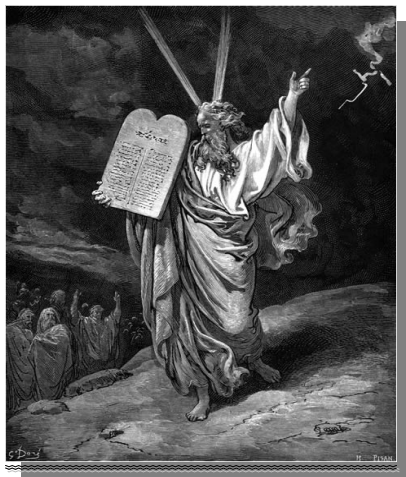


The Tabernacle of Moses



Lesson 3 -- The Table of Showbread



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Exodus 25:23-30 KJV 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. [24] And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. [25] 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. [26] And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. [27] Over against the border shall the rings be for places of the staves to bear the table. [28] And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. [29] And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. [30] And thou shalt set upon the table shewbread before me alway.

I. INTRODUCTION—HUNGER

Spiritual hunger is one of the most desirable things to have in our lives. If there is a hunger for the things of God, it will be the thing that makes the most difference in our relationship and service to God. Those who “hunger and thirst after righteousness” have the promise that they are blessed but also they will be filled (Matthew 5:6). The reality of spiritual hunger is what presses churches and individuals to a greater relationship with God.

There is a carefulness about spiritual life that has to be present with us at all times. We must be careful that we do not fall into the category of being religious and think it is spiritual progress. Simply showing up to church, praying the same old dry prayers, and simply going through the motions may be looked upon some as beneficial. But when there is a deeper calling that overtakes our spiritual life, there is a hunger that is borne within that will never be satisfied with the superficial. How much hunger is demonstrated in your spiritual life?

There are multiple opportunities to have spiritual growth to take place in our lives but if we are not hungry to grow to the full measure of a spiritual man, these opportunities can all be wasted. The writer of Hebrews urges us to go on to a spiritual perfection. Consider what he penned:

Hebrews 5:11-6:3 KJV Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. [12] For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. [13] For every one that useth milk is unskilful in the word of righteousness: for he is a babe. [14] But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil. [6:1] Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, [2] Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. [3] And this will we do, if God permit.

Three ways are generally discovered for the lack of spiritual growth; **1)** ignorance of the Scriptures; **2)** unbelief; and **3)** disobedience. More and more, I am becoming firmly convinced that the first category is the most likely culprit. Few in the church are filled with outright unbelief and disobedience. To be certain, there are very few Diotrephes', Alexanders', and Hymaneus' within most local churches. But there are many like Apollos who simply need the further instruction of a faithful Aquila and Priscilla to come along and help them. Those who are hungry for God to do something in their life will always make progress in the Kingdom of God.

This is the focus of the second piece of furniture that we come to in the Tabernacle. The hunger of the human heart can only be satisfied by the Bread of Life (John 6:26-41). There are many substitutes that men try to use that will supposedly compensate for the spiritual void; illicit relationships, money, holdings, popularity, the American dream, alcohol, drugs, power, and many other things but there is only one way to fill that hunger and that is through Jesus Christ.

II. THE TABLE OF SHOWBREAD

The second piece of furniture that is presented in the Tabernacle is the Table of showbread. Showbread could be described in two different ways: the Bread of the Face and/or the Bread of the Presence. The Bread of Face is having a reference to the face of God because it was placed before the very face of God Himself. Also, the Bread of Presence is referring to the presence of God as the bread was placed in the very presence of God Himself.

Various other translations describe the bread as follows:

- **Jerusalem Bible**—the bread of continual offering
- **Moffatt's**—my Presence-bread
- **Bastile**—my holy bread
- **Torah**—the bread of display, to be before Me always
- **Septuagint**—the loaves which are to be in my presence before me continually
- **Amplified**—Bread of the Presence

Comparing the Table to the Ark of the Covenant, there are several things that stand out. Obviously the Table is not a box. The Ark was literally a gold-covered box that contained the Law; a pot of manna; and the rod of Aaron. The Ark with the Mercy Seat is typical of the throne of grace where God is met in His glory but just because there was a manifestation of the glory of God it did not necessarily mean that fellowship was available. This fellowship was intended to be shown through the Table.

Although the Table was covered with gold there is an openness about it that invited participation from the worshipper. To be certain all aspects of true worship has an invitation of openness about it because of the finished work of the Cross and the extension of grace that comes to all men (Hebrews 4:16). The Table of Showbread is a calling to the priesthood of believers to continuous fellowship. A table is a place of interaction, warmth, and communion between members of a family. It also foreshadows the Lord's Table of the New Testament or communion (1 Corinthians 10:15-21; 11:23-34). This is the table that David had in mind when he wrote, "Thou preparest a table before me" (Psalm 23:5; cf. Matthew 26:17-20).

This fellowship of God with man is very rich in that man; by his own sin nature is distant from God. It took place with the fall of Adam, when communion was broken with God. The state of the mind of man was defined by the Psalmist and was then reiterated by the Apostle Paul (Romans 3:10-18):

Psalms 10:4 KJV *The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.*

But there is a resulting work of grace that took place and it is defined in the New Testament:

Ephesians 2:13-18 KJV But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. [14] For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; [15] Having abolished in his flesh the enmity, *even the law of commandments contained in ordinances*; for to make in himself of twain one new man, so making peace; [16] And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: [17] And came and preached peace to you which were afar off, and to them that were nigh. [18] For through him we both have access by one Spirit unto the Father.

The result is our fellowship with God:

1 John 1:3 KJV That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

A. The Dimensions and Design of the Table of Showbread

The dimensions of the Table of Showbread were 3 feet long, 1 ½ feet wide (18 inches) and 2 ¼ feet (27 inches) tall. This could be similar to the size of a small coffee table that we are accustomed to having in our homes. It was overlaid with gold in contrast to the brazen altar and brazen laver. The purpose in the gold on the Table is the same for all components of the Tabernacle—to show the presence of deity and the glory of God. It proves to us the deity of Jesus Christ—our Bread-bearer (the Table) and also the Bread, which was present on the Table.

Concerning the height of the Table (1 ½ cubits; 27 inches), it is important to note that the Table, the Brazen Altar grate, and the Ark of the Covenant all have the same height. There is a relationship between God's judgment (Brazen Altar), His fellowship (Table of Showbread), and His glory (The Ark) and none of them can function adequately without the other. This is crucially important to understand from a doctrinal standpoint. One cannot pick and choose his way through God's holy plan.

All of this was planned by God as was read in the initial text. To summarize this passage of Scripture, one will note:

- It was made out of acacia wood—a hard durable wood that was resistant to insects, disease, and the weather—25:23.
- Overlaid with gold that had a molding present—25:24.
- It had an accompanying rim that was 3 inches wide around the top of the Table—25:25.
- It had four gold rings attached to the corners where the legs of the Table were, this assisted in transporting the Table—25:26-27.
- The poles designed to carry the Table were made of acacia wood and covered with gold—25:28.
- The plates and dishes were made of gold also as were the pitchers and the bowls used in the pouring out of the drink offerings—25:29.

B. The Bread of the Table

On this Table were twelve loaves of bread that was prepared from choice flour. The majority of scholars point to the fact that this bread was almost certainly unleavened as leaven was symbolic of wickedness and would not have been allowed in a holy place (Keil & Delitsch; Soltau; Barnes). Leviticus gives the directions of making the bread:

Leviticus 24:5-9 KJV And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. [6] And thou shalt set them in two rows, six on a row, upon the pure

table before the LORD. [7] And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD. [8] Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant. [9] And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

To summarize this passage, we find the following characteristics:

- Twelve loaves of bread were to be made of choice flour of two tenth deals (about 3 quarts)—24:5.
- They were arranged in two rows of six—24:6.
- Frankincense was to be sprinkled over each row and burned in place as an offering—24:7.
- The bread was changed every Sabbath and it was laid out as an offering for the people—24:8.
- The bread was eaten by the priest only in the holy place as it was made as an offering to the Lord—24:9.

The bread was made from the fine flour and the fine flour was considered to be a part of the meat offering that was listed in Leviticus 2. There are four principle types of offerings: the peace offering, the meat offering, the burnt offering, and the sin offering. Again one notes the exactness of the Word in that the meat offering was considered as a type of Jesus Christ. The Psalmist in this context wrote:

Psalms 40:6-8 KJV Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. [7] Then said I, Lo, I come: in the volume of the book *it is written* of me, [8] I delight to do thy will, O my God: yea, thy law is within my heart.

The commentator, John Gill, has some helpful things to say that will help understand more concerning Psalm 40:6 concerning “mine ears has thou opened”:

Mine ears hast thou opened, Heb. *bored*. The sense is either:

1. Whereas many men have no ears to hear, as is implied, Revelation 2:7,11,17, or stop their ears, as Psalm 58:4 Zechariah 7:11, thou hast given me open ears to hear and obey thy precepts, as this phrase is used, Isaiah 1:5, although indeed there is another verb in that text, which much alters the case. Or,
2. I have wholly devoted myself to thy perpetual service, and thou hast accepted of me as such, and signified so much by the *boring of mine ears*, according to the law and custom in that case, Exodus 21:5,6 Deuteronomy 15:17. And whereas only one ear was then bored, and here it is *ears*, this may be either an ensilage of the plural number for the singular, whereof divers instances have been given; or else it may be so expressed emphatically, to intimate that Christ was more strictly obliged to a more universal obedience, not only active, to which the legal servants were bound, but passive also, to be obedient even unto the death, to which they were not obliged. The seventy Jewish interpreters, whom the apostle follows, Hebrews 10:5, translate these words, *a body hast thou prepared me*; wherein though the words differ, the sense is the same; for the ears suppose a *body* to whom they belong, and the *preparing* of a body implies the preparing Or disposing of the ears, and the obligation of the person for whom a body was prepared to serve him who prepared it; which the boring of the ear signifies.

All of these offerings were declared to be of no value to God and could only be fulfilled by a perfect sacrifice. The “roll” (or volume) of the book of the Leviticus or the book of the Law was written of Christ. So the fine flour that was used to make the bread was symbolic of Jesus Christ who would not only save but He would sustain man. In fulfilling the will of God, Jesus Christ fulfilled every aspect of these various offerings which were all shadows that was pointing to a greater.

Colossians 2:16-17 KJV Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: [17] Which are a shadow of things to come; but the body is of Christ.

The whole of Hebrews 10 is frankly a commentary on the perfect sacrifice, Jesus Christ. A portion of the chapter quotes the Psalmist:

Hebrews 10:5-10 KJV Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: [6] In burnt offerings and sacrifices for sin thou hast had no pleasure. [7] Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. [8] Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; [9] Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. [10] By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

Returning back to Gill’s comments concerning “*mine ears hast thou opened*” from the passage in Psalms, if it is compared to the passage in Hebrews there is a noticeable change. It has been changed to “*but a body hast thou prepared me*” (10:5). The “digging” or nailing of the ear to the doorpost marked a servant as a love slave. This servitude took place when God put on flesh as a servant! The Word was made flesh (John 1:1; 1:10; 1:14) and followed the path to the Cross.

To look behind the bread and note that it came from the fine flour gives great insight into the sufferings of Jesus Christ and while there is much that could be delved into for consideration note the summary:

- The fine flour is an expressive example of the pure and sinless Savior. It demonstrated the purity, the lowliness, and the grace of His character.
- The fine flour, a product of the earth that is grown, cultivated, ripened and harvested, represents the flesh of Jesus Christ. In fact the Lord spoke of Himself as a corn of wheat (John 12:23-25).
- The fine flour resembling the perfect character of the Lord did not need to be bruised in a course of discipline or chastisement to break down any harshness or roughness in His character—there was none.
- The fine flour was mixed with water to make the bread. This compound substance—water and flour—God and man (the man Christ Jesus) became the bread of life. The dual nature of God is again understood through this expression. A divine nature from eternity but it had to be invested into a body. So divine nature passed through the fire of suffering and when He was victorious through the work of the Cross (having been broken and given to man), He fulfilled that statement that He was the Bread that came down from Heaven (John 6:31-35).
- The fine flour had no ruggedness or unevenness in it; again resembling the character of the Lord.
- The fine flour was baked and transformed into twelve loaves. The Lord came into the world perfect and sinless but had to pass through trials, sorrows, and temptations that assailed Him. Consider the temptation of the devil and the scorn and ridicule of men He had to endure. There may be the same pattern of suffering in the life of a saint because God is more interested in our holiness than our happiness.

But there are other lessons concerning the bread:

- The bread represented the people's dependence on God. The loaves were in His presence before His face. They needed Him to provide the nourishment as He looked after them in their works and worship. The twelve loaves represented the fullness of God with man.
- The bread proved that Jesus is the figure of things to come as the manna in the wilderness demonstrated. He can sustain us through any difficulty and wilderness of life. The Table without the bread is of little use so Jesus came and fulfilled what He was to be to us, His church. The appearance of bread on the Table means we are sustained and fed. There are some today who will embrace the Table and refuse the Bread (the Word of God). For those who are willing to take the Table and the Bread, then we take the Lord and His Word (John 4:24; 14:6; 14:17; 16:13) and it creates great spiritual strength.
- The bread in the Holy Place was a necessary thing to the priest. It met and satisfied his physical needs of hunger. It gave him life, strength, and energy as he ate it. What the showbread was to the priest, Jesus Christ is to us.
- The bread was eaten by the priest in the light of the lamp-stand. We eat the unleavened bread of sincerity and truth by the light and aid of the Holy Ghost. The bread of God's presence is the only real thing to pursue and seek after (Deut. 30:9; Psalm 36:8).
- The bread was continually being renewed (1 Chron. 9:32; Leviticus 24:8-9). It was never permitted to grow old or moldy. Constant vigilance was kept it from getting rotten and stale. This same vigilance is required of us in our relationship with God to never allow it to become lukewarm, filled with indifference or apathy.
- The bread did not to be substituted because nothing else could feed the priest in the Holy Place. Israel got tired of manna (bread) in the wilderness, in fact they cried against Moses to the extent that they loathed the bread of the wilderness (Numbers 21:5-6). We may get weary of a lot of things but Jesus Christ and His Word cannot be tossed away. A lot of those around us have pursued substitutes: apathy, jealousy, dissension, immorality, laziness, pride, idolatry, impurity, enmities, envy, gossip, sensuality, strife, drunkenness, etc. All of these will come to a very troubling end.
- The bread was eaten in the Holy Place which was a secret place to the eyes of the world. It was a secret source of strength for the priest. He could not describe the taste of the bread to those had never tasted it. Until one takes and tastes the Word of God, there is no real defining explanation that can be offered to them. Far too many are attempting to live in the culture of our times—have your way (self is exalted); do it your way (make your own life and pursue your goals); and do it by yourself (this cuts man off from his Hope).
- The bread was for the priests only. Even today the bread is for those of the royal priesthood only (1 Peter 2:9). The bread that is given to us in the wilderness of this world is symbolic of the bread in the Tabernacle that rested on the golden Table. This bread brings life, healing, spiritual health, fellowship, and communion.
- The bread in the Tabernacle was of special constitution. The wheat that was turned into fine flour had a mysterious origin. There were no crops in the wilderness so the wheat was furnished miraculously. Even so this perfect Bread called Jesus Christ is given to us in the same manner. 1 Timothy 3:16. . . Great is the *mystery* of godliness. . . (1 Timothy 2:5-6; John 6:33-35; 6:48; 6:58).

C. The Frankincense and the Bread

Leviticus 24:7 KJV And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

By divine order, frankincense was to be placed on the bread a sticky substance that had a bitter taste to it. It was a product of the earth and had a distinctive purity associated with it. The actual content was a silvery white appearance and it was added to the bread to express another aspect of truth respecting the Lord Jesus as a man, primarily denoting the purity of the ways and words of Jesus. He was spotless in nature.

But this purity demonstrated by the frankincense also had bitterness to the taste. It was bitter to the natural man but it is sweet to the spiritual man. This is a testimony to the Word of God; it has the capacity to sting us but it also has the directions to save us.

The frankincense was applied to the surface of the bread and to the man, who comes in and wants to eat at the surface, he will taste nothing but the frankincense and it will alarm him at its bitterness. However, the man who moves beyond the surface will be a man who will be

greatly blessed in the transformation that takes place in his soul. The man who endures will find it to be his strength and life, what the world may see as bitterness, a saint finds it to be his strength.

The frankincense was also associated with the life of prayer and intercession demonstrated by the Lord. The fragrance of prayer was constantly in the nostrils of God, as will be expanded when we get to the altar of incense.

D. The Crown and Border

Exodus 25:24-25 KJV And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. [25] 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.

Exodus 37:11-12 KJV And he overlaid it with pure gold, and made thereunto a crown of gold round about. [12] Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

There was an associated crown and border that was on the top of the Table. It actually served as a rim around the top of the Table to help secure the twelve loaves that were placed there. The reason for this crown was to make sure that the loaves did not fall or jostle about when the Table was being transported on the shoulders of the Kohathites.

The bread is again understood as the provision of God and it is to be treasured by those in the wilderness. Just as the priests used the crown to carefully preserve the blessings of provision, the same actions must hold true in the life of every saint. We are to secure the blessings that God sends toward us.

The border served a similar purpose in that it was the place where the golden vessels (Numbers 4:7) were to be kept and transported. Again there is the similar analogy as with the bread, the priesthood was to secure those things that God had granted to them.

Our age is a dangerous one as we have to earnestly contend for the faith once delivered (Jude 1-4; Ephesians 4:14-16). Anything associated with apostolic doctrine—salvation, holiness, separation, worship, and sacrifice are things that must be secured in our travels through this wilderness. Despite the fact that apostolic doctrine has been under fire since its inception, the message of the New Birth continues its resilience, in part because of God's purpose, but also there has been a willingness to preserve and secure the integrity of this message. Just as the priests used the crown and border on the Table to secure the bread and the golden vessels, our responsibility must continue with what we have been given.

Just in passing, consider the way the Table was transported from Numbers 4.

Numbers 4:7-8 KJV And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: [8] And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

- **It was covered with a blue cloth.** The color of blue is seen as a type of Heaven and the Table was in transit in the wilderness wrapped in blue. Final destination point for the saint of God is heaven (1 Corinthians 15:47).
- **The vessels were covered with a scarlet cloth.** The dishes, spoons, and bowls had this scarlet wrapping which speaks of the blood sacrifice associated with a covering for sin.

- **The last covering was that of badger skins.** This speaks of the incarnation because in Jesus Christ there was no natural beauty (Isaiah 52:14-15; 53:1-3). Those who are unregenerate find nothing impressive about the Lord.

After the Table was covered, the staves were placed in the rings of the Table and it was then carried about it in the wilderness. To the natural man, there is nothing attractive about walking through the wilderness with a badger-skin covered contraption. But to the spiritual man, who see through the eyes of faith, can see Jesus Christ as the Bread of Life and is seen travelling with His Church.

E. The Vessels

Exodus 25:29 KJV And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

Exodus 37:16 KJV And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

The dishes would fall into three different categories: Dishes, spoons, and bowls with covers. When Isaiah exhorted, “be ye clean, that bear the vessels of the Lord” (Isaiah 59:11), these are most likely what he was referring to.

The dishes were used to hold the bread (Numbers 7:13; 7:18-19; 7:25).

The spoons were made of gold and held incense. As the priests ate the bread in the light of lamp-stand, incense would be offered to the Lord on the golden altar. All of these elements together give an explanation about the nature of service: prayer, worship, and adoration to Jesus Christ (Numbers 7:14, 20, 26).

The bowls and covers would contain strong wine used in the drink offering when it was poured out. It was solely used in connection with the Table of Showbread. The New Testament connection takes us again to the Lord’s Table for communion speaking of the bread and the wine (Matthew 26:26-28; 1 Corinthians 10:15-21; 11:23-34).

III. CONCLUSION—OUR WALK THROUGH THE WILDERNESS

While this study is not nearly an exhaustive study of the Table, it can be understood that we are all in a walk in the wilderness—corporately as a church and individually as saints. I am unsure as to why some of the components, obviously on the fringe, of the Apostolic movement seem to be so embarrassed about the nature of the Gospel. It appears as if they are ashamed of the Gospel and have lost their identity because of wanting to blend in with the world and churchianity at large. What is it that makes us so embarrassed about the Gospel? If the truth of Scripture is clearly understood, the true Church will always be out of step with the world and yet there are spiritually bereft leaders who are doing their best to sway us to listen to the wretched call of the sirens. It can only mean shipwreck for the soul of the true Church.

When we look back to the priestly roles in the ancient times, there was a multitude of varying services that would take place. Consider some of the roles they fulfilled:

- They offered gifts and sacrifices to God.
- They placed burnt offerings on the altar.
- They taught Israel God’s judgments and His Law.
- Determined the difference between the holy and unholy; the clean and unclean.

- They had to discern leprosy and the various forms of defilement.
- They would cleanse and cut off which was a work of restoration.
- They would determine what to put outside of the camp.
- They were responsible to know what type of sacrifice fit each occasion.

All of these responsibilities fit the ancient priesthood. When we were filled with the Spirit and identified with Jesus Christ through baptism (John 3:3-5; Acts 2:28), we were brought into a spiritual relationship that requires the same behavior that was required of the priesthood. Our responsibilities could be deemed as follows:

- We are called to worship, praise, and prayer.
- We are responsible for the blessing of our own soul and that of others.
- We are to know the world and its defilements and uncleanness and be discerning as to what separation should take place.
- We are to flee from the corruptions and lusts of the flesh.
- We are to have spiritual eyes that can see sin and death both its open rebellions and subtle secretive devices.

There can be moments when we are pursuing these ends that we become weary and fainting in our devotion to God. In fact, the closer we get to God and understanding of true holiness (as contrasted to the worthless nature of self-righteousness) there is often a glaring sense of our own lack of Christ-likeness. Furthermore, when progress is being made in our soul and that of the Church, the devil will use this as an opportunity to attack and do his best to discourage and dishearten us.

In the moments when we find through personal revelation that we are less than what God desires or through the withering attacks of evil, the place to go is the Table. It is there that God has provided a rich measure of grace that will sustain even the weakest of saints. His rich mercy and grace can lodge in our hearts with eager readiness. It is at the Table that we are sustained quickly and prepared for service.

Come to the Table—Michael Card

Come to the table and savor the sight
 The wine and the bread that was broken
 And all have been welcomed to come if they might
 Accept as their own these two tokens
 The bread is His body, the wine is the blood
 And the One who provides them is true
 He freely offers, we freely receive
 To accept and believe Him is all we must do

Come to the table and taste of the Glory
 And savor the sorrow, He's dying tomorrow
 The hand that is breaking the bread
 Soon will be broken
 And here at the table sit those who have loved you
 One is a traitor and one will deny
 And He's lived His life for them all
 And for all be crucified

Come to the table He's prepared for you
 The bread of forgiveness, the wine of release
 Come to the table and sit down beside Him

The Savior wants you to join in the feast

Come to the table and see in His eyes
The love that the Father has spoken
And know you are welcome, whatever your crime
For every commandment you've broken
For He's come to love you and not to condemn
And He offers a pardon of peace
If you'll come to the table, you'll feel in your heart
The greatest forgiveness, the greatest release

Come to the table He's prepared for you
The bread of forgiveness, the wine of release
Come to the table and sit down beside Him
The Savior wants you to join in the feast

We must know that as we seek to serve God that our service will bring us to places of difficulty and trial. Furthermore God, by His Spirit and His Word, will bring to light weaknesses and corruptions in our hearts that if we were not close to Him would never be discovered. Those who are on the fringe never experience or taste the things that you will taste, but it is because God seeks to bring us into His image that this takes place. We must with all diligence take advantage of the Table on our trip.

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March 9, 2010