

The Tabernacle 06 the Table of Shewbread

by J. Henry Brown

The table of shewbread is a symbol of Christ's perfect humanity and deity, and represents our relationship with God through fellowship and communion.

Duration: 1:05:42

Scripture: Exodus 25:23, Psalm 119:105, Matthew 6:33, John 6:35, John 14:6, 1 Corinthians 11:23-26, 2 Peter 1:20-21

Topics: "Biblical Symbolism", "Spiritual Nourishment"

Description

In this sermon, the speaker discusses the significance of the 'wheels within wheels' mentioned in the Bible. The speaker initially struggles to understand and explain this concept but eventually provides an explanation. The speaker also shares a personal anecdote about dealing with someone who had endless questions and the importance of prayer in making decisions. The sermon emphasizes the importance of the Word of God and its role in nourishing and sustaining believers in their journey with Christ.

Transcript

Once again shall we turn to that book of Exodus, and this evening we're going to read about the table. Exodus chapter twenty-five. Exodus chapter twenty-five, and reading from verse twenty-three.

Thou shalt also make a table of chipping wood or acacia 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.

And thou shalt make for it four rings of gold, and put the four rings in the four corners that are on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves of acacia wood, and overlay them with gold, that the table may be borne with them.

And thou shalt make the dishes thereof, and full cover with all of pure gold shalt thou make them. And thou shalt set upon the table showbread before me always. Well now, we've read about the table, and just that verse about the showbread, but let us read a little more about the showbread in the next book.

We'll read in Leviticus chapter 24, reading from verse 5. Leviticus 24, verse 5. And thou shalt take fine flour, and bake twelve cakes thereof. Two-tenths deal shall be in one cake. That means each one would weigh about six pounds.

And thou shalt set them in two rows, six on a row, upon the pure table. 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. Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant.

And it shall be Aaron 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. Now that passage brings before us the showbread.

Now just a verse or two in the New Testament, in the first epistle of John. Verses that will help us with our talk this evening. First epistle of John, and reading in chapter 5, reading from verse 11.

First epistle of John, chapter 5, verse 11. And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life.

These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. Verse 20, And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

That is our reading for this evening. So now this evening we are turning our attention again to what we've already dealt with, because it's all of a piece, and then we're going on again with what we have for this evening. I think we're well aware, because we've had it night by night, of this straight line.

We've seen how God makes a beginning with his own very throne, the ark, the mercy seat, the cherubim, which are in the holiest of all, and then he comes out step by step until, in bringing in the priesthood, he reaches the furthest place from where he began, and that is where the thin offering was burned outside. So God begins with his own very throne, comes out step by step, until he reaches the place of sin and the place of the thin offering outside the camp. Coming right out there to make possible these priests going into his presence.

Coming out, as we know, in Christ, the thin offering, coming out to the place of sin where we are, and making provision for us in Christ the thin offering. And that is where we begin. He began there, and he came out to where we were in our sin, and made provision for us in the thin offering.

We begin there, we avail ourselves of what he has provided for us in the thin offering, and we make our way into his presence. And as we do so, we're trying to take in all the value of what we find as we're moving forward step by step. So we have seen, then, that the priesthood is typical.

Aaron the high priest, the type of Christ, our great high priest, and Aaron's son's type of priest, of Christians, because every Christian is a priest. Then we saw that these priests were brought in, first of all, bathed from head to foot, ceremonially, clothed with their priestly garments. And then we found that they are brought into a position where they identify themselves with a thin offering, a burnt offering, and an offering of consecration.

Identifying themselves with those offerings by pressing their hands upon the heads of the offerings. This brings them into all the value of those offerings. Typical of ourselves being brought into this priesthood, where we have access into the very presence of God, and we can offer up our spiritual sacrifice.

Now, we have seen that as far as God was concerned, this was a completed work. It was a perfect work. The priests were established.

They were now able to serve, and were able to enter into the sanctuary. And we too are brought into a work which is perfect and complete. It's the work of Christ on that cross, as thin offering, as burnt offering, and as offering of consecration.

So we are established as priests. Now we may move on in our service. We move on and into the sanctuary, that is, into a place where we have that communion, and where we can worship God in spirit and in truth.

So we've moved on. We've taken up all the value of this, and seen that this is something which we need to understand. We need to be established in this, that as far as our position is concerned in the sight of God, it is something which is perfect.

It doesn't depend upon us one little bit. It depends upon Christ. Not what we may do, but what he has done.

We are brought into all the value of that, and we realize that by one offering, he's perfected us forever. And by so doing, we have no more conscience of sins. That doesn't mean to say that we are perfect and we do not sin.

But it does mean that we've been brought into such a position that we realize there is no condemnation. We realize we are secure, eternally secure. And that's the great thing that we really do need to lay hold of.

That this work has all been made over to us in such a way that we stand before God just as he sees Christ. That we are eternally secure. No one can touch Christ or move him from where he is.

And he's there for us and he's there at us. We may stumble, we may fall, but it will not touch that position that God has brought us into. It will not undo that work that Christ accomplished.

It will not move Christ from where he is in that place in which he has been accepted by God himself. By serving the Lord from day to day, morning, noon, if we stumble or fall, we do not make it less ours. You see? It's something which is settled once and for all.

Before God, it is fixed. Now then, not perfect, we still make them and so we saw that God brought in the labor. These priests could become defiled even in their priesthood, even in their service, they could be defiled.

If so, they did not go back again for that bathing, that clothing with priestly garments, that sin offering, birth offering, offering of consecration. No, they made use of the labor. They washed hands and feet and that was sufficient to cleanse them and to keep them in a condition in which they could go on in their service and go on in their worship.

So we too have got the labor. We as children of God, if we sin, we have an advocate with the Father. We are in a relationship, we are his children, so our advocate is there with the Father.

If we sin, that moment, he is there to intercede on our behalf and advocate with the Father. And if we sin, we have an advocate within, the Holy Spirit is there. And we must make use of our labor as they made use of theirs.

If we confess our sins, he will be faithful and just to forgive and to cleanse us from all unrighteousness so we are restored to that fellowship and communion. Now, this doesn't mean to say that the priest could afford to be careless and indifferent. Neither does it mean that we can afford to be careless and indifferent.

But because we have been brought into a world which is perfect and complete and nothing can undo it, then it doesn't matter. Even if we sin, it doesn't matter, it does. They have to wash hands and feet that they die not.

So with us, it's a very serious thing. We must seek to maintain ourselves in that condition in which God can use us. That is, in that position in which we have fellowship.

We are not walking in darkness, but we are walking in the light, and we have fellowship with him. And as we do so, the blood of his Son, Jesus, cleanses us, cleanses us from all sin. That's a great thing.

Now then, having come into that, we have seen the glitters of what we find in the sanctuary. All that we have down here is only a beginning. All that we have down there is taking us to the cross.

Christ, him crucified. That we have seen in the court, that glistening blood doing its deadly work day in and day out. We have seen the sprinkling of blood, the pouring out of blood.

We have seen that agony, bloodshedding and death going on all the time. We have seen that there must have been a dreadful smell that came from that burning flesh. Not a pleasant place.

And that is plainly taking us to the cross, to Christ, of him crucified. But when we move through the door into the sanctuary, all is so different. There we find all is calm, all is quiet, no suffering, no agony, no death.

So we realize this is Christ and him crucified, but inside is Christ and him glorified. This has to do with Christ down here. That has to do with Christ up there.

And just as we see all this pointed to Christ on that cross, we realize it was a means to something else. As it was with the priests, a means for them being able to enter the sanctuary and have to do with God in there. And to do with those things that spoke of the heavenly.

So we brought into all the value the finished work of Christ. That is not something in itself. But it enables us to go on to know him in the power of his resurrection.

And so as we step through the door, we begin to realize now we are dealing with Christ up there. So we saw, first of all, that immediately in front of the veil there was the altar of incense. Now that is in that straight line.

Beginning with the ark, the mercy seat, the cherubim, the very throne of God is coming out. We've seen that straight line right away from that synagogue into the gate. The gate to the altar is the altar of incense.

As much as to say, well now, having come into all the value of what is down here, you may move on and in and you can worship God in the beauty of holiness. You can have communion with him in all the concerns of the person in the works of his beloved son. You can realize there that Christ is up there as your great high priest, up there as the altar of incense, up there as the incense itself.

That incense is all the preciousness and all the worthiness and all the excellence of Christ. And he's there in all that excellence, in all the value of that finished work of the cross. So we thank God that we have such

a great high priest right there in the very presence of God ever living to make that intercession for us.

Now then, as we are moving in, God will have us take note that on the far side there was a table with sure bread on it, and on this side there was a lampstand with seven lamps upon it. See, as much as he says, well now then, I've come out to where you are and made provision for you, you've availed yourself of what I've provided, and now you're coming in, and you're able to come right in there and worship in spirit and in truth. Well listen, whilst you're doing that, I want you to take in that table and that sure bread, and I want you to take in that lampstand and the seven lamps.

See, so now we're going to try and learn something. As we have access into the presence of God and can worship him in spirit and in truth, that is all there is to it. There is still to be progress.

We are still to go on to know Christ in a deeper and a mightier way. Whilst we have that access into the very presence of God, we are still to go on to know more and more concerning the personal work of his beloved son. So then, tonight, whilst we realize we can get to that altar of incense and bring out our shroud of sweet perfume, we're going to look at the table.

Now, we've read about it. We saw that that table, again, was made of that same acacia wood, speaking of the perfect humanity of Christ, and then it was overlaid with pure gold, bringing before us the deity of Christ. Down in the court, remember, the acacia wood, the perfect humanity, because there you have the thought of suffering, enduring the wrath of the Holy God.

But the moment we get inside, we leave that behind us. Now, suffering, agony, bloodshedding and death, that's down there. The moment we enter inside, it's all gold, it's all glory, it's Christ up there.

So there's the table, the acacia wood, the perfect humanity, the gold, his deity, he is now glorified. So the table has to do with fellowship and communion. Christ is our table.

Christ is up there in the very presence of God as our table. That is to say, he is maintaining us in that place of fellowship and communion with God. The table has to do with fellowship and communion.

So he is our table, up there, you see? Maintains us in that place of fellowship and communion with God. Now, Lord said, I want you to put sure bread on that table. You shall make twelve cakes of twelve loaves and place them upon the table.

They shall be there for seven days. On the seventh day, you shall remove those twelve loaves and put other twelve on. It's the continual bread.

The table is never to be without it. So as you are taking the twelve off, you will put other twelve on. And the twelve loaves that you take off, you will hand over to the priests.

And they shall eat it in the holy place. It will be their food, it will be their sustenance. That simple, isn't it? We've got that before.

The table is Christ up there, maintaining us in that place of fellowship and communion. The bread upon the table is there for seven days, bread of presence, in the presence of God, removed, handed over to the priests, and it became their food, their sustenance. That bread also speaks of Christ.

The table is Christ, the bread is Christ. Now, people sometimes say to me, oh, Mr. Brown, tomorrow night you'll be talking about the table and the sure bread. Yes.

Oh, well, I suppose you'll be telling us all about our coming together to take of the bread and of the wine, as we may remember, the Lord Jesus. And I have to say, well, not really. And they say, oh, but we thought, of course, when you were dealing with the table and the bread, that this would be the great thought that would be brought out.

You know, our coming together to remember the Lord in this way. Well, now, I want us to be very careful about this, because it's an expression which is used very often. In fact, I think they use it more than anything else.

That is, we talk about the Lord's table. Here we have a table and sure bread, and the thought there is not so much our gathering together to remember the Lord in the breaking of bread. The thought there, rather, is this.

That as the priests were brought into that position and condition by means of sin offering, burnt offering, offering of consecration, and that access into the holy place, that they were able to partake of that bread. There were twelve loaves of cakes which may have reference to these people, the twelve tribes outside, but the twelve tribes never partook of it. Only the priests partook of that bread.

It was their food, their sustenance. It didn't come outside at all. So then our thought is that as these priests were brought into all the value of that finished work, and then went in and they became partakers of the table of the bread, that this is our being brought in through faith in Christ, born again, becoming children of God, found in a relationship, and therefore seated at his table.

We are in a fellowship, we are in a communion. This is not our gathering together to remember the Lord in the breaking of bread. This has to do with each one of us being brought into all the value of the finished work of Christ, and when that takes place, we are born again, we become the children of God, and we are in a relationship table.

Now, no doubt most of you will remember that in Paul's first epistle to the Corinthians in chapter 10, that he's talking about these people Israel in the wilderness. And he brings out quite a lot of detail concerning these people Israel. And he says that all these things happened unto them for tithes, and they've been written down for our learning, we upon whom the ends of the ages have come.

So the Apostle Paul has in his mind these people Israel in the wilderness. And these people in the wilderness had a table. These people Israel outside had a table that the Lord spread for them.

They were in a relationship, they would have been by the blood of that Paschal Lamb. They were baptized unto Moses in the cloud and in the sea, and in the wilderness they had a table. But here in the priesthood they have a table.

And therefore there is that thought of relationship. Now then, in that tenth chapter he is talking about the Lord's table. He speaks of the cup which we bled.

He speaks of the bread which we bled. You notice the order. When he speaks of the Lord's supper, when the Lord himself instituted the supper, he took bread, and then the cup.

When Paul brings it out in the eleventh chapter of 1 Corinthians, he brings out the bread and then the cup. But here the Apostle is dealing with the cup, the cup which we bled, and the bread, you see. And he's talking about communion.

And that cup and that bread, no doubt, have to do with what we, on the first day of each week, are seeking to do when we come together to remember the Lord in the breaking of bread and in the taking of that cup. But he gives it in the other order, because he's got a different thought in his mind. What he is talking about in the tenth chapter is the Lord's table.

What he is talking about in the eleventh chapter is the Lord's supper. Now, we don't distinguish. We're always talking about the Lord's table.

We come to the Lord's table. We partake of the bread and the wine at the Lord's table. If somebody does wrong, it must mean we put them away from the Lord's table.

If people come from some other place and they're going to remain in this district, we receive them at the Lord's table, you see. So, it's always about the Lord's table. But there's a difference between the Lord's table and the Lord's supper.

They told me in one place, I was at some time ago, they said, we had an old brother in the meeting, and he was very, very upset because he hadn't got anything to do. He couldn't speak, he couldn't preach, he couldn't teach. But he was truly born again, and he wanted to do something, but there was nothing he could do.

So they said, poor old chap, can we give him something to do? And they thought it over and said, well, yes, let's tell him that he can come every Sunday morning and put the table in order, spread the cloth and put the bread and the wine there. You know, see if everything's all right for us to come together to remember the Lord. That'll be something for him to do.

And one day, surely, he was delighted. Oh, this was a tremendous thing, wasn't it? Being able to prepare the Lord's supper. Well, one of the brethren went there early one morning, and he found the old man sitting there on a chair, and he was sobbing his heart out.

And he went through and said, brother, whatever's the matter? Oh, he said, it's terrible. Oh, it's dreadful. He said, what's terrible? What's dreadful? Oh, he said, I don't know what we're going to do, I don't know what we're going to do.

And he says, tell me what's happened, what's gone wrong? Oh, he said, this is terrible. Oh, he took him a long time to get it out, the old man. And at last he said, well, brother, he said, oh, let me tell you.

He said, you know, we keep the table in that old room there. And I went in to bring it out. He said, I'm clumsy bringing it out.

Brother, he said, the leg's come off the Lord's table. Whatever. Whatever are we going to do? The poor old man was weeping his heart out because the leg had come off the Lord's table.

She gets some weird and wonderful ideas all about the table. The old man reading out the expenses, the assembly expenses, read various items out. And then he said, repairs for the Lord's table, two dollars.

What are we getting to? And let's remember, as far as we're concerned, the Lord's table means that we have all been brought in by means of that finished work of Christ, born again, children of God, and we're at his table. That's the Lord's table. We're there at his table.

No matter where we are, at home, at work, at play, we're always there to be at the Lord's table. We're his children. That's our place of fellowship and communion.

But what about the Lord's supper? Well, you see, on the first day of the week, we come to remember the Lord. We come to partake of the Lord's supper. We don't come to the Lord's table.

This morning, here we had the table spread with bread and wine. And the people came through that door and they took their places. Why did they take their places? You say they took their places at the Lord's table.

No, they didn't. They took their places at the Lord's supper. They were already at the Lord's table.

No matter where they are, they're at the Lord's table. But not at the Lord's supper. So really speaking, those who came here this morning, they came through that door and they took their places at the Lord's supper.

And when they finished the Lord's supper, they went out. They left that behind them. But they'll be here again next Wednesday.

But what about in between? Do they come to the Lord's table on the first day of each week? And will they leave it? No. They are at the Lord's table all the time. That's that place of fellowship and communion.

So that's what this table is telling us. This is the main truth where, although the bread, the wine, are reminding us of the fact that these are the evidence of the Lord's supper. But the thought in chapter 10 is the Lord's table.

The thought in chapter 11, the Lord's supper. Now, let's remember that. Let's keep it clear before.

When we come together, we're coming together to the Lord's supper. We're coming together to remember. You know, I'm not trying to make you offenders in this, because you might think of it in this way.

You see, we always think of the disciples and the Lord reclining around the table, you see. And they're sitting at the table, he took of the bread and he took of the cup. You see? And we've got this in our mind, and so we say, well, yes, we've got the bread and the cup, we've got the table, you see.

So we come to the table. All right. But I think it would be just as well if we reminded ourselves that we've always had the table, but on the first day of the week we spread it with the Lord's supper.

You see, so we partake of it. I think it would be much better for us if we just get this clear. All right.

So then, we are thinking, when we are thinking of this table, we are thinking the Lord's table. It's a fellowship, it's a communion. And that table was spread with bread.

And that bread speaks of Christ. Now, I want you to follow me, because I think this will be really helpful to you. I'm going to ask you some questions.

I don't want to shout out the answer. I'm not going to point at this one and say, well, you answer this one, and you answer this one, because if I do, I'll lose my congregation. But I'm going to put the questions to you, and I want you to think.

Form the answer in your own mind, and then I'll take you on, bit by bit, and we'll just see where we get to with this. And the very first question I would ask you is this. Have you got eternal life? Now, let me get to you with a personal question.

I'm not talking in this way, well, have you always understood that? Is that what you've been taught? Is that what you've accepted? No, I'm not saying that. You can accept it as a teaching, as a doctrine. You can accept it in that way.

But I'm not talking, I'm asking you a personal question. Have you got eternal life? That's the thing. Not whether you were taught that, or whether you understand that.

Have you got it? Now, listen, I want to know, have you got it? Well, I take it that most of you, if not all of you here tonight, will say, yes. Yes, I've got that eternal life. Now, are you absolutely sure that you've got it? You're quite sure? You say, yes, I'm quite sure.

Well, how do you know that you've got it? Well, I can feel it. Can you? Oh, no, don't say that, you can't feel it. Well, how do you know that you've got it? Well, I know, I'm the authority of the word of God.

What does it say? Well, it says, you that believe of half everlasting life, half eternal life. And I believe. And I'm sure I've got it.

All right. Now, if you've got it, you're sure you've got it, will you tell me where it is? Now, you answer, you say, I have got eternal life. I'm absolutely sure I've got eternal life.

Tell me where it is. Oh, you say, well, I've got it, yeah. Well, where is it? Well, it's, oh no, it's in my red handbook, handbag, you know.

I've got it, oh no, I'm sure I've got it. All right, tell me where it is. Well, it's somewhere inside.

Inside where? Inside pocket? No, no, no, inside me. Well, inside, yeah, you mean inside you. Well, it's in my soul.

Oh. So, you've got that eternal life, you're sure you've got it, and it's somewhere in your soul. Yes.

Well, I tell you what it's doing there. You say, doing? Yes. You say, you've got it there inside in your soul.

Now, I'm asking, what is that eternal life doing in your soul? And you say, it isn't doing anything. Oh. So, you've got it somewhere inside, but it is not doing anything.

Now, I wonder what you've got at the back of your mind when you say that. If you say, yeah, I've got that eternal life, it's somewhere inside, it's not doing anything, it's lying there dormant. What's at the back of your mind? I wouldn't be a bit surprised if this isn't at the back of your mind.

You're saying to yourself, now, yes, I've got that eternal life, it's inside there, it isn't doing anything, but it's there. And you see, now, I'm living natural life. And this natural life might come to an end at any time.

It might come to an end slowly, it might come to an end suddenly. But the moment that natural life, this natural life that I'm living, the moment it comes to an end, I've got another one here that's going on forever and ever. You see.

That's it. I've got eternal life inside, not doing anything, but it's all there, ready. Ready for the moment when I die, when this natural life comes to an end, and, oh, now I'm living that life that goes on and on and on.

It's eternal. Is that at the back of the mind? So you might be saying, oh, Mr. Brown, don't tell us we're wrong. No, I'm not telling you you're wrong.

You're right enough, but you're losing something. Something which is very precious and very valuable. You're losing it.

And what's that? This. That if you have got that eternal life somewhere inside, it should not be lying there dormant. It should not be there doing nothing.

If you have got eternal life, you should be living it right now. Not waiting till you die. Now, one or two other things that may help us.

I'm going to tell you now that you have not got that eternal life in yourself. Oh, but you said we've gone through that. We said, yes, we've got it somewhere inside.

We're sure we've got it there inside. Now you say, we haven't got it. You are not listening.

I said, I'm going to tell you that you have not got that eternal life in yourself. Oh, you've got it. But you have not got it in yourself.

When I read my Bible, I find there are only two who have got that eternal life in themselves. Do you remember who they were? As the Father hath life in himself, Yes? So hath he given to the Son to have life in himself. All right? So they're the only two who have got that life in themselves.

You have not got it in yourself. Neither have I got it in myself. They have.

And if one might have crossed your mind, Oh, yes, Mr. Brown, when you're talking about the Father and the Son, what about the Holy Spirit? Well, he is the Spirit of life. All right. So then, we have not got that life in ourselves.

When I was saved, I had a longing desire to know more and more about the Lord Jesus Christ. And just after I was saved, the Christians came to me and said, We've got to introduce you to two young men, two Christians, and they'll be a help to you. I said, That's good.

I'd like Christian companionship. So I went with these two fellows a few times, and then I said to them, If you fellows do this sort of thing, if you'd like to, you know, to live like this, Well, I said, You go ahead, but not me. I said, I could do that, those sort of things, before I was saved.

But now I know Christ is my Savior. I said, I'm not happy about this. I said, No, I'd prefer to be on my own.

So I left them. And then I thought, Well, no, you still need help. So I looked around the assembly, and I found two men a bit older.

And I got with these two fellows, and I thought, Yes, this is a bit... Well, it was a bit better, but not much. And I thought, Well, no, I'm not making very much progress. So I looked around, and then I saw two elders, rather young ones.

And I thought, Well, if I could get with those two, I think I'd make some progress. And so I dared to do it. I waited until they were coming out of the meeting, and I got between the two of them.

One of them was Mrs. Brown's brother. And these men lived for the meetings, for the meetings. They wanted always to know more and more.

And when I got between them, I'll tell you, I was learning all right, but I wasn't learning quick enough. I was listening to one, listening to the other. Each side a minute and a half at a time, I didn't know what they were talking about.

And one day one of them said, Now, he said, What you're talking about now is objective truth. And I said to myself, Well, I thought truth was just truth. You know, just one kind of truth.

But he said, Ah, brother, this is objective truth. Well, I thought, Well, I don't know what objective truth is. And as we moved on as a group, the other one said, Ah, now we're coming on to subjective truth.

And I said, Oh, that's another kind of truth. He says objective truth, he says subjective. And there are many more kinds of truth there are.

See? I don't know. But what I'm trying to get before you this evening is truth which is subjective objective. It's going to be difficult, isn't it? No, it isn't.

It's very simple. And it just means this. That that eternal life is in God and it's in Christ.

Not in you and not in me. And that eternal life, as far as we are concerned, is never outside of Christ. It is never apart from Him.

It is always in Him. When I believed on the Lord Jesus Christ, when I was born again, God begat in me the Spirit of His Son. From that moment onward, it was Christ in me.

Now then. The eternal life is in Christ. And when I believed and was born again, God begat in me the Spirit of His Son.

And so Christ is in me. That eternal life is subjective objective. Get it? It's in Christ.

It's never outside of Christ. And Christ is in me. And I'm not so much concerned about the eternal life which is in Him.

I'm concerned about Christ Himself. In whom the eternal life is. And who is in me.

Now do you wonder when I said to you, if you have got eternal life, it shouldn't be lying there dormant. You should be living it right now. Because that eternal life is Christ.

You remember that? You were reading it. That life is in Christ, and it's never apart from Christ. You remember the scriptures? God hath given unto us eternal life, and this life is in His Son.

He that hath the Son hath the life. He that hath not the Son hath not the life. You can't have that life apart from Christ.

So the moment we believe, the moment we adore Him again, God begets in us Christ. Christ in you. Christ in me.

You see? We're not concerned about the eternal life. We are not stressing the fact of its duration. But we do, you know.

That's what we're talking about all the time. Oh yes, we've got eternal life. All the life we've got now is not eternal.

It might end any year. Oh, but we've got eternal life. All this life's going on forever, after its duration.

Well, we should be stressing the fact that it's a different kind of life. It's the very life of Christ Himself. And He is in you, He is in me.

And He wants to live in you, and in me. Not be living our lives just as we think fit, and then when we die, we will find an eternal life. No, no.

Let's get this clear. To be born again, to be brought into this relationship, it's Christ in you, it's Christ in me. And He wants to reach down into your thoughts, into your desires, into your will.

He wants to live in you, says the Apostle Paul. I'm crucified with... You see, we're right back here, aren't we? Coming into all the value of what takes us to the cross that we may go on to know Christ in a deeper and a mightier way. That's it.

Christ in you, and Christ in me. Growing in us, living in us, taking possession of us more and more from day to day. That's why Christ went to the cross.

Not to make the cross something in itself, but to make possible this that God wants in you and me, that we should live Christ. That's a great thing. Now then, notice this.

The bread was handed over to the priests, and it became their food. It was their support. Now, although we have been born again, and Christ is in us, that eternal life which is Christ, He is in us.

Although this is true, that He is the eternal life, that life, nevertheless, needs to be supported. From day to day, although we have eternal life, although we have Christ in us, we still need support. We still need nourishment.

And Christ Himself is that nourishment. He's the bread, and we need that bread. Where do we find it? We find it in the Word of God.

I sometimes say to people, this is a very wonderful book. It's a book of books, sixty-six books in one. It's a miracle that we have it.

God, in His own way, and He has ensured that we have this Bible, this book of books. Why did He do it? And people say, well, He did it so that we'd know how to be saved. Is that all? Well, no.

So that we'd know how to live a good life. Is that all? Well, yeah. Well, I said, I don't know.

If that's all that God had in His mind when He gave us this book, there's something wrong with this book. Because the biggest part of that book has nothing to do with salvation. And nothing to do with living a good life.

The biggest part of it. And if God only wanted us to be saved, He didn't need to write a book that big. He only needed to give us a few texts of Scripture, like John 3.16, John 5.24. You've got the Gospel there, all

right, on a big foot like that.

And if He wanted us to live a good life, He'd give us the Ten Commandments and you couldn't get beyond those. But He hasn't. He's given us a book of books.

Now, you remember that the Lord Jesus Christ turned to some people one time. They were following Him. And He said, I know why you follow Me.

You don't follow Me because of the works that I'm doing, because of the miracles that I'm doing, because of the things of God. No, no. You follow Me for the bread that I gave you.

And He said to these people, now labor not for that bread that perisheth, but labor rather for the bread that endureth unto eternal life. That's what He said to those people. And if I asked you, if I said to you, now what do you think He meant when He said that? You see, all He was telling these people that they ought to believe on Him.

That is, they should eat the bread that came down from heaven. He Himself is the bread of heaven. So they should eat it, that they might have life.

But He wasn't saying that. Listen again. He said to them, labor not for that bread that perisheth.

That's a present continuous tense. It's always perishing. Labor rather for the bread that endureth.

Present continuous. That endureth, not bread that brings you to eternal life, but bread that brings you throughout eternal life. It's the support, it's the nourishment from the moment you are born again.

And Christ is in you. You need that nourishment. It's Christ Himself.

And that's going on right the way through as long as you are living that kind of life. Eternal life. That's the thought.

Labor for the bread that endureth. Right the way through this kind of life. And so He gives us this book.

I marvel sometimes the way people use it. They give it to many people. It's like a lucky packet.

They came to me one place and they said, have one. And I looked and I said, sorry, I don't smoke. Some cigarettes, Mr. Brown.

And I said, what is it? The promises. Oh, sorry. So I took a promise.

And I noticed that everyone who took a promise got a very nice one. Oh, what beautiful promises. And I thought, well, yes, it's all right.

You can pick out all the nice promises and you can enjoy them. But let's remember, God didn't give us the book just to do that sort of thing. A lot of people get into difficulties, you know, and they say, oh, I don't know what I'm going to do.

And they get the Bible and they fall over and they put their finger like that and they always say, now, what do you want me to do, you know? Yeah, well, I remember reading about, you know, I heard of a young fellow. He was working with a man and the man wasn't a very nice man. He worked for him for quite a while and then he came home and he said to his mother, mother said, I can't go on working for that man.

You know, he said, he's a silly ass. He's no brains at all. He says, he's an ass.

He said, I can't work for him anymore. His mother said, you be careful now. It's easy to give up a job, but it's not easy to find another one.

So she said, now, you pray about it. Oh, he said, well, I couldn't go on working for a silly ass like that. He said, no matter what I say to him, he won't listen to me.

He said, he's no brains at all. She said, now, you be careful. You pray about it.

So he prayed and prayed and prayed until as a result, well, I don't know. So he got his Bible, you know, and he prayed and he prayed. And he put his finger on it and he looked at it and he said, abide you here with the ass.

Well, it's amazing, isn't it, what you can do with the word of God, you know. Pray about it. No, now, listen.

Why did God preserve the book to us that we might be laboring? Hmm? Labor not for that bread, but perish. Labor. What's labor? Labor for the bread that endures that support, that nourishment you need throughout this kind of life you're living now, this Christ life.

That's it. Labor for it. It's there.

God has given us that book that we should labor to find the bread. Christ. Christ in all the scriptures.

That's why he gave us that book. Nothing less than that. It's to find Christ.

And we need Christ. Now, I know it isn't easy. Some people have come to the conclusion that when God did preserve this book to us, he really didn't know what he was doing.

They know better. And these people say, well, yes, you know, it's a big book, and God gave it to us, but he didn't understand, you know, but we understand. Now, they say, it's much too big for you.

You'll never be able to understand that big book. So, we're going to make a little one. And so they made a little one, you see.

They put the sound here, and the prayer there, and so on. They made it up, and they said, now then, put that big one away, cover it with a Nancy MacArthur, and forget it. Now, take this little one, and that's all you need to be concerned about.

It's a nice little book, and you can carry it with you and carry it with you, you see. That's it. God didn't know what he was doing, and he gave us a big one.

They know what they're doing, and they give us a little one. Did God not know what he was doing? Oh, he knew what he was doing. Well, why didn't he put it in more orderly? You know, take the Westminster Confession.

Where does this wind up, isn't it? No. Well, why didn't God do that? Why? No, no. No.

You see, he has arranged it so that you got to labor. You've got to compare Scripture with Scripture. You've got to hunt.

Oh, you see, you're not always shooting at the right one. Didn't God know all that? He knew it. You see, he wanted us to be dependent upon him when we were reading it.

Always finding it necessary, dear Lord. Unless you help me, I don't understand. That was what the Lord intended.

When I was doing tent work, I had a caravan, a very old gypsy caravan. Not these double-lined things we have today, you know. Trailer, you call them.

Now, you know what I mean when I say caravan. A gypsy caravan. And it had a wooden box down each side, and a horsehair mattress on each, which was as hard as the wooden box itself.

And I slept on one of these things, you see. And at night, it wasn't very warm, I tell you. So in this place where I was, there was a very fine Christian lady, and one day I found her walking around my caravan.

And I looked at her, and I could see her walking around and shaking her head, and I thought, oh, I'm in for a spot of trouble now. So she came out of the front, and she said, I said, yes, Mr. Brown. I said, yes.

You don't tell me that you live in this? I said, yes, I do. Oh, but she said, you can't live in it. I said, but I do live in it.

Oh, but she said, you'll get pneumonia. You'll die. You're a servant of the Lord.

We want you. You know, we depend on you. You've got to preach and teach.

She said, you live in a thing like that, you'll die. Well, I said, I've been living in it quite a long time now. I haven't died yet.

She said, yes, but you will do. I said, no, I'm all right. I'm quite comfortable.

She said, listen, Mr. Brown. Down at my house, I've got a lovely place there. A nice room.

I've put aside a prophet's chamber. You can come down there and make yourself comfortable. Then you can come up to the meetings, but you'll be comfortable down there.

Oh, no, I said, I'm quite comfortable here in this caravan. Oh, yes, she said. I thought you'd talk like that.

She said, here am I, a child of God, and I've got a nice house and I've got a prophet's chamber and I'll take you to the Lord's service and you come and make yourself comfortable. And he says, you're all quite happy, aren't you? So I thought, oh dear me, what am I going to say? You know, and of course, weakness. I said, all right, maybe I'll come down.

She said, all right, I'll expect you. And sure enough, there was the little horse and cart that came up to pick me up. I got a suitcase with a few things in it and away I went.

When I got there, the driver said, all right, carry your suitcase there. So he took it and knocked at the door and made open this, you know, lace cap on her head and white lace apron and she said, I'll come in. So he went in and she said, upstairs.

So the fellow upstairs with the suitcase and he went into the bedroom and I followed and when I went in I nearly ran out again. Prophet's chamber. As I went in the room, there was one of these great big illiterate

beasts in the bed with a cannon and your feet sinking into the carpet.

This is no place for me. I'll never be happy in this place. So I felt the cannon and I thought, that's all right.

That's where I'll sleep. I'll be there. If I go in there I'll never get out.

And I tried it. You know, put my hands in and it went wrong. And then I heard the lady's voice.

Mr. Brown? Yes. Can you stay a moment or two? Yes. So I went down and said, where's your Bible? Well, I have a small Bible here.

I want to ask you some questions. So I said, yes. Mr. Brown, oh, please.

Will you explain to me, you know, all about those... And I thought, why did I come... So I did my best about the room. No, I said, I wanted to unpack my suitcase. He said, you can do that anytime.

I got some more questions. Well, after a few days there I thought, if I stay here any longer I'll be demented. Ah, so I go out back to my mind and I said, this woman, she's got endless questions.

Question after question. Hour after hour. oh, so I said to one of them, oh, I'm going to tell you a story.

Miss Ollison. I said, well now, there was a minister, you know, with his collar, and he was travelling by train and the attendant came along and said, take your place for lunch, you see. So he got up and he went to the dining car and there were tables for four people, tables for two.

So he went and sat at the table for two. And it gradually filled up but the one seat where he was was left empty. So after he'd been served his soup, the door was open and a very rough looking man came in, horsey-fied looking fellow, came in and he looked and he saw that empty seat.

And he said to his attendant, so he went up and he said, get a seat for me. He said, one there. He said, oh, sorry, I'll just go down.

So he went all the way down and came back and said, it's only that one there. He said, take that one. So he said, we're coming from the next city.

Oh no, too late for me, I've got to get off. So, oh, sorry. He said, take, all right, I'll take that one.

So he went and sat down and the minister was finishing his soup and the attendant took it away and he brought him his fish. And this fellow was sitting there and he looked at him and he said, he says, you're a minister, aren't you? Church minister, he said, yes. He said, you're a parson.

Yeah, he said, I'm a parson. He said, you read the Bible? He said, yes, I read the Bible. Read it every day? Yes, he said, I read it every day.

Well, not always. Oh, he said, you're a parson, you read the Bible, you read all the preachers in the church, he said, but you read the Bible and you don't always understand it. No, he said, I don't.

He said, what do you do when you read it and you don't understand it? He said, I do what I'm doing with this fish. When I come across a bone, he said, I remove it and put it aside on my plate and go on and enjoy the fish while other fools will choke themselves with the bones. Oh, Mr. Brown, he said, how dare you? Well, I said, you asked for it, didn't you? I said, you've got a Bible full of bones, haven't you? Oh,

yeah, I think I have.

And when that lady wrote to me years afterwards, oh, there's a footnote there, Mr. Brown, all the bones. Yeah, I know. I know there's plenty.

But God gave us the book that we should be occupied with it, you see. It's labour, comparing Scripture with Scripture. No Scripture of private interpretation.

It doesn't mean that here's some private according to your opinion, here according to mine. No, no, no. No Scripture of private interpretation.

You can't take any Scripture out of its context and say, it means this. You can only interpret it in the light of the rest of Scripture. That's work.

That's labour. That's the only way. And so God intended that, to be occupied with the book that we might find the bread.

That bread that changed Europe. Christ as our Sister, taking us right away through. How we ought to be occupied with that book, so that we can live that life, that Christ life.

A friend of mine was invited out to a minister's house, and when he got there, the minister had gone away, and there was his wife, and she said, Are you the evangelist? He said, Yes. She said, Well, please come in, but my husband has been called away to someone who is very ill. In fact, I think the person is dying, and may not be back for lunch, but we can sit a while.

And so I went in and sat down, and my friend thought, well, he would try and make a bit of conversation, so he said to the lady, Excuse me, he said, but have you any particular way in which you read your Bible? She said, No. He said, You know what I mean, some people read a chapter in the Old Testament in the morning, a chapter in the New Testament in the evening, some people start in Genesis and read through, and he said, I wonder whether perhaps you have some particular way you read your Bible. No, she said, No, no, no, I haven't.

He said, Well, ma'am, would you tell me how you read your Bible then? She said, I don't. He said, I beg your pardon? She said, I don't read it. The minister's wife.

You don't read it? No. To me, she said, it's the driest book in the house, I can't be bothered with it, I don't understand it, so I don't read it. So he said, Ma'am, excuse me, were you engaged before you were married? Yes, of course I was.

Were you ever departed from your beloved? Oh, yes, occasionally, I had to go away for a week or so. Did he write to you? Yes, of course he did. And when you read the letters, did you destroy them? No, I didn't.

He said, You mean to say you kept them? She said, Yes, I did. Did you read them again? And she said, Yes, I did. Matter of fact, she says, I've still got some of them.

Now and again, I have another look at them. He says, Ma'am, will you tell me how it is that you go back to those letters and read them again and again? Well, she said, because I love my husband. When you love your lord, you'll read that book over and over again.

...

Audio: <https://sermonindex1.b-cdn.net/9/SID9764.mp3>

Source: <https://sermonindex.net/speakers/j-henry-brown/the-tabernacle-06-the-table-of-shewbread/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net