not be able to remember all the aspects of God's person or all the items of His attributes, but as long as we are under His dispensing, these ingredients are infused into us. Simply eat God, and all that He is and has will be dispensed into you. Eating is the way to experience God's dispensing for His expression. (The Conclusion of the New Testament, p. 125)

We do not need outward rituals or practices....God's economy is not a matter of outward things; it is a matter of Christ coming into us inwardly. For this, we need to take Christ in by eating Him. (Life-study of Matthew, pp. 550-551)

God not only desires that man be His vessel to contain Him (Rom. 9:21, 23; 2 Cor. 4:7) but also wants man to eat, digest, and assimilate Him (John 6:57). When we eat, digest, and assimilate physical food, we are energized and strengthened. The food that we eat is dispensed into our blood, and through the blood into every part of our body. Eventually, the food that we have eaten becomes the fiber, tissue, and cells of our being. In the same way, God's eternal plan is to dispense Himself into us so that He becomes every fiber of our inward being. He wants to be digested and assimilated by us so that He can become the constituent of our inward being. (The Divine Dispensing for the Divine Economy, p. 9)

The Lord's recovery is the recovery of the eating of Jesus for the building up of the church. This is not only for this age but also for eternity. "O Lord Jesus! Open our eyes that we all may see Your purpose today, Your recovery today, and the goal of Your recovery today." We need to eat Jesus to grow, to be transformed, and to be built together. Then we will have the building of the church.

By this way the Lord is going to fulfill His prophecy regarding the building up of the church. This prophecy is fulfilled by eating Jesus. Never forget that eating unites. Eating keeps the oneness. Eating builds up. If you are divisive, that means you are wrong in the matter of eating. If you are right in the matter of eating, surely you will be united and even uniting. You will be the ones who are built and who are building others. When will the Lord build His church? Now! How will the Lord build His church? By our eating Jesus! (CWWL, 1972, vol. 3, "The Greatest Prophecy in the Bible and Its Fulfillment," pp. 486-487)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," chs. 8-9

## << WEEK 27 — DAY 2 >>

### Morning Nourishment

Lev. 24:8-9 Every Sabbath day continually he shall set it in order before Jehovah; it is an everlasting covenant for the children of Israel. And it shall be for Aaron and his sons, and they shall eat it in a holy place, for it is most holy to him of Jehovah's offerings by fire, a perpetual statute.

The table of the bread of the Presence signifies Christ as the feast for God's priests. Exodus 25:23-29 does not say anything about priests. However, the priests were the only ones qualified to be in the Holy Place....It is significant that this table was not set up in the outer court, but set up in the tabernacle. All those who ate of the bread displayed on this table were priests. For this reason, the table signifies that Christ is a feast for God's priests.

Every believer in Christ is a priest. This is a spiritual fact. But because of the degraded situation today, many Christians do not live as priests. The reason they are not living as priests is that they are not in the tabernacle. Many are lingering in the outer court, and others are still in the world. What percentage of today's Christians would you say are living as priests in the Holy Place? We must admit that the percentage is extremely small. (Life-study of Exodus, p. 1049)

### Today's Reading

As we consider the picture of the tabernacle and the outer court, we can see the real situation among Christians today. When we speak concerning the table in the Holy Place, we are not speaking of Christians in the outer court or those who have not yet come into the outer court. Rather, we are speaking of those who have entered the tabernacle and who are there serving God as His priests. Christ as the feasting table is for this category of Christians.

[One] difference between the bread of the Presence on the table in the Holy Place and the manna in the wilderness is that manna typifies Christ as the daily life supply, but the table signifies Christ as our weekly supply. According to Leviticus 24:5-9, fresh loaves were placed on the table once a week. Hence, the table signifies a weekly supply. The daily supply of the manna enables us to live; the weekly supply from the table enables us not only to live, but also to serve the Lord. It supplies us that we may have a serving life. With manna we have the life supply for our living; with the table we have the supply of life for our serving. Thus, we have both a daily supply for living and a weekly supply for serving. Those Christians who are feeding only on manna need to realize that this is different from enjoying Christ as the weekly supply to serve God as priests in His tabernacle. Christ is not only the manna for God's people in a general way; He is also in particular a table for God's priests.

According to the sequence of God's revelation, after the Ark of the Testimony we have the table of the bread of the Presence. This implies that the table is connected to the Ark. The Ark is for God's testimony, and the table is for our nourishment. Not only is it necessary for God to have a testimony, but it is also necessary for us to receive nourishment. Without nourishment we would be hungry and eventually die. Praise the Lord that we have the Ark for God's testimony and the table for our nourishment!

We need to consider the relationship between the Ark and the table from the standpoint of our experience. We know from experience that when we meet with God upon Christ as the propitiatory cover, enjoying fellowship with God and hearing words from His mouth, the Ark becomes a table where we enjoy a nourishing feast. Has there ever been a time when you have met with God in the Holy of Holies on Christ as the propitiatory cover, conversed with Him, and received a word from Him, and yet there was no table set up for your nourishment? Experientially speaking, it is not even necessary to say that a table has been set up, for the Ark spontaneously becomes the table. This means that Christ, God's testimony, becomes our nourishment. As the embodiment of God, Christ becomes a table full of life supply to nourish us. (Life-study of Exodus, pp. 1049-1050, 1048-1049)

Further Reading: Life-study of Exodus, msg. 90; CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 6

## << WEEK 27 — DAY 3 >>

### Morning Nourishment

**Exo.25:10** And they shall make an ark of acacia wood: two and a half cubits shall be its length; and one and a half cubits, its width; and one and a half cubits, its height.

**23** And you shall make a table of acacia wood: two cubits shall be its length, and a cubit its width, and one and a half cubits its height.

Those who lack experience will have no way to understand what we are talking about. Because they are strangers to the culture related to spiritual things, they cannot understand this language about the Ark of the Testimony becoming in our experience the table of the bread of the Presence. Nevertheless, it is a fact of spiritual experience that when we have the propitiatory cover of the Ark, Christ as our place of propitiation, eventually the Ark becomes a table. All of this is the experience of the one Christ, the very Christ who is the embodiment and expression of God as His testimony who becomes both the table and also the food upon which we may feast for our nourishment. (Life-study of Exodus, p. 1049)

### Today's Reading

According to Exodus 25:23, the table was two cubits in length and a cubit in width. Here we have two units of measure, each one cubit square, or two square cubits. In the Bible the number one signifies a complete unit, a unique unit. Furthermore, for something to be square indicates that it is perfect and without bias or defect. Thus, the two square cubits signify the perfect and complete life supply of Christ to issue in a testimony.

The enjoyment of Christ is perfect, represented by a square. It is without bias or defect. Eventually, this enjoyment makes us a testimony. This two-square enjoyment issues in a testimony. No words are adequate to explain this. But if we consider the picture of the table, we shall gain a proper understanding of it.

We know from verse 23 that the table of the bread of the Presence was a cubit and a half in height. This signifies that the standard here is up to that of the Ark of the Testimony. The nourishment of Christ to us as serving priests matches the standard of God's testimony. If our enjoyment of Christ does not come up to God's testimony as signified by the height of the Ark, then our enjoyment is not perfect. It is in some way defective and below the standard.

Today Christians everywhere read the Bible and study it. But is the standard of their enjoyment up to the standard of God's testimony? In the vast majority of cases it is not up to God's standard. Along with the study of the Bible, some Christian groups use worldly music. The use of such music lowers the standard to a very great degree. On the one hand, these Christians have the Bible; on the other hand, they have things which lower the standard.

The display of the bread on the table signifies the life supply. The Ark with the cherubim signifies God's glory, but the table with the bread of the Presence signifies nourishment. In the church life we should have both the testimony and the nourishment. We should have both the Ark of God as God's testimony and the table with the bread of the Presence as nourishment for the priests.

We have seen that both the Ark and the table were made of acacia wood overlaid with gold, that both were of the same height, that both had golden rings at the feet, and that both were carried on poles of acacia wood overlaid with gold. These similarities indicate that the table comes out of the experience of the Ark. It is always the Ark which first issues in the table, not the table which issues in the Ark. Eventually, however, in our experience it is difficult to say which is first. The Ark issues in the table. But the more we experience the table, the more we shall have of the Ark, for the table will always bring us back to the Ark. Therefore, the Ark issues in the table, and the table brings us back to the Ark. This means that Christ as the embodiment of God's testimony issues in our enjoyment of Him, and that our enjoyment of Him always brings us back to Him as God's testimony. (Life-study of Exodus, pp. 1056-1057, 1065)

Further Reading: Spiritual Applications of the Tabernacle, chs. 9-10

## << WEEK 27 — DAY 4 >>

### Morning Nourishment

**Exo. 40:22** Then he put the table in the Tent of Meeting on the north side of the tabernacle outside the veil.

**John 14:2** In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

The bread of the Presence was on the table within the Holy Place of the tabernacle. This signifies that Christ as the food of God's priests is for a corporate feasting within God's dwelling place.

In the meetings of the church we have a particular enjoyment of Christ. Those who stay away from the meetings do not have this enjoyment, although they may enjoy Christ in other aspects. When we are in the tabernacle, in the midst of the built-up saints, we enjoy Christ on the table in God's dwelling place.

The bread of the Presence on the table signifies a corporate feasting. In the Bible a table always signifies not an individual feasting, but a corporate feasting. In the church life we feast corporately. To be sure, we can have some enjoyment of Christ when we are alone. But this enjoyment cannot compare with feasting with Christ corporately in God's dwelling place. How rich is our enjoyment of the bread on the table in the tabernacle!

The bread of the Presence was to be eaten in the Holy Place. This means that it is to be partaken of and enjoyed in God's habitation, the church. It is not possible to have this table outside the church life. This table is found only in the tabernacle, only in God's habitation. (Life-study of Exodus, p. 1064)

### Today's Reading

The table of the bread of the Presence was inside the tabernacle. This signifies that the table is within, or among, the builded saints...Those believers who have been builded together in an actual and practical way are God's present tabernacle as His dwelling place. Within this tabernacle, the saints who have been built together, there is a table. The tabernacle was a building. This means that it was built of many pieces. For this reason, we can say that the table was within a building.

We who have been in the church life for a period of time can testify that the enjoyment of Christ as a table for our nourishment cannot be found anywhere else. Apart from the church life, we cannot enjoy Christ in this way.

In contrast to the table spoken of in Psalm 23, the table set up on the battlefield before the enemy, this table was near the Ark in the tabernacle. Praise the Lord for this particular, precious table! I repeat, according to typology, this table signifies the enjoyment of Christ as our nourishment for serving. Furthermore, this table is located next to God's embodiment in the midst of the builded-up saints.

Suppose certain believers meet together week after week, yet there is no building among them. As long as they are not built up together in a practical way, they cannot have the experience of the table, for the table is located within the tabernacle, God's dwelling place. Since these believers do not have a tabernacle, they cannot have the table. I wish to emphasize the fact that the enjoyment of the table requires the building of the tabernacle—the church. Then in the tabernacle we may enjoy the table. This means that we must be those believers who are built up together as God's present dwelling place in an actual and practical way. Then within this building there will be the table of the bread of the Presence. Our experience in the church life proves that this is true.

From my experience of Christ and the church I have learned that this table is found only within the tabernacle, only in the midst of the builded saints. When I studied the typology of the tabernacle many years ago, I did not realize that the table was among the builded saints. At that time I did not have any experience. But now I can strongly testify that I enjoy my Christ as a particular portion, the table, within the tabernacle and close to the Ark as God's embodiment. Oh, how rich is this enjoyment of Christ! (Life-study of Exodus, pp. 1051-1052)

Further Reading: Life-study of Exodus, msg. 91; CWWL, 1972, vol. 3, "The Greatest Prophecy in the Bible and Its Fulfillment," ch. 8

## << WEEK 27 — DAY 5 >>

### Morning Nourishment

**Exo. 25:30** And you shall set the bread of the Presence upon the table before Me always.

**John 6:57** As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

The table of the bread of the Presence was made of acacia wood (Exo. 25:23). Acacia wood here signifies that Christ's humanity is the basic element for Him to be our feast. It is significant that both the Ark of the Testimony and the table were made of acacia wood, signifying Christ's humanity.

Exodus 25:24 says, "And you shall overlay it with pure gold." The fact that the table was overlaid with gold signifies the expression of God, Christ's divinity. Within Him, Christ's humanity is the basic element for our enjoyment, and upon Him is His divinity as the expression of God. If we enjoy Christ, we shall express God. This means that as we enjoy the Lord Jesus as the supply with which to serve God, the outcome will be gold, Christ's divinity as the expression of God. This is very meaningful, and I trust in the Spirit to reveal more to the saints concerning it. From our spiritual experience we know that the more we enjoy Christ as the basic element of our feast, the more we express God. This is the significance of the table being overlaid with gold. (Life-study of Exodus, p. 1055)

### Today's Reading

The bread on the table is called the bread of the Presence because the table was set before God, that is, in God's presence, not far from the Ark. Whereas manna was gathered by all the people in the wilderness outside the court of the tabernacle, the bread of God's presence was enjoyed only by the priests in the presence of God in the Holy Place within the tabernacle (Exo. 40:22-23; Heb. 9:2; Lev. 24:9). Manna typifies Christ as the life supply of God's people for their living (see footnote 1 on Exo. 16:19); the bread on the table typifies Christ as the life supply of God's priests, enabling them not only to live but also to serve God. This bread indicates that God's people should no longer live by themselves but by Christ as their life and life supply (John 6:57).

The bread of the Presence was the most holy of Jehovah's offerings by fire (Lev. 24:7, 9). It signifies the surplus of the believers' enjoyment of Christ that is offered to God to be His food for His satisfaction. God caused certain loaves of this offering to be spared, brought into the Holy Place, and arranged and displayed on the table to be food for the serving priests. (Exo. 25:30, footnote 1)

The bread of the Presence, the face-bread, means that God's presence, God's face, is the life supply to the serving priests (cf. 2 Cor. 2:10; 4:6-7; 3:18). In our experience the reality of God's presence is the Spirit in our spirit (2 Tim. 4:22; cf. 2 Cor. 3:17), who is also the reality of Christ as the bread of life (John 6:33, 51a, 63). (Exo. 25:30, footnote 2)

We must confess all our shortcomings item by item, staying at the altar for some time. Then we apply the redeeming blood to cleanse us. If we will do this, we will have the deep inner sense that this redeeming Christ is our enjoyment. We will enjoy Him immediately after confessing and applying the blood.

From applying the blood, we turn to feeding on Christ at the table of the bread of the Presence. There we feed on Christ to enjoy Him and to taste Him. We do not simply eat Him—we assimilate Him. This also takes some time. Five or ten minutes for morning watch is not sufficient. According to our experience, we need at least thirty minutes, and it is better to take an hour, if possible. It is just like eating breakfast. We cannot eat an adequate breakfast in two or three minutes. Even if we eat a hot dog for lunch, we need more than five minutes. We cannot eat a good meal in such a short time. We need a longer time, and the longer the better. We must stay at the table of the bread of the Presence to be nourished and filled so that we might be full of the life supply. (CWWL, 1966, vol. 1, "The Priesthood," p. 575)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 17; CWWL, 1964, vol. 3, "The Economy of God," ch. 19

## << WEEK 27 — DAY 6 >>

### Morning Nourishment

Num. 6:25 Jehovah make His face shine upon you and be gracious to you.

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

The word face in Numbers 6:25 signifies presence. As the One whose face shines upon us, Christ the Son is the visible presence of the invisible God (cf. John 14:7-9). God and His presence are invisible, but through His incarnation He became the shining sun (Luke 1:78; cf. Matt. 4:16; John 8:12). This shining sun is God's invisible presence becoming visible. (Num. 6:25, footnote 1)

Jehovah's face shining on us and His being gracious to us are equivalent to God's incarnation as the shining of His presence, which was accompanied by grace (John 1:14, 16-17). For the Lord to be gracious to us means that He is continually grace to us. (Num. 6:25, footnote 2)

The face (v. 25) denotes the presence of the person, and the countenance denotes the expression of the person. To lift up one's countenance upon a person means to confirm, assure, promise, and give everything to that person. Jesus, the Son, came as the face of God (see footnote 1 on v. 25) and the Holy Spirit comes as the countenance of God (cf. Eph. 4:30). (Num. 6:26, footnote 1)

### Today's Reading

In the Old Testament the bread on this table in the Holy Place has two names: the first, found here in Exodus, is the bread of the Presence; the second, found in 1 Chronicles 9:32, is [literally] the bread of arrangement. In both places the King James Version says showbread....When the bread was arranged in a certain way, there was a show, a display, of the bread. However, by the term showbread we do not have any realization that the bread is related to the presence of God. This bread is not only for a show, display, or arrangement; it is also the bread of the Presence.

Perhaps we can illustrate the significance of the bread of the Presence by pointing to the delight a mother has in preparing a favorite meal for her son. Although a certain mother may be in her seventies and her son in his fifties, she still loves him and enjoys cooking for him. Suppose her son comes to visit her after an absence of several years. The elderly mother may prepare a meal she enjoyed cooking for her son and that he especially enjoyed eating when he was young. She recalls that her beloved son enjoys this particular dish very much. Thus, she prepares the meal for him and serves it to him. As he eats the food she has prepared, her eyes are upon him. He enjoys this meal in his mother's presence. Therefore, this food is the food of his mother's presence, his mother's face. In a sense, this meal is virtually the presence of his mother. By eating this food, he eats his mother's presence. When he eats this food before his mother, it becomes the food of his mother's presence. In like manner, the bread on the table in the Holy Place is the bread of God's presence. (Life-study of Exodus, pp. 1061-1062)

After taking care of the offerings, the priests spread the bread of the Presence in the Holy Place (Lev. 24:5-9). This signifies that Christ is not only life within us but also our life supply. When we experience Christ as the life supply within us, we will be able to spread the Christ whom we have experienced before God as the life supply to God and man. (Truth Lessons—Level 3, vol. 2, p. 113)

The priests also had to learn how to enter into the Holy Place to display the showbread (Lev. 24:5-8; Exo. 25:30). They had to take care of this every day. The showbread signifies Christ as our life supply. As the New Testament priests, we should learn how to display Christ as the showbread to all of God's worshippers. We have to help the saved ones by showing them how to enter into the Holy Place to enjoy Christ as their life supply. That means that we also have to learn how to dispense Christ into people as the life supply. (The Building Up of the Body of Christ, p. 22)

Further Reading: Christ Making His Home in Our Heart and the Building Up of the Church, ch. 10; The Advance of the Lord's Recovery Today, ch. 2

# « WEEK 27 — HYMN »

## Hymns, #1145

1

God gave His Son to man to be  
The tree of life so rich and free,  
That every man may taste and see  
That God is good for food.  
Yes, God is good for food!  
Yes, God is good for food!  
We've tasted and we testify  
That God is good for food!

2

We eat this feast and take God in,  
And as we eat we live by Him,  
For all the elements within  
This feast are God Himself.  
Yes, Jesus is our feast!  
Yes, Jesus is our feast!  
We eat this feast and live by Him,  
For Jesus is our feast!

3

Christ Jesus is the food we eat;  
He is our bread, He is our meat;  
He is our life-supply complete;  
We daily eat of Him.  
We daily eat of Him,  
We daily eat of Him.  
He is our life-supply complete;  
We daily eat of Him.

4

This feast is so enjoyable;  
To men it's so available,  
For God said whosoever will  
May come and freely eat.  
Yes, come and freely eat;  
Yes, come and freely eat.  
For God said whosoever will  
May come and freely eat.

