

## INTRODUCTION

*“Follow the way of love and eagerly desire gifts of the Spirit...”  
(1 Corinthians 14:1, NIV, emphasis added)*

- God has called us to eagerly desire (from the Greek word *zēloō*, meaning to pursue with zeal) the spiritual gifts He gives, but this call is in the context of walking in His love (*agape*) as defined in 1 Corinthians 13.
- God wants us to be informed and understand the gifts of the Spirit (1 Cor. 12:1). Learn more from previous sessions’ notes which are available at [evidentlife.org/eagerlydesire](http://evidentlife.org/eagerlydesire)

**God, who is the Spirit (2 Cor. 3:17), is calling us to draw near to Him (Jam. 4:8), and to enter into His holy presence through Christ Jesus with thanksgiving and praise (Ps. 100; 118:19-23). He has given us the pattern of the Tabernacle to better understand our identity in Him (1 Pet. 2:4-5), and what it looks like to draw near to Him in this New Covenant in Christ Jesus (Heb. 8:5-6, Ex. 25:9).**

### I. THE TABLE

- A. Inside the Holy Place, on the north side of the inner sanctuary of the Tabernacle, there was a table covered in pure gold, with plates and dishes, bowls and pitchers made of pure gold placed upon it for offerings to the LORD.**

*<sup>23</sup>“You shall make a table of acacia wood. Two cubits shall be its length, a cubit its breadth, and a cubit and a half its height. <sup>24</sup>You shall overlay it with pure gold and make a molding of gold around it. <sup>25</sup>And you shall make a rim around it a handbreadth wide, and a molding of gold around the rim. <sup>26</sup>And you shall make for it four rings of gold, and fasten the rings to the four corners at its four legs. <sup>27</sup>Close to the frame the rings shall lie, as holders for the poles to carry the table. <sup>28</sup>You shall make the poles of acacia wood, and overlay them with gold, and the table shall be carried with these. <sup>29</sup>And you shall make its plates and dishes for incense, and its flagons and bowls with which to pour drink offerings; you shall make them of pure gold. <sup>30</sup>And you shall set the bread of the Presence on the table before me regularly.  
(Exodus 25:23-29, emphasis added)*

- B. It was constructed exactly as God commanded them to make it (Exodus 37:10-16). This table would have been about the size of a common desk or table which could comfortably sit just a couple of people. This was not a bustling table full of many, but a table of closeness and intimacy.**

*<sup>22</sup>He put the table in the tent of meeting, on the north side of the tabernacle, outside the veil, <sup>23</sup>and arranged the bread on it before the Lord, as the Lord had commanded Moses.  
(Exodus 40:22-23, emphasis added)*

- C. In Old Testament times, it was common for people to seal a covenant or promise with a meal (Gen. 14:18-20, 18:1-8, 26:26-30; Ex. 24:1-11), and this was a meal place for a holy covenant between God and the people of Israel.**

## II. THE BREAD OF THE PRESENCE

- A. They were commanded of God to regularly bake twelve cakes of bread, one for each of the tribes of Israel who are in this covenant with God, and have them set of the Table before the LORD constantly. This symbolized the perpetual and ongoing covenant with God, and only the priests could eat of it in a holy place.

<sup>5</sup> “You shall take fine flour and bake twelve loaves from it; two tenths of an ephah shall be in each loaf. <sup>6</sup> And you shall set them in two piles, six in a pile, on the table of pure gold before the Lord. <sup>7</sup> And you shall put pure frankincense on each pile, that it may go with the bread as a memorial portion as a food offering to the Lord. <sup>8</sup> Every Sabbath day Aaron shall arrange it before the Lord regularly; it is from the people of Israel as a covenant forever. <sup>9</sup> And it shall be for Aaron and his sons, and they shall eat it in a holy place, since it is for him a most holy portion out of the Lord's food offerings, a perpetual due.”  
(Leviticus 24:5-9, emphasis added)

- B. Pure frankincense, which was to be put on the bread, has anti-bacterial and anti-fungal characteristics. This pure spice symbolizes cleansing and purity.
- C. The word “presence” in Hebrew (pānîm) is also the same word used for “face”. In modern American English, if you are physically very close to someone in the literal sense we would say that you are “in their face”. This represents the Hebrew term well.
- D. Jesus described Himself as “Bread” which would be broken for us, initiating a New Covenant (Luke 22:19, 1 Cor. 11:23-24). He also told His disciples that in order to have eternal life, they must of the bread of His flesh (John 6:50-59).

<sup>19</sup> And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.”  
(Luke 22:19, emphasis added)

- E. Jesus Himself is God, and when we look at Him, we see God the Father. In this way, Jesus the Bread of Life reveals the face of God to us as we commune with Him.

<sup>7</sup> “If you had known me, you would have known my Father also. From now on you do know him and have seen him.” <sup>8</sup> Philip said to him, “Lord, show us the Father, and it is enough for us.” <sup>9</sup> Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’?”  
(John 14:7-10, emphasis added)

<sup>6</sup> For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.  
(2 Corinthians 4:6, emphasis added)

### III. THE DRINK OFFERING

- A. The priests would use the holy pitchers on this table for regular drink offerings which were given to the LORD daily along with the morning and evening sacrifices (Num. 28:1-8). The drink offering was of wine that was poured out in the Holy Place to the LORD.
- B. Jesus also shared a cup of wine with His disciples before going to the Cross. He told them that this cup was His blood poured out for the establishing of a new covenant, and for the forgiveness of sins. This was what He was speaking of when He earlier told those following Him that they must eat His flesh and drink His blood to obtain eternal life.

*<sup>52</sup> The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” <sup>53</sup> So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. <sup>54</sup> Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. <sup>55</sup> For my flesh is true food, and my blood is true drink. <sup>56</sup> Whoever feeds on my flesh and drinks my blood abides in me, and I in him.” (John 6:52-56)*

- C. In this New Covenant, God is the one who has prepared the meal. He has given us true food and drink in the sacrifice of Christ Jesus, and whoever partakes of this meal has intimate fellowship with God, and eternal life in Him.
- D. Jesus prayed that we would enter this divine fellowship and communion with God, and with one another in Him.

*<sup>20</sup> “I do not ask for these only [the disciples following Him at that time], but also for those who will believe in me through their word, <sup>21</sup> that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. <sup>22</sup> The glory that you have given me I have given to them, that they may be one even as we are one, <sup>23</sup> I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. <sup>24</sup> Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. <sup>25</sup> O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. <sup>26</sup> I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.”*