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Episode 81 - Unveiling the Bread of Presence: Understanding Christ's Role in Salvation

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Welcome to a special episode of DTG Ministries with Scott Stanley. In this enlightening discussion, we explore the profound symbolism of the 'Bread of Presence' and its crucial significance in understanding the dual role of Christ before and after the crucifixion. Delving deep into biblical references from Leviticus, Exodus, and John, we unravel the intricate connections between the shewbread, sin, and salvation. Highlighting key insights into Christ's redemptive work and the Spirit's ongoing role, this episode invites listeners to reflect on their faith journey, encouraging a deeper understanding of salvation through the lens of scripture.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to KJV for verbatim wording.

Hi. This is Scott Stanley with DTG Ministries, exploring the deep things of God. Today, this is podcast number 81. It's a special podcast to me. It has some of my favorite verses. It means a lot, and this is information the church needs... desperately. The church definitely needs this. We need to continue working out our own salvation with fear and

trembling, and understand the role the Son of God plays, and the Father... and the role we play. What do we do?

In a podcast a couple of weeks ago, I mentioned in Leviticus, chapter 3, talking about the fat on the animals and how that was referred to as food, and that word "food" is the "bread." That's in Leviticus 3:11.

Lev 3:11 The priest shall burn it upon the altar: it is food, the food of the offering made by fire unto Jehovah.

If you read the verses above, he's talking about the fat that was cut away from the animal. Of course, once you realize what Christ did on the cross, that he gave himself to redeem us from all iniquity, then you begin to realize the fat is the sin which is a result of iniquity. You also see the same thing played out with the serpent on the pole. The serpent on the pole, John 3:14- it's taken from Numbers 21. You see the serpent (Num 21:8-9). You see the author of iniquity.

Cutting away that fat, the food... Jesus said, *"I am the bread which has come down from heaven"* (Jhn 6:35, 41). See, all of that connects, and I tried to connect some of that in the podcast before. But today I want to continue it because this word "bread, the food," Leviticus 3:11, is the same word used in Exodus 25:30.

Exo 25:30 You shalt set upon the table the shewbread before me always (before me continually).

This word, "shewbread," is two words. It's [6440] in the Strong's and [3899]. Well, [6440] goes back to Genesis 1, "the face." The word "face" is "person." It means presence, and here in Exodus 25:30,

Exo 25:30 You shall set upon the table the bread of presence... the bread of the presence.

Well, we know, looking at the shewbread... and I don't have to go into a full study on the shewbread, but this is a step we need to take. The shewbread was in two piles of six, Leviticus 24:6. Six is the number of man. Hence, you see two men. The two men, I could

just say, would be the Branch and the Priest, but it's Jesus, before the crucifixion, and after the crucifixion. This is the table of shewbread. He is the only person who claimed to be the bread of life. Here we see the Son of God before the crucifixion and after the crucifixion.

The shewbread sat on the sides of the north, Exodus 26:35, and this bread was taken from Israel. Why does this even matter? That's Leviticus 24:8. It was for Aaron and his sons, Leviticus 24:9. Why does that even matter? Because this bread, of course, on the table of shewbread, symbolizes the Bible.

It's the scriptures. Why do you have the two sixes? Because that is who inspired it, the Son of God. Why is it brought from the children of Israel? Because they are the ones who wrote it. They are the ones who penned the book as God inspired them to do so. At this point, when I look at the two sixes, I think, well, Jesus inspired this. Well, Jesus wasn't born until Bethlehem. That's true. But that is the name that Paul uses when he says, God created all things through Jesus (Eph 3:9).

Let this mind be in you, which was in Jesus (Php 2:5). He was in the form of God (Php 2:6). He became a man. So he is using that name, Jesus, showing you it's the same person. Once you realize Jesus is the Son of God, he was the Son of God in eternity. Being a Son, he was brought forth in eternity. But this is brought out again in 1 Peter, chapter 1, and I want to read starting at verse 9,

1Pe 1:9 You receive the end, or the aim, or the completion of your faith, which is the salvation of your soul.

Right there, you need to put James 2:22. You're taught something. You believe it. That's faith. But the perfecting of it, the completion, is when you live it. Your works will perfect your faith. So,

1Pe 1:9 The end of your faith is the salvation of your soul.

1Pe 1:10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come to you (to them it was future):

1Pe 1:11 Searching what, or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Now I want to read this from the NIV because I like the way it's stated.

1Pe 1:10 (NIV) Concerning this salvation (and remember what is salvation? Redeemed from iniquity and living what you know) ... Concerning this salvation, the prophets who spoke of the grace that was to come, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing.

Remember now, he wasn't the Christ until his baptism, but Peter is talking about the Spirit of Christ. See, he existed in the Old Testament. He was who inspired the prophets.

1Pe 1:11 (NIV) Trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glory that should follow.

So there you have Jesus. We could just say, "Why"? Because it's the same person. It's him. He was the Christ. The Spirit of Christ was moving these prophets. Now verse twelve,

1Pe 1:12 (NIV) It was revealed to them that they were not serving themselves, but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. The messengers long to look into these things.

Right there, you've got the table of shewbread. You've got Jesus in the Old Testament and the risen Savior, the Holy Spirit. We know from our studies that when Christ spoke of the Comforter, he said it was he, that he would be the one. Again, these are from past broadcasts. So in 1 Peter 1:11-12, you've got the two sixes, the two persons who inspired the writings of Israel, and this bread, this understanding, is given to Aaron and his sons.

Now just think about it. Table of shewbread, two sixes, six and six is 12, the 12 tribes, and how many books in the Bible? 66. So that could not be a better symbol for the shewbread, but giving us the Old Testament Christ, and the New Testament Holy Spirit, Christ.

So this, I have to take back to Zechariah, chapter 6. In Zechariah, chapter six, I want to start reading at verse 12 because this speaks of the Branch and the Priest. This is the bread. Where did we begin? The fat on the sacrifice is the bread. The bread of presence, the shewbread. The shewbread contains two people. I'm going to show you why that is. Verse 12.

Zec 6:12 And speak unto him saying, Thus speaks Jehovah of hosts, saying, Behold the man whose name is The BRANCH. He shall grow out of his place, and he shall build the temple of the LORD.

Zec 6:13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne, and the counsel of peace shall be between the two of them.

Now, one thing that is really interesting to me is this word "rule." *He'll bear the glory and sit and rule.* This word "rule," taken from the ancient Hebrew, that word means two different things: "To rule and to compare" - to compare one thing to another in the sense of a rule of measurement.

So we're going to see exactly what that means here. I want you to look... Why in the world would he say, *He'll build the temple of the LORD, even he'll build the temple of the LORD, Zechariah 6:12-13?* Because he builds the temple twice. Jesus says this, in the gospel of John 2:19, *Destroy this temple...* (there's the temple built), *and in three days, I'll raise it up.* There's the second one. He's talking about the resurrection, and so is this.

What you're reading in Zechariah 6, *the BRANCH will build the temple of the LORD. He'll be crucified, and he'll build the temple of the LORD and be a priest on his throne,* because the second building of that temple, he is a priest after the order of Melchizedek. He will compare one thing to another. He will rule.

What do you mean? Well, in Zechariah 6:13, *the counsel of peace shall be between them both*, which is actually "the two of them" ... the two of them. Does that word, that phrase, "counsel of peace," sound familiar to you? Is there anything that sounds like that? Well, it did to me, and it's Isaiah 53. In Isaiah 53:5,

Isa 53:5 He was wounded for our rebellion. He was bruised for our iniquity. The chastisement of our peace was upon him...

Now that word "chastisement" is [4148] in Strong's, and it's the word "instruction." So look. This is Jesus. This is the Branch. The instruction of our peace was upon him. But the priest will take it, and it will be the counsel of peace. Jesus portrayed the instruction of our peace. This is what will bring you peace. But the risen Savior will counsel you in how that is used and how to do that. And that is why in Zechariah 6, the counsel of peace is between the two of them.

You've got to have the two of them. You've got to have the Branch portraying the iniquity of man. Also, you could say it's the understanding God has of man and how to overcome it, which is the Holy Spirit. It is the High Priest who has become that Comforter, who can take that truth and compare it, and counsel you in how to overcome. See, it just amazes me how all of this stuff, all of these things... and, you know, actually, I'm saying the word stuff. That's not a good word right now.

We're on holy ground. We are actually understanding the work of Messiah, again in portraying what he did on the cross, and then counseling us with it. I feed on this. I love it. I'm blessed by it. What you're reading in Zechariah 6, comparing Isaiah 53, is what Paul is talking about in Romans 8. I want to read to you in Romans 8:26.

Rom 8:26 Likewise, the Spirit (who's the Spirit? It's your High Priest. Here's the counsel) ... Likewise, the High Priest will counsel us in our infirmities. (How?) We don't know what we should pray for as we should, but your High Priest will make intercession in your behalf. (Now this doesn't mean, again, he's protecting you from God. What is he doing? He's ruling. He's comparing. He's making comparisons.) He will intercede in your behalf with groanings.

Again, groaning, you take that back to Exodus 2:24, and you'll see "cries of innocence," which you cannot utter because you don't feel innocent. You've done something you know you should not have done. You know you could have done better. But your High Priest, the Holy Spirit, will bring to you cries of innocence, which you can't utter because you don't see it in yourself. The picture of this, for me, is in Psalm 43:1, which has become one of my favorite verses. Let me read this.

Psa 43:1 Judge me, O God, and plead my cause against an ungodly nation...

That right there is the work of the High Priest. That's what you're seeing in Romans 8. How? Because when he pleads your cause against an ungodly nation, the ungodly nation is in your heart. It's in your understanding. It's an ungodly understanding. It's iniquity, and he will plead your cause to you. He will come to you with cries of innocence.

To explain this, I saw this more perfectly when I thought of my daughters, and there are all kinds of things I taught my daughters. But I can think of my oldest daughter and helping her learn how to ride her bike, either daughter, really. But they don't ride the bike the first time they get on it. They fall off. And falling off can become discouraging. But, of course, I'm out there with them, running along beside them, trying to help them, telling them, you know, "pedal, pedal, balance..." whatever you say, and they fall over anyway.

There's an element of discouragement that happens. So what does dad do? Well, dad comes up and he puts his arm around his daughter, and he says, "You're okay. Everybody falls off. You're no different than anybody else. You're having to learn how to ride it. Yeah. You scraped yourself. But don't be discouraged. You can get back on." See, those are cries of "you're innocent. You're okay." The ungodly nation, the iniquity in her mind is, "I can't do this. I'm going to give up. I quit. I can't do it."

But the Father's there using the work of the Son. The Son is at the right hand of God. This is the right-hand tool of the Father. This is the main tool.

Psa 43:1 Judge me and plead my cause against an ungodly nation against this iniquity...

That's what's happening. Again, Romans 8- groanings of innocence, crying out of innocence, which she couldn't utter. She wasn't sitting there on the ground saying, "Well, everybody does this." No. Dad was there telling her that. Why? The rest of Psalm 43:1.

Psa 43:1 ... Deliver me from becoming the deceitful and unjust man.

By encouraging her and helping her forgive herself, understanding "you're just doing what everybody does, and you're going to learn how to ride the bike. You're going to be okay..." you're delivering her from giving up on everything for the rest of her life. When God does this to us, when you stumble and fall, he will deliver you from becoming the deceitful and unjust man with groanings, you can't utter it because you don't feel innocent. You know you're guilty, but God knows why. He will use his Son to bring you that understanding. This is seen again in Hebrews chapter 9. I'm going to start reading at verse 13.

Heb 9:13 If the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifies the purifying of the fleshly thinking,

Heb 9:14 How much more then shall the blood of Christ (the death of Christ, remember the instruction of our peace), he gave himself through the eternal spirit...

What do you mean? From the foundation of the world, he was slain. From the foundation of the world, he was to be anointed.

Heb 9:14 How much more shall the blood, the death of Christ, who, through that eternal understanding (that eternal plan, being in the eternal plan), he offered himself without spot to God, and he purges your conscience with the work of your High Priest from dead works so that you can serve the living God (and not become a deceitful and unjust man).

Heb 9:15 This is why he is the mediator. (He is the guy who did it. He is the guy who became the Holy Spirit.) He's the mediator of this new covenant, that by means of his death, redeeming us from the transgressions or the rebellions that we had under that first testament, the people who were called might receive the promise of what? The eternal inheritance.

What in the world is the eternal inheritance that he will give you? Ephesians 1, the prayer starting at verse 17.

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory (this is a prayer, he is the Father of glory, the character of God, love, mercy, kindness) ... The God of our Lord, the Father of glory, may give unto you (and this is my prayer), he'll give unto you a spirit of wisdom. (Interesting how wisdom is used about the cross.) You'll have a spirit of wisdom and a revelation in the knowledge of him.

Eph 1:18 This will open the eyes of your understanding so that you'll know (and you've got to read this closely. I want you to just let this sink in) the hope of his calling. (What is that hope? He's going to make you in the image of Jesus, who's in the image of him.) The hope of his calling (and the word you want in this next phrase is the word "riches"). The riches of the glory.

The glory is the character of God... by you listening to your high priest when he counseled you concerning the instruction of peace. The riches, which are what? Kindness, love, mercy, empathy, all of these things.

Eph 1:18 ... You'll have the riches of the glory of his inheritance in the saints.

What is his inheritance? We just read it, but let's back up. You're in Ephesians 1. Just back up to verse 11.

Eph 1:11 In whom also we have obtained an inheritance, being predestinated (planned beforehand, not you personally, but the plan), you're predestinated according to the purpose of him who works all things after the counsel of his own will,

Eph 1:12 That we should be to the praise of what? His glory (not if you're not experiencing the riches). You should be to the praise of his glory who first trusted in Christ.

Eph 1:13 In whom you also trusted, after you heard the word of truth, the gospel of your salvation, in whom also, after you believed, you were sealed with Holy Spirit, that holy Spirit of promise.

That's the earnest of our inheritance. It is the down payment, your inheritance, the riches of his glory. See, look at it again. *The riches of his glory, of his inheritance in the saints.*

I've got to read one more thing, and this is in Isaiah. We were in Isaiah 53. If we could look at Isaiah 54. Isaiah 54, we know, is about New Jerusalem. Paul says this in Galatians 4:26-27, and New Jerusalem is a symbol of the Holy Spirit. God creates a new heaven and a new earth. He creates New Jerusalem. In Isaiah 54:13, I want to start reading here, speaking of that city, speaking of that mindset, speaking of the Holy Spirit,

Isa 54:13 All of your children will be taught of Jehovah (Jesus quotes this in John 6:45)
... All of your children will be taught of the LORD...

See, you don't enter into the truth of the Son of God without God impressing your heart that that's true. And somebody has to say it, and you begin to pick up on it, and you begin to believe, hey, Jesus is the Son of God. Well,

Isa 54:13 All of your children are taught of the LORD, Holy Spirit...

It's God who is impressing our hearts, giving us the testimony of God: God spoke to Jesus, *"You are my Son."* Well, he said that to me, too. He helped me understand. *"Peter, who do you say that I am? Well, you're Christ, the Son of the living God. Blessed are you. Flesh and blood didn't reveal that to you. My Father is the one who revealed that to you"* (Mat 16:15-17). It has to be God who does that.

Isa 54:13 All of your children will be taught of Jehovah, and great shall be the peace. (Why? The instruction of peace, the counsel of peace.)

Isa 54:14 In righteousness shall you be established. You shall be far from oppression. You shall not fear from terror. It shall not come near you.

Isa 54:15 Behold, they shall surely gather together against you. (Remember Zechariah 14.) They shall surely gather together, but not by me. (They're gathering together to come against this truth, but it's not God leading them.) Whosoever gathers together against you will fall for your sake.

Isa 54:16 You see, I'm the one who created the smith that's blowing the coals of the fire (that's trying to form another God), and that brings forth an instrument for his work. I

have created the waster to destroy all of these people. (I have moved them. They're doing what I have moved them to do.)

Isa 54:17 No weapon that's formed against the Holy Spirit is going to prosper. Every tongue that rises against you in judgment, you're going to condemn. This is the inheritance of the servants of Jehovah. Their righteousness is of me, saith Jehovah.

This is what Paul is talking about in Ephesians. This is our inheritance. It's this truth. Your High Priest can use that truth to bring you the counsel of peace. Being on this level, when you think of people coming against it, I just want to make this statement. I know that we know it's true. In this podcast, we have seen that Christ was anointed and slain from the foundation of the world. Do you think God is going to let anybody dismantle that truth in his children?

You don't come against the truth of the Holy Spirit and the work of perfecting us and making us like Jesus, and you don't come against those who are allowing the work of the Holy Spirit in their life. You don't come against the church. You don't come against the ministry. You don't come against God. This is his plan, his work.

We are his people. He will make us like Christ. We need to believe and apply it, but you don't come against it. It isn't going to work, and you're not going to survive it. God is the one protecting us. God is the one who is doing this. We are his workmanship, and we are glorifying him.

Heavenly Father, if there's anything else, I pray that you quicken our hearts with that truth. Let us know. We are safe and secure in your hands, in your arms, and we choose to humble ourselves and be found serving you in Jesus' name. Amen.