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|  | **LightHouse Ranch****Bible Study**  |

**Exodus 40 – Table of Shewbread**

 **I. Table of Shewbread**

 **II. Great Techer sets up His classroom**

 **III. Great Teacher and Bread of God**

 **IV. Great teacher at His table**

**I. Exodus 40 – Table of Shewbread - The Greatest Teacher uses many methods**

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|  | Tabernacles Fulfilled | The Kingdom Is Within You |

**Exodus** 25:23-30; **Exodus** 37:10-16; **Exodus** 40:22-23; **Leviticus** 21:22; **Leviticus** 22:4, **Leviticus** 22:10; **Leviticus** 24:5-9; **Numbers** 4:7-8; **John** 6:27-63

AS THE Priest entered the door of the Holy Place, on his right he saw on the other side of the golden candlestick, the golden-covered table of shewbread: Moses "**put the table in the tent of the congregation, upon the side of the tabernacle north ward, without the veil**" (**Exodus** 40:22).

With the golden altar of incense between the candlestick and the table, in line with the brazen altar and the laver of the outer court, and just before the ark of the covenant and mercy seat within the veil, the table of shewbread became a very important part of the "foreshadow of Christ" which these six pieces of furniture brought about, "**according to the pattern**" given by the Lord God to Moses at Sinai. As the “Light of the world” from the golden candlestick fell upon the table, the beauty and the symbolism of this piece of furniture met the eye of the priest, as he walked before the Lord and ministered there on behalf of his people, Israel.

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In order to enter this Holy Place of God’s sanctuary, he had to have passed by the brazen altar and there he “Look foreword” to the fact that the Messiah sent from God (Psalm 2), will be sent by the Father and **“And being made perfect, he became the author of eternal salvation unto all them that obey him”**

 (**Hebrew**s 5:9 whole chapter; **Hebrews** 9:1-16)

From the brazen altar, he had passed by the brazen laver, where he had washed his hands and feet from the defilement of the “world” (sanctify himself) before he could enter into God’s presence, "**lest he die**." (**Exodus** 19:7-11; 20:19)

This cleansing ritual reminded that, before he could have communion and fellowship with the LORD, this priest had to be in obedience to the Word of God." (**Deuteronomy** 11:27-28) That cleansing having been accomplished, the priest had entered through the door, that beautiful hanging of fine twined linen, embroidered in blue, purple, and scarlet, significant reminder of Him who was to come to open the way to God and heaven and eternal life, even the Lord Jesus. (**John** 10:1-21)

Once within the Holy Place, the priest saw only beauty and loveliness - gold, the fine linen embroidered in figures of the cherubim, the three beautiful pieces of furniture - all illuminated by the one light which spoke of Jesus, the "**Light of the world**" (**John** 8:12-59**;** 6:12-48)and His redeemed children who are "**lights in the world**." (**Matthew** 5:14-20)

The golden altar of incense was the place of worship, and a picture of Christ, the Great High Priest, who "**ever liveth to make intercession**" (**Hebrews** 7:25)for His own; while the table of shewbread foretold His coming to be the "**Bread of life**" to people spiritually Hungary, Jesus teaching this very thing this to His disciples after feeding the multitude with only a little food. (**John** 6:26-71)

The fellowship we can have with the LORD today was foreshadowed with the golden table of shewbread of the tabernacle in the wilderness, and we have today a partial fulfillment of this in what Paul called the “**fellowship of the mystery**” and "**according to the eternal purpose which he purposed in Christ Jesus our Lord**" (**Ephesians** 3:1-21).

**God has always wanted the fellowship of His creatures.**

* In the Garden of Eden, before sin entered to mar God’s perfect creation, He talked with man, holding communion with Adam, who was made in His "**image and likeness**." But sin entered; and sin put man at an awful distance from God.
* After Moses built the Tabernacle after the pattern God gave Him – God speaks out of the Tabernacle (**Leviticus** 1:1-2)
* In the Tabernacle and Temple God dwelt with His people “between the cherubims”, but God’s presence had to leave Jerusalem before the Babylonian Captivity because of His people’s sin again. **1 Samuel** 4:4; **2 Samuel** 6:2; **2 Kings** 19:15; **1Chronicles** 13:6; **Psalm** 80:1; 99:1;

**Isaiah** 37:16; **Ezekiel** 10:2,6-7

* Today, since Acts chapter 2 we have a partial fulfilment by the descending of the Holy Ghost - we can have His Spirit dwelling inside of and come upon us with power to be His witnesses (**Acts** 2).
* In the Kingdom, Jesus will be King on earth, with another installment of God dwelling with His people and His Law residing in their hearts. (**Jeremiah** 31-30-32; **Hebrews** 10)
* The final fulfilment of God dwelling with His people is found in Eternity. (**Revelation** 21:1-7)

**The table overlaid with gold - the place of fellowship today**

It is of this fellowship and communion between Christ and His church that the table of shewbread speaks; for the priests, as we have already observed, were typical of God’s people today, members of the bride and body of Christ. (See **I Peter** 2:9; **Hebrews** 13:15; **Romans** 12:1-2; **Revelation** 1:5-6).

God’s royal-priesthood breaking bread together with minds on God are fellowshipping with God.

Our loving Lord has "**prepared a table**" before us. Of that table He Himself is the Head. He spoke of this table at the upper room with His disciples saying: “**I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom**.” (**Matthew** 26:19-29)

First let us see the God-given "**pattern**" of this beautiful table. It is given to us in **Exodus** 25:23-30, while the description of the finished work is recorded in **Exodus** 37:10-16. In these and related passages, listed at the beginning of this lesson, we learn that it was made of incorruptible acacia wood, called "**shittim wood**". This durable wood was then covered over with pure gold. It was two cubits long, one cubit wide, and one and one-half cubits high. As one cubit was about eighteen inches, the table was about thirty-six inches in length, eighteen inches in breadth, and twenty-seven inches in height.

Around the top there was a crown or rim of gold, evidently to encircle and hold securely in place the twelve loaves of shew bread, which were "**continually**" kept upon the table, even when Israel was on the march. Just outside this crown of gold, there was "**a border of an handbreadth around about**," doubtless to hold the sacred vessels. And on the outer edge of this border was another "**golden crown**" or rim "**to the border thereof round about**."

At the four corners were rings of gold, through which the staves were placed before Israel journeyed on the march; for by these staves the table was carried. They were also made of acacia wood, covered over with gold. This table, like all the other sacred pieces of furniture and vessels, was not to be exposed to the gaze of the outside world; nor was it to be handled by any other than the consecrated priests. The Levites carried it on the wilderness journey, but only after it had been carefully covered, and after the staves had been put through the rings of gold.

**The shewbread - a type of Christ, "the bread of life"**

The word "shewbread," means, when literally translated from the Hebrew, "*the bread of the face*"; that is, "*the bread of the presence*." Therefore, it was also called "*the presence bread*." We have seen that, by express command of the Lord, it was "**continually**" before His Presence.

He looked upon it with satisfaction because it foreshadowed His beloved Son who always did those things that pleased Him. Because all twelve of the tribes of Israel were represented in the twelve loaves, "*the presence bread*" reminded the Lord also of His people. There they were, symbolically face to face with God, in fellowship with Him on the basis of the atoning work of God’s Son upon the cross. Had not Abraham, when returning from the deliverance of his nephew, Lot, met Melchizedek, who "**brought forth bread and wine**"? (See **Genesis** 14:18-20). This "**king of Salem**" and "**priest of the most high God**" was a marvelous type of Christ, our King-Priest. And because Abraham had faith in the promised Redeemer, he could partake of the memorials of sacrifice, the bread and the wine, in fellowship with Melchizedek, unmistakable type of the Lord Himself. (See **Psalm** 110:4; **Hebrews** 5:6, **Hebrews** 5:10; **Hebrews** 6:20; **Hebrews** 7).

The Lord God looked upon the shewbread, and was satisfied in His Son, of whom the loaves spoke. And He saw us, the bride of Christ, "**accepted in the beloved**" Son. For "*the presence bread*" foreshadowed our Lord Jesus, the true Bread, who sustains us in our new life, satisfies our heart-hungry souls, and fills us with the joy of His never-failing Presence.

"**Truly our fellowship is with the Father, and with his Son Jesus Christ**" (**1 John** 1:3).

"**Jesus said unto them** . . . **My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world** . . . **I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst**" (**John** 6:32-35).

When our Lord died upon the cross and rose again, He who was "**the Bread of God**" became also the believer’s "**Bread of Life**." Ever well pleasing "**before the Lord**," His believer-priests feed their souls upon Him; and thus the fellowship which was broken by sin has been restored between the Lord and His believing children.

Now if we turn to the Holy Spirit’s description of this shewbread, we shall find some striking and significant details, which unmistakably remind us of our Lord.

* This holy bread was to be made of fine flour, without leaven
* It was to be baked with fire
* The loaves were to be placed in two parallel rows upon the table
* On the twelve loaves powdered frankincense was sprinkled
* And there the shewbread stood "**before the Lord**" for seven days

On each Sabbath day the priests placed this sweet frankincense in one of the golden bowls, which belonged to the service of the table; and burned it as "**an offering made by fire unto the Lord**" (**Leviticus** 24:7). These loaves were then food for the priests, fresh loaves being put in their place "**before the Lord**." Aaron and his sons were to eat this holy bread, but only within the Holy Place (**Leviticus** 24:9).

**The ingredients of the bread are a type of Christ**

* ***Fine Flour*** *- A Type of Christ’s sinless Humanity*.
His spotless humanity had nothing in it to mar it, because it was flawless, absolutely without sin. That is why His Father in heaven was always well pleased with His Son. That is why even His enemies could find no fault with Him.

That is why He Himself could challenge those who sought to kill Him to "**convict him of sin**." He was "**holy, harmless,** **undefiled, separate from sinners, and made higher than the heavens**" (**Hebrews** 7:26).
Yes, He was rightly called "**the Bread of God**"!

* ***No Leaven*** *- A Type of Christ’s Sinlessness*. As if to emphasize the sinless nature of His Son, of whom the shewbread spoke, the Lord expressly commanded that no leaven be put into the holy bread.

During the feast of unleavened bread all leaven was to be put out of every house in Israel. Our Lord warned His disciples against the "**leaven of the scribes and Pharisees**," by which they understood Him to mean their "**doctrine**," or teaching. The apostles wrote of "**the leaven of malice and wickedness**," and exhorted Christians to "**purge out the old leaven**."
And the whole of the thirteenth chapter of Matthew, where the woman is pictured as hiding leaven in three measures of meal, presents the course of this church age.
All seven of our Lord’s parables recorded in this remarkable chapter tell the same story - that the church began with a few believers, and that it would grow into a great system, in which would be found the true and the false, the wheat and the tares, the good fish and the bad, true believers on the Lord Jesus and hypocrites who bear His name, yet deny the blood of His cross.
In this very chapter, which, we believe, is misinterpreted by those who make the leaven symbolize the gospel, the woman hides the leaven in the meal until the whole is leavened. What a picture of the insidious, permeating influence of apostasy in professing Christendom today!
Yes; invariably the Word of God pictures leaven as a symbol of sin. (See **Matthew** 16:6-12; **1 Corinthians** 5:6-8; **Galatians** 5:9; **Matthew** 13:33; **Mark** 8:15; **Luke** 12:1).

Surely we need not quote further Scripture to prove that our Lord Himself was ever, always, without sin!
In His Person there was only light without darkness. In Him was only good, without evil. That is why the Father could delight in the Son. And that is why He expressly commanded Moses not to put leaven in the holy bread that stood "**before the Lord**," for leaven is the symbol of sin.

* ***The Baking with Fire*** *- A Type of Christ’s Suffering for Sinners*.
Even as the twelve loaves of the shewbread were baked with fire, so also our Lord stood the fires of testing and suffering, that we might be saved. The fire of God’s holiness searched and tested Him, and found Him absolutely holy. That is why He could die upon the cross as the perfect substitute for sinful man. Into the agony of His sinless soul we cannot fully enter, for we are sinful by nature. But we can thank Him for His love and grace!

**II. The Great Teacher** sets up His Classroom illustrating His table and a "**the corn of wheat**":

**People sought after Christ after Lazarus was raised from the dead**

**John** 12:17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.
**John** 12:18 For this cause the people also met him, for that they heard that he had done this miracle.

**The Pharisees are concerned after Lazarus was raised that everyone would follow Jesus**
**John** 12:19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.
**John** 12:20 And there were certain Greeks among them that came up to worship at the feast:

**jkjWe would see Jesus**

**John** 12:21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.
**John 12:22** Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

**Jesus gives the message**

**John 12:23** And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.
**John 12:24** Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
**John 12:25** He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
**John 12:26** If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

**Jesus uses strange speech to bring the message home**

**John** 12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

**Then, the Father speaks from heaven!**

**John** 12:28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.
**John 12:29** The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

**Jesus explains that He was not complaining, but rather the event was for their sakes**

**John** 12:30 Jesus answered and said, This voice came not because of me, but for your sakes.

**Here is the prophetic metaphor continues**

**John** 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.
**John 12:32** And I, if I be lifted up from the earth, will draw all *men* unto me.
**John 12:33** This he said, signifying what death he should die.

**The people do not understand, why? – So Jesus can continue teaching**

**John** 12:34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?
**John 12:35** Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.
**John 12:36** While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

**Many did not believe still, why?**

**John** 12:37 But though he had done so many miracles before them, yet they believed not on him:
**John 12:38** That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

**Isaiah had prophesied this very event 700 years before!** **(Isaiah** 52-53**)**

**John 12:39** Therefore they could not believe, because that Esaias said again,
**John 12:40** He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.
**John 12:41** These things said Esaias, when he saw his glory, and spake of him.

**Can we see Isaiah as a boy was prophesying and a type of Jesus at this very event**

**Isaiah** 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.
**Isaiah 6:2** Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

**Isaiah 6:3** And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.
**Isaiah 6:4** And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.
**Isaiah 6:5** Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.
**Isaiah 6:6** Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:
**Isaiah 6:7** And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.
**Isaiah 6:8** Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.
**Isaiah 6:9** And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.
**Isaiah 6:10** Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.
**Isaiah 6:11** Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,
**Isaiah 6:12** And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.
**Isaiah 6:13** But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves: so* the holy seed *shall be* the substance thereof.

**Back to John, Yes, many would not believe, but some because of the “cares of this world”**

**John 12:42** Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:
**John 12:43** For they loved the praise of men more than the praise of God.
**John 12:44** Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.
**John 12:45** And he that seeth me seeth him that sent me.
**John 12:46** I am come a light into the world, that whosoever believeth on me should not abide in darkness.
**John 12:47** And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.
**John 12:48** He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
**John 12:49** For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.
**John 12:50** And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

* ***The Frankincense*** *- A Type of Fragrance of the Marriage of the Lamb*.
Frankincense is a sweet gum; and when it was burned upon the altar, as "**an offering made by fire unto the Lord**," **it went up before Him as a sweetsmelling savour.**

**Psalm** 45:1. My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.
**Psalm 45:2** Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.
**Psalm 45:3** Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.
**Psalm 45:4** And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.
**Psalm 45:5** Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.
**Psalm 45:6** Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.
**Psalm 45:7** Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.
**Psalm 45:8** All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.
**Psalm 45:9** Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.
**Psalm 45:10** Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;
**Psalm 45:11** So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.

We can recon ourselves today as Paul taught: "**I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me**" (**Galatians** 2:20).

**III. The Greatest Teacher teaches: "Bread of God"- Food for the priests** (**I Peter** 2:1-25)

We have seen from our study that this bread became food for the priests, and that they were to eat it in the Holy Place. Thus it becomes a beautiful symbol of the "**table**" which the Lord has "**prepared**" for us in memory of His broken body and shed blood - "**till He come**." It is the "**Lord’s Table**," not ours. We are His invited guests; He has provided the bounty.

The Church at Corinth had sinned in going to the Lord’s Table to eat and drink (**1 Corinthians** 11:20-22); unworthily, and Paul severely rebuked them. Then he went on to explain to them the true meaning of this sacred memorial, saying, in part,

"**As often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come**" (**1 Corinthians** 11:26).

The Greatest teacher brings us into His "**banqueting house**," and "**his banner over**" us "**was love**" (**Song of Solomon** 2:4).

**IV. The Greatest Teacher Commissions at His table just before He ascended:**

**John** 21:1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.
**John 21:2** There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.
**John 21:3** Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.
**John 21:4** But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.
**John 21:5** Then Jesus saith unto them, Children, have ye any meat? They answered him, No.
**John 21:6** And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.
**John 21:7** Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.
**John 21:8** And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

**John 21:9** As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.
**John 21:10** Jesus saith unto them, Bring of the fish which ye have now caught.
**John 21:11** Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.
**John 21:12** Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.
**John 21:13** Jesus then cometh, and taketh bread, and giveth them, and fish likewise.
**John 21:14** This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.
**John 21:15** So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.
**John 21:16** He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.
**John 21:17** He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.
**John 21:18** Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.
**John 21:19** This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.
**John 21:20** Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?
**John 21:21** Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?
**John 21:22** Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.
**John 21:23** Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?
**John 21:24** This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.
**John 21:25** And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

**In order to feed Christ’s sheep – Take the ready scribe Ezra’s obedience as an example:**

**Ezra** 7:10 **For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.**