



# Living Bread From Heaven

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The feeding of the five thousand provides us a wonderful illustration of how the life of Christ sustains us. This miracle took place just before the Passover was about to begin.

John 6:4, 5 And the Passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

With the feast of unleavened bread about to take place did Jesus desire to help His people rediscover the spiritual symbolism of bread in the Jewish economy? He takes five loaves and two fish and multiplies them into a feast to feed 5000 men plus women and children. The people were amazed when they saw the miracles and they began to seek for Jesus. Sadly it was not spiritual bread they were seeking but simply the physical bread.

John 6:26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

This situation provides Jesus the opportunity to teach the people the rich symbolism of the bread and how it points to Him as our sustainer.

John 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Jesus encouraged the people to look beyond the mere search for physical food but rather for the spiritual food that gives eternal life. This spiritual meat can only come from Christ Jesus our Lord. The people naturally ask Jesus how they can work for this. His answer is surprising:

John 6:28-29 Then said they unto him, What shall we do, that we might work the works of God? (29) Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent.

The work they were called to do was to simply believe in Christ as the Son of the Living God, the Messiah who was sent by God for salvation. The simple trust in the promised Messiah would allow the Spirit of Jesus to fill them and

strengthen them to lay a firm hold on eternal life. The people were not satisfied with this answer. They want visible proof of this claim and so they challenged Jesus:

John 6:30-31 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? (31) Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

The sweet nourishing Spirit of Jesus working in the soul cannot be seen. It enters into the heart of one who has faith in the Word of God concerning the Messiah. The people asked for a visible sign and then referred to the example of the manna that came from heaven in the wilderness. Once again Jesus points them to the spiritual reality behind the miracle of the manna.

John 6:32-33 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. (33) For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Jesus is expounding the deep truth of the Divine Pattern. The invisible true bread that was coming down was being expressed through the visible manna. If they had discerned the symbol it would have pointed them to Christ and they would realise the only reason this manna was falling in the desert was because Christ was giving His life power to provide this for them.

Jesus repeats this lesson carefully through the rest of chapter six. Notice carefully these words:

John 6:48-51 I am that bread of life. (49) Your fathers did eat manna in the wilderness, and are dead. (50) This is the bread which cometh down from heaven, that a man may eat thereof, and not die. (51) I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

All life comes from Christ and now Jesus reveals how this life comes to us.

John 6:51 ...the bread that I will give is my flesh, which I will give for the life of the world.

Jesus expounds this further:

John 6:53-55 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (54) Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. (55) For my flesh is meat indeed, and my blood is drink indeed.

The only way that Christ can give us this life is for Him to suffer and die. Try to comprehend the relation between Christ and His Creation in the following quotes:

Our Lord has said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. . . . For My flesh is meat indeed, and My blood is drink indeed." John 6:53-55. **This is true of our physical nature. To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring.** All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that Communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament. Desire of Ages, 660.3.

"Not only is He the Originator of all but He is the life of everything that lives. It is His life that we receive in the sunshine, in the pure, sweet air, and in the food which builds up our bodies and sustains our strength." Education, 198.

This entire physical life is resting upon Christ's eternal life. Every piece of food we eat comes to us through the purchase of Christ's blood. The power in the sun, the rain and the earth that nurture the seeds of our produce are given by the power of Christ through His Cross. This leads us to a very important truth.

The food we eat does not have life in itself to keep us alive. Instead the food we eat is a channel for the power of Christ to be given to us. This power is enabled to come through the food because of Christ's great sacrifice on the cross. So when we consider the bread that we eat, this physical bread is not what keeps us alive. Rather it is the true bread from heaven which is Christ that gives us life.

Upon all created things is seen the impress of the Deity. Nature testifies of God. The susceptible mind, brought in contact with the miracle and mystery of the universe, cannot but recognize the working of infinite power. Not by its own inherent energy does the earth produce its bounties, and year by year continue its motion around the sun. An unseen hand guides the planets in their circuit of the heavens. A mysterious life pervades all nature--a life that sustains the unnumbered worlds throughout immensity, that lives in the insect atom which floats in the summer breeze, that wings the flight of the swallow and feeds the young ravens which cry, that brings the bud to blossom and the flower to fruit.

The same power that upholds nature, is working also in man. The same great laws that guide alike the star and the atom control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. From Him all life proceeds. Only in harmony with Him can be found its true sphere of action. Education 99.

To make this clear, Christ is not the bread; neither is He in the bread. The bread is a channel for His life to be given to us. Christ is the source, and the bread is the channel. These are separate and distinct, and yet one is received through the other. The Spirit of Prophecy makes this distinction very clear as follows:

God's handiwork in nature is not God Himself in nature. The things of nature are an expression of God's character; by them we may understand His love, His power, and His glory; but we are not to regard nature as God. The artistic skill of human beings produces very beautiful workmanship, things that delight the eye and these things give us something of the idea of the designer; but the thing made is not the man.

It is not the work, but the workman, that is counted worthy of honor. So, while nature is an expression of God's thought, it is not nature but the God of nature that is to be exalted. Testimonies Volume 8, 263

The people Jesus was speaking to only saw the physical bread and could look no further to see the power of Christ given through the bread. With this knowledge every meal will cause our hearts to be full of love to Christ for His great love in giving us His life through the articles of food that we can partake. If we do not acknowledge this fact then the earthly food that we eat will not be able to keep us alive forever. This clearly proves that food does not have power to give life. It can only be a vehicle or channel to give life.

The lesson Jesus gave in the feeding of the 5000 was to help prepare the minds of Israel as they partook of the feast of unleavened bread. Every piece of bread in the Jewish economy was to teach this vital lesson of the life found alone in Christ.

This truth adds meaning to the meat and drink offerings that were offered during the daily sacrifices as well as on the Sabbaths, new moons and feast days. We underscore the point that every breath men breathe and every piece of food that men eat is a channel for the life of Christ. It is the power of Christ received through these elements. This has been the case from the foundation of the world. We see in the sacrificial system how the truth was to be explained and understood.

Numbers 28:2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

The bread referred to here is the meat offering which was a mingling of flour and oil and was then baked on the altar of sacrifice alongside the sacrificed animal. We now notice the offering for the daily sacrifice.

Numbers 28:3-6 And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering. (4) The one lamb shalt thou offer in the morning, and the other lamb shalt thou

offer at even; (5) And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil. (6) It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

Every day in the morning and the evening a lamb was offered. With this lamb was also offered the 10<sup>th</sup> part of an ephah of flour and a quarter of a hin of oil. Some sources say an ephah is about 35 litres<sup>1</sup> and others say it is about 22 litres.<sup>2</sup> The ratios are our main point for illustration so we will use the 22 litre measure in this booklet. Litres measure volume while kilos measure weight. 1 litre of wholemeal flour is about 0.65 kilos. A hin is about a gallon which is 3.6 litres.<sup>3</sup> A quarter of a hin is 0.9 litres. Therefore with each daily sacrifice there was offered about 1.4kgs of flour mingled with about 900ml or a quart of oil. Putting this in a table we have the following:

Sacrifice	Animals	Total Flour for Sacrifice	Total Oil for Sacrifice
Daily	2 Lambs – one in the morning and one in the evening  Total =2 lambs	1.4kgs flour x 2 for morning and evening.  Total = 2.8kgs	0.9 ltr x 2 for morning and evening.  Total = 1.8 ltr

A handful of flour and oil mixed together was burnt on the altar of sacrifice with some frankincense oil and the rest of the flour and oil was given to the priesthood.

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<sup>1</sup> <http://www.dictionary.com/browse/ephah> ;  
<http://www.thefreedictionary.com/ephah>

<sup>2</sup> [http://www.convert-me.com/en/convert/history\\_volume/bibephah.html](http://www.convert-me.com/en/convert/history_volume/bibephah.html)  
<http://biblesresources.americanbible.org/resource/weights-and-measures-in-ancient-israel>  
<https://en.wikipedia.org/wiki/Ephah>

<sup>3</sup> <http://biblesresources.americanbible.org/resource/weights-and-measures-in-ancient-israel>



Leviticus 2:1-3 And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: (2) And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD: (3) And the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

Leviticus 10:12-14 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy: (13) And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded. (14) And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel.

Christ revealed Himself as the bread of life in John 6. The unleavened bread made of flour and oil was a channel pointing to the life available in Christ. How did this true bread come down from heaven? It came through the offering of Christ's life for the world. How was this recognised in the daily service? It was through the offering of the lamb. So the offering of the lamb was a recognition of the life of Christ given in order to receive the Holy Spirit. This truth was shown in the flour and oil combined as bread to be eaten by the priests. They in turn were to be ministers of grace to the rest of Israel. Today, those who believe in Christ are part of the royal priesthood and all can partake of this living bread.

1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Does this add new meaning to the Lord's prayer? Notice this point:

Matthew 6:11 Give us this day our daily bread.

Each morning and each evening in the daily sacrifice the bread that was offered symbolised the true bread that was coming down from heaven and the ability for Christ to do this was symbolised in the death of the lamb each day. As we pray “give us this day our daily bread” are we thinking of the true bread of God that comes down from heaven or simply of physical bread?

The ability for the Israelites to live, breathe, eat and drink was only because of the true bread that came down from heaven. What is very interesting is to notice what happens to the offerings on the Sabbath day.

Numbers 28:9-10 And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: (10) This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

On the Sabbath day the sacrifice and meat offerings were doubled:

Sacrifice	Animals	Total Flour	Total Oil
Daily – one lamb in the morning and one in the evening.	2 Lambs  Total =2 lambs	1.4 kgs flour x 2  Total = 2.8 kgs	0.9 ltr x 2  Total = 1.8 ltr
Sabbath	2 Lambs plus 2 lambs in daily sacrifice.  Total = 4 lambs	2.8kgs plus 2.8kgs from daily sacrifice.  Total = 5.6 kgs	1.8 ltr plus 1.8 ltr from daily sacrifice.  Total = 3.6 ltr

The vital question that must be asked is why is everything doubled on the Sabbath? Again we are reminded that every loaf of bread and every drop of oil is a channel for the life of Christ to come to us. The literal and visible meat and drink were pointing to the spiritual meat and drink that were coming from heaven down to the earth through Christ. Paul expresses it this way:

1 Corinthians 10:1-4 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; (2) And were all baptized unto Moses in the cloud and

in the sea; (3) And did all eat the same spiritual meat; (4) And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

When Moses struck the rock and the water came out, they were not simply accessing physical water, they were also partaking of the life of Christ. The water in itself could not keep them alive. It was the Spirit of Jesus that kept them alive. This is why all of them were drinking this spiritual drink not just the righteous ones. Again we are reminded:

Matthew 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

John 1:9 That was the true Light, which lighteth every man that cometh into the world.

The life of Christ is given to all men through the channels He has appointed. Those who look no further than the physical food and drink will eventually die for refusing to acknowledge the source of life. This is why Jesus said to his audience:

John 6:32-33 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. (33) For the bread of God is he which cometh down from heaven, and giveth life unto the world.

The manna that fell in the wilderness did not come from Moses. Neither was it the manna itself that kept them alive. It was the life of Christ through the manna that kept them alive. This is the true bread that comes down from heaven. All Israel were eating and drinking from the spiritual meat and drink but they nearly all died in the wilderness because they looked no further than the physical food and water. With these thoughts in mind let us return to the question of extra flour, oil and sacrifices on the Sabbath.

The Bible tells us that God sanctified the Sabbath. He made it holy. A.T Jones spells out this explicitly when he says:

Now another thing: Who was the real present agent in creating? [Congregation: "Christ."] Who was it that rested? [Congregation: "Christ."] Who was refreshed? [Congregation: "Christ."] Who blessed? [Congregation: "Christ."] Whose presence made it holy? [Congregation: "Christ's"] Whose presence is in the day? [Congregation: "Christ's."] Then the man whom the presence of Jesus Christ does not sanctify, and does not make holy and does not bless and to whom it does not bring rest, why, he can't keep the Sabbath. **Don't you see, it is only with Christ in the man that the Sabbath can be kept; because the Sabbath brings and has in it the presence of Christ.** A.T Jones, GCB 1893, Sermon 20.

Now note this vital point that A.T. Jones makes:

Did man, at that time, in the garden of Eden, standing as God made him, know all of God that he ever could know? [Congregation: "No."] **Then as each Sabbath day came, it would bring to him additional knowledge and presence of God. But who is this? [Congregation: "Christ."] Additional knowledge and presence of Christ in Himself.** Then if he had remained faithful, he would still have grown in the knowledge of God, in Himself, in His own experience, growing more and more in all that the nature of God is. A.T Jones, GCB 1893, Sermon 20.

So the Sabbath brings to us additional portions of the presence of Christ. Is this what is being reflected in the difference between the daily offerings and the Sabbath offerings? There is a double portion of the offerings, flour and oil. Does not the greater amount of offering tell us that there is a greater gift of the Spirit being offered to us on this day? Here is the Lord's promise

Isaiah 58:13-14 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: (14) Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

Knowing that there are additional blessings in the Sabbath and that this blessing is more of the Spirit of Christ, the Sabbath teaches us that God has times that bring the presence of Jesus closer to us than at other times. This is borne out by this passage in Isaiah.

Isaiah 48:18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

Christ is our righteousness. Isaiah tells us that this righteousness is like the waves of the sea. The waves of the sea move in individual waves that come up and down the beach. Also during the day there are usually two high tides. Then at the time of the new moon and full moon there are king tides. All of these things speak to us of the ebb and flow of the righteous Spirit of Christ that comes to the children of men.

The key to understanding the Sabbath is to know there are special times when Christ comes near to us. This truth is reflected in the difference between the daily and the Sabbath offerings. Once we grasp this principle then we are ready to see something very beautiful.

Leviticus 26:2-4 Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD. (3) If ye walk in my statutes, and keep my commandments, and do them; (4) Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

To remember the Sabbath is to remember that the Lord has special seasons of refreshing that He has appointed. To reverence the Sanctuary is to remember the great cost to our Father and Lord Jesus in providing these gifts to us. When we remember the Sabbath and reverence the Sanctuary then the rain will fall at the due seasons and the land will be prosperous.

We remember that rain and food are channels for the life of Christ to be given to us. The greater these bounties the more evidence that the life of Christ is being passed through these channels. When we pour out our hearts in gratitude for these gifts then we are in a position to receive more of them.

When we praise the Lord on the Sabbath for the double portion of His Spirit then this rain will not fall around us but it will fall upon us and we will grow in grace. Whether they know it or not every person on earth is benefiting from the daily offering of Christ. As we noted earlier God makes His rain fall on the just and the unjust. All receive of the daily provision but only those who respond to the calling of God through His law will receive the extra blessings found in the Sabbath and other specific appointments.

The wonderful thing about this Sabbath truth is that the river that flows out of the Sanctuary gets deeper as the river moves along.

Ezekiel 47:1-4 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. (2) Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. (3) And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. (4) Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

We see that as the water came out of the temple, it would get deeper. The clue for where this river flows to get deeper is in the previous chapter.

Ezekiel 46:3-8,11 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons. (4) And the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish. (5) And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah. (6) And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. (7) And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his

hand shall attain unto, and an hin of oil to an ephah. (8) And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof... And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

The amount of offerings increase as they move from daily to Sabbath to new moon and then to the feasts. The list of offerings in Ezekiel 46 are slightly different to the ones listed in the books of Moses. We will lay out the sequence from Moses here. I have not included the drink offering but it follows the same sequence.

Sacrifice	Animals	Total Flour for Sacrifice	Total Oil for Sacrifice
Daily. Num 28:3-6 1 lamb morning and 1 lamb in evening	2 Lambs  <b>Total =2 lambs</b>	1.4kgs flour x 2  <b>Total = 2.8 kgs</b>	0.9 ltr x 2  <b>Total = 1.8 ltr</b>
Sabbath. Num 28:9,10	2 Lambs plus 2 lambs  <b>Total = 4 lambs</b>	2.8kgs plus 2.8kgs from daily sacrifice. <b>Total = 5.6 kgs</b>	1.8 ltr plus 1.8 ltr  <b>Total = 3.6 ltr</b>
New Moon. Num 28:11-14	2 young bullocks, 1 ram 7 lambs plus daily sacrifice. 1 kid goat for sin offering	4.2x2 = 8.4kgs 2.8x1= 2.8 kgs (1.4x7)+(1.4x2) =12.6kgs  <b>Total = 23.8kgs</b>	2.7x2 bullock 1.8x1 ram 0.9x7 lamb 0.9x2 daily lamb  <b>Total = 15.3 ltrs</b>
Passover. Ex 12:21	Passover Lamb	unleavened bread	Bitter herbs
Unleavened Bread for seven days. Num 28:17-25 7 x new moon	14 bullocks 7 rams 49 lambs + 14 for daily + 2 Sab 7 kid goats	23.8kgs x 7 days + 2.8kgs for Sabbath  <b>Total = 169.4 kgs</b> (60.5 Times Daily)	15.3 ltrs x 7 + 1.8 ltrs for weekly Sabbath  <b>Total = 108.9 ltrs</b>

Feast of Weeks	2 young bullocks, 1 ram and 7 lambs. Plus daily sacrifice of 2 lambs.  1 kid goat for sin offering	3/10 deal per bullock  2/10 deal for ram  1/10 deal per lamb  Calc = (4.2x2)+(2.8x1)+ (1.4x7)+(1.4x2) <b>Total = 23.8kgs</b>	2.7x2 bullock  1.8x1 ram  0.9x7 lamb  0.9x2 daily lamb  <b>Total = 15.3 ltrs</b>
Feast of Trumpets. Num 29:1-6  Occurs on New Moon. So sacrifice includes daily sacrifice plus new moon sacrifice plus Trumpets sacrifice	1+2 bullock  1+1 ram  7+7+2 lambs  2 kid goats	4.2x3 = 12.6kgs  2.8+2.8 = 5.6 kgs  16x1.4 = 22.4 kgs  <b>Total = 40.6 kgs</b>	2.7x3 = 8.1 ltrs  1.8 x2 = 3.6 ltrs  0.9 x16=14.4 ltrs  <b>Total = 26.1 ltrs</b>
Day of Atonement. Num 29:7-11	1 bullock  1 ram  7 lambs + 2 for daily  1 kid goat	4.2kgs  2.8kgs  12.6kgs  <b>Total = 19.6 kgs</b>	2.7x1 = 5.4 ltr  1.8x1 = 1.8 ltr  0.9x7 + 0.9x2 = 8.1 ltrs  <b>Total = 15.3 ltrs</b>
Feast of Tabernacles. Num 29:12-40  Day 1 = 13 bullocks, day 2 = 12 bullocks down to day 7 = 7 bullocks. Each day = 2 rams and 14 lambs	70 bullocks  14 rams  98 lambs + 14 daily + 2 for Sabbath  7 kid goats for sin offering.	294 kgs  39.2 kgs  159.6 kgs  <b>Total = 492.8 kgs</b>	2.7x70 = 189 ltrs  1.8x14 = 25.2 ltrs  0.9x 114 = 102.6 ltrs  <b>Total = 316.8 ltrs</b>

To give us a perspective of how the river deepens as it flows from daily gifts of the Spirit through to the feast of Tabernacles we will provide the measure



of the flour and oil. We will not list out all the weekly and New Moon offerings but just the grading from daily through to the final feast of the calendar.

Sacrifice	Flour	Oil	Ezekiel 47:1-7 River
Daily	2.8kgs	1.8 ltrs	Waters coming out of Sanctuary
Sabbath	5.6kgs	3.6 ltrs	At 1000 cubits it reaches the ankles
New Moon	23.8kgs	15.3 ltrs	At 2000 cubits it reached the knees
Unleavened Bread	169.4kgs (30 x Sab. offerings)	108.9 ltrs	At 3000 cubits it reached the waist
Seventh Month Feasts	553kgs (~100x Sab. offerings)	359.2 ltrs	At 4000 cubits it was over the head

What is most interesting about this river is that wherever it went it brought life and healing.

Ezekiel 47:9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

The Sabbath gives to us the principle of an increased amount of the presence of Christ. If we continue in this pattern with the other appointments we see that the waters get deeper and deeper. As the Sabbath is like having water to your ankles, so the priests of Israel had to put their feet in the water before the whole river opened for them, Joshua 3:13. If you embrace the Sabbath by faith then all the rest of the river will open up to you to pass through. The

flour and the oil mingled together form the bread that comes down from heaven. If we see past the physical elements to the true Bread as found in Christ then we have discovered the deepening of the river that comes from the throne of God.

Notice again that when Ezekiel returned to the edge of the river at the four thousand cubit mark, there were trees everywhere.

Ezekiel 47:7 Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

The river was providing an abundance of water in order that the trees could fully grow and some would produce 30 fold and others 60 fold and yet others 100 fold. (Mark 4:20).

Here is the secret of the river of life. As we follow the times and seasons of refreshing from the Lord; as we walk in the law of the Lord and remember His statutes and judgements then we open our hearts by faith to become trees planted by the river of waters.

Psalm 1:2-3 But his delight is in the law of the LORD; and in his law doth he meditate day and night. (3) And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

In this state of mind it says that our leaves shall not wither which means that sin will not have dominion over us. The life of Christ which is the bread from heaven will be fully received and our hunger and thirst for righteousness will be filled. Is this the reason why the Spirit of Prophecy was eager to encourage people to have morning and evening worship?

The hours appointed for the morning and the evening sacrifice [354] were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation. And when in later times the Jews were scattered as captives in distant lands, they still at the appointed hour turned their faces toward Jerusalem and offered up their petitions to the God of Israel. In this custom Christians have an example for morning and evening prayer. While God condemns a mere round of

ceremonies, without the spirit of worship, He looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed and to present their requests for needed blessings. Patriarchs and Prophets 353,354.

If there is living bread coming to us morning and evening then is it not wise to pause and gather this bread for our souls?

We see how the Spirit of Prophecy connects the morning and evening sacrifice of Israel to morning and evening worship for us. The fact that there are special times for worship every day strongly suggests that the living bread is still coming down morning and evening as from the very beginning of the worship of the true God on earth.

If we gather each morning and evening and also gather each Sabbath for a double blessing then why not continue 3000 more cubits into the Sabbath fountain and receive enough living water to prevent your soul from drying up and allowing sin to manifest in the life. We are given this warning:

Ezekiel 47:11 But its swamps and marshes will not be healed; they will be given over to salt. NKJV

Marshes and swamps are places that once received flowing water but are no longer in the current of the river. There are those who have received the light of Father and Son and yet have refused to advance in the light of the midnight cry. Such will experience the swamps and marshes given over to salt where things can no longer grow. Come into the current of life and receive the living bread through our Father's appointments and you will be blessed.

All of the sacrifices and offerings of the Mosaic law pointed to the gift of the Spirit available through the sacrifice of Christ. These sacrifices did not only point off into the future but they pointed to the river of life that was then flowing through seasons of refreshing from our Father and Lord Jesus.

Do you only wish to receive water that comes to your ankles? Would you rather not have an abundance of water that goes over the head and allows you to be a tree by the river of water? How does this occur? Meditate day

and night upon the law of God that will give you the times of the seasons of refreshing. Then in these seasons you will receive wisdom and discernment as to how to read the Bible and apply it to your life.

There are many today who do not teach that the cross of Christ is near to them. By insisting that the sacrificial system of the Jews only pointed to the sufferings of Christ 1500 years into the future from Moses then the conclusion drawn is that the cross of Christ is now 2000 years in the past. His present self-denial and immense suffering in carrying His cross today is minimized and even ignored. This is just as Satan would have it. Notice what A.T Jones states about this.

The great trouble with the Jews from the beginning unto the end was in having the Lord so far away that even the things which God had given to signify His perfect nearness were taken and used as the tokens of His being far away. **Sacrifices, offerings, the tabernacle, the temple, its services, all those things were used by the Jewish teachers and the great mass of the people in such a way that all that these services meant to them was that they pointed to Christ away off yonder somewhere.** It was understood that these things meant the Messiah, but it was the Messiah afar off. And they must [476] make themselves good so as to bring Him near, and these things were looked to as having virtue in themselves and so as able to give righteousness.

**I am not certain whether Seventh-day Adventists have got beyond the idea of those things back there, that they signified Christ afar off. I am not saying now that Seventh-day Adventists think that Christ is now away off. But I am afraid that they have not gotten away from the idea, when they look at the sanctuary and its services, the sacrifices and offerings, that that was intended to teach them of Christ away off yonder somewhere. So it is said that these things all pointed to Christ. These things did all point to Christ, that is the truth. But it was Christ near and not far off. God intended that all these things should point to Christ living in their hearts, not 1800 years away, not as far off as heaven is from the earth, but pointing to Christ in their living experience from day to day. When we get fast hold of that idea and then study the sanctuary, the sacrifices, the offerings, in short, the gospel as it is in Leviticus--then**

**we shall see that that meant Christ a living, present Saviour to them day by day and we shall also see that He is that to us today also.**

**There is gospel, there is Christian experience, for us today in Leviticus, in Deuteronomy, in Genesis, in Exodus, and in the whole Bible. But when we read those passages and say that those sacrifices and offerings all pointed to Christ afar off from the Jews and expect that the Jews were to look through these services away off yonder to Christ to come sometime--when we read those scriptures and look at them that way, then we are reading those scriptures precisely as the Jews did and we are standing precisely where they did at that time in those scriptures.**

That will never do. No. We are not to look at the sanctuary with its furniture and paraphernalia standing as God placed it, with God's presence therein, and think that signified to them that they were to learn by it that God dwelt only in the sanctuary in heaven. When we look at it that way, then we are ready to think that that is about as near as He is to us, because that is as near as we have had Him come to them. For if we look at it for them in that way, then if we had been there in their places, how would we have looked at it for ourselves? In the same way, and this shows that had we been there we would have been precisely as they were.

The tendency is, even with us, to read of the sanctuary and its services and God dwelling in the sanctuary and the text, "Make me a sanctuary that I may dwell among them," and say, Yes, God dwelt among them in the sanctuary and that pointed to the sanctuary that is in heaven and the time is coming when God will dwell with His people again, for He says of the new earth, "Behold the tabernacle of God is with men, and God will dwell with them and be their God and they shall be his people." So when the new earth comes God is going to dwell with His people again. But where is God now? That is what we want to know. What matters it to me that He is going to dwell with His people on the new earth? What matters all this, if He does not dwell with me now? For if He cannot dwell with me now, it is certain that He never can dwell with me on the new earth nor anywhere else, for He has no chance. What I want to know and what every soul needs to know is, Does He dwell with me now? If we put Him away back yonder in the days of the Jews and then put Him away off on the new earth, what does that do for us now? How

does that give Him to men now? In that way, how is He with us now? That is what we need constantly to study.

**Now, you can see that there is a great deal more in that system of ceremonialism than simply a little passing thing that disturbed the Jews a little while and then vanished. For human nature is still and ever bothered with it as certainly as the devil lives, as certainly as the enmity is in the human heart. That mind which is not subject to the law of God, neither indeed can be--just as certainly as that is in the world and as long as it is in the world, just so long the world will be cursed with ceremonialism. And as long as there is any of that in my heart, I shall be in danger of being cursed with ceremonialism.**

I will just break into Jones line of thought and say that it must be said that those who teach that the Jews were involved in a mere round of rights and ceremonies for a salvation that was 1500 years in the future from them are teaching a God of ceremonialism. If God was merely a God of ceremonialism before the cross then this attribute remains in His character and by beholding we become changed into ceremonialism. Beware and have discernment as to who are supporting ceremonialism even while they rail against it. Let us continue with what A.T. Jones is saying:

What we are to do is to find such deliverance in Jesus Christ, such absolute victory and exaltation at the right hand of God in heaven, in Him, that that enmity should be completely annihilated in us in Him. Then we shall be free from ceremonialism; then we shall be free from traditions and men's commandments, and men making themselves a conscience for us. Men say, "You must do this or you cannot be saved. You have got to do that or you cannot be saved." No, no. Believe in Jesus Christ or you cannot be saved. Have true faith in Jesus Christ and you are saved.

It is the same battle that was fought out in Paul's day and work. He was preaching Jesus Christ alone for salvation. But certain Pharisees "who believed" followed him around, saying "O, yes, it's all well enough to believe in Jesus Christ, but there [477] is something else. You have got to be circumcised and keep the law of Moses or you cannot be saved." That contest lasted for years and against it all Paul fought all the way. He would not compromise a hair's breadth at any point. "If ye be

circumcised, Christ shall profit you nothing." "Whosoever of you are justified by the law, ye are fallen from grace." Nothing, nothing but Christ and faith in Him! Well, they took it to the council at last, and there the Spirit of God decided that Christ and not ceremonialism is the way of salvation. That is the whole story. One was an attempt to fasten ceremonialism upon Christianity or rather in the place of Christianity; the other was the living principle of Jesus Christ by living faith, actuating the life and the heart of those who believe in Him.

There is a vast difference between ceremonialism and principle. Jesus Christ wants us to find Him so fully and so personally that the living principles of the truth of God, as they are in Jesus Christ, shall be our guide and that those living principles shining in the life of the man by the glory of Jesus Christ shall be our guide at every point, and we shall know what to do at the time. Then we do not need any resolutions or vows to force ourselves to do this, that, or the other. That is the difference between ceremonialism and the principle of the living presence of Christ in the heart. One is all formalism and outward service, without Christ; and the other is all in Christ and Christ all in all.

Let us look again at the things the Jews were doing back there at the temple services, the sacrifices and the offerings that you may see this a little more fully yet. I know and so do you that the sanctuary, the temple, was a representation of the sanctuary which is in heaven, that the sacrifices were representations of the sacrifice of Jesus Christ and the priesthood and its service were representations of the priesthood of Christ. In all these things God would teach them and us too of Himself as He is revealed in Christ. There was a sanctuary first and there was the temple built in place of the sanctuary. There was the temple standing on Mount Zion in Jerusalem. And from that, God taught them that yonder is the true temple on Mount Zion in the heavenly Jerusalem. God dwelt in this temple on Mount Zion in Jerusalem, in Palestine, and by that He showed them that He dwelt yonder in the heavenly temple in Mount Zion, in the heavenly Jerusalem.

And He said also--and this was true in both places and from both sides--"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place." Anywhere else? "With him also that is of a contrite and humble spirit." When? We are reading away

back yonder. When did He dwell "with him also that is of a contrite and humble spirit," as well as "in the high and holy place?" Did He do this seven hundred years before Christ, when Isaiah spoke? Yes. But did the Lord begin only then to dwell with him that is of a humble and contrite spirit, as well as in the high and holy place on Mount Zion? No.

A thousand years before Christ, when David spoke, did He do it then? Yes. But had He only begun it then? No. He always, eternally, dwells in both places--with the humble and contrite as well as on high.

Well, then, did not God, in that temple on the earth, teach them not only how He dwelt in that heavenly country, but how he dwelt in the temple of the heart also? Most assuredly. There was the earthly Mount Zion right before their eyes, representative of the heavenly Zion, which God would have right before their eyes of faith. There upon Mt. Zion, the high and lofty place in the earthly Jerusalem, was the temple and God dwelling in the temple. And in this God would show that He dwelt not only there but also in the temple of the heart, the sanctuary of the soul, of Him that is of a contrite and humble spirit. And in putting His temple among sinful men and dwelling therein Himself, He was showing also how He would Himself dwell in the temple of Christ's body, among sinful men and in sinful flesh.

There too was a priesthood of the earthly temple on Mount Zion in Jerusalem. There was a priesthood of the sanctuary at Shiloh in the wilderness. That, it is true, represented the priesthood of Christ, but did that represent any priesthood of Christ before A. D. 1? Shall we say that that represented a priesthood of Christ that was afar off? No. That priesthood in Jerusalem, in the sanctuary in the wilderness, represented a priesthood that was already in existence after the order of Melchisedek? Thou shalt be a priest forever after the order of Melchisedek? No, No. "Thou art a priest forever after the order of Melchisedek." Was not Melchisedek a priest in the days of Abraham? and is not the priesthood of Christ forever after the order of Melchisedek?

Do you not see, then, that this whole system of services given to Israel was to teach them the presence of the Christ then and there for the present salvation [478] of their souls and not for the salvation of their



souls eighteen hundred years or two thousand years or four thousand years away? Surely, surely, it is so. March 5, 1895 ATJ, GCB 477.7

My friends I hope and pray that you will discern this precious river of life that is traced in the living bread that comes down from heaven and is revealed in the meat offerings of flour and oil. This mingled flour and oil pointed to the true Bread of God that was present for them right then and there for salvation. In the same manner we can approach each day and each Sabbath and each new moon and each feast with a deepening awareness of the river of life and the gift of the Spirit. The Sabbath is indeed the channel for the seal of God. When once we enter into the Sabbath principle we accept that God sends His Spirit at special seasons. As we watch and pray for our Father to call us in His appointed seasons then we will receive much more living bread than the daily portion given to all men.

If you are willing to come to God each morning and trust that the Bread of Life is truly coming into morning worship as expressed in the meat offering the morning sacrifice then what a blessing you will enjoy in this faith. The same thing again occurs for evening sacrifice. What a sense of anticipation this creates as we come in faith to receive the living Bread that comes down from heaven. Do you believe there is a double portion coming on the Sabbath as expressed in the Gospel of the Old Testament? Do you believe that the new moon is offering you an eight fold blessing from the daily gift of bread from heaven? How far into this river of life are you willing to travel? Are you hungry and thirsty for the righteousness of Christ? Take hold of God's times of refreshing and open your heart in faith to the true bread that comes down from heaven and you will not be disappointed.

John 6:52-64 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? (53) Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (54) Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. (55) For my flesh is meat indeed, and my blood is drink indeed. (56) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. (57) As the living Father hath sent me, and I live

by the Father: so he that eateth me, even he shall live by me. (58) This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. (59) These things said he in the synagogue, as he taught in Capernaum. (60) Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? (61) When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? (62) What and if ye shall see the Son of man ascend up where he was before? (63) It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. (64) But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

So it is today. The vast majority believe not in this precious river of life. Some of these are even active now to damage the reputation of their brethren lest they should come into the light of this truth. Indeed the material in this booklet is a hard saying for many. Does this offend you also?

John 6:65-67 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. (66) From that time many of his disciples went back, and walked no more with him. (67) Then said Jesus unto the twelve, Will ye also go away?

It was through the teaching of the living bread principles that many turned away from Jesus and followed Him no more. Yet we have comfort in the words of the disciples:

John 6:68-69 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. (69) And we believe and are sure that thou art that Christ, the Son of the living God.

May this be our testimony so we can pray with joy, "Give us this day our daily bread," and trust that it will be multiplied in the same way Jesus multiplied the loaves and fishes and fed the 5000 right before the outpouring of the Spirit during the feast of unleavened bread.

Before we finish this study we need to address the question of the drink offering connected with the bread and the sacrifices and see more deeply how the joy of the Father and Son is given to us in the Spirit of grace.

Numbers 28:7 And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering.

In verse 7 we find the expression *strong wine* (*shakár*- Stong's H7941). Some translators prefer the expression *superior wine* instead of *strong wine*; this concurs with Leviticus 2:11 that says “**No** present which ye bring near to Jehovah is **made fermented**, for with **any leaven** or any honey ye perfume no fire-offering to Jehovah” (YLT). That this drink offering consists of wine and not any other drink can be confirmed by Numbers 15:1-10 where the command to offer with the sacrificial animal of the Feasts (also mentioned in Numbers 28) a drink offering of *yayin* Strong's H3196 is clearly a product of the vine. The majority of translations render it as strong, or fermented drink, but this creates an inconsistency within Scripture related to Lev 2:11. Would our Father ask for an offering that symbolizes a blessing He gives, with something that He condemns. When you examine the Spanish translations of this verse, we notice that almost all of them (excluding the catholic ones) are rendered “superior wine”. The *Reina-Valera Revisada* from 1909,1960, 1994,1995, 2000, 2004 all rendered it “superior wine”. The *Sagradas Escrituras(1569)* version also rendered it “superior wine”. The *Biblia Latinoamericana 1995* translated it “pure wine”. The *Jubilee Bible 2000* translation says:

And the drink offering thereof shall be the fourth part of a hin with each lamb; thou shalt pour out the drink offering of **superior wine** unto the LORD in the sanctuary.

Also, the S.D.A. Bible Commentary says the following (translating from Spanish):

“Many commentators insist that in this case *shekár* must refer to the best and most noble wine. The Jewish commentators, by general rule, sustain that in this case, from the use of *shekár*, the concept of a diluted wine is excluded, and on the other hand, they favor the idea of a freshly squeezed wine”.

This gives space to think that strong wine could mean concentrated, not diluted, grape juice. It is also in accord with the changing of water into wine done by Jesus in the wedding in Cana, when the ruler of the feast said that the bridegroom saved the best wine for last. The concept of “superior wine”, “pure wine” or “freshly squeezed wine” fits perfectly with the language found in Desire of Ages:

“Beside the doorway stood six large stone water jars, and Jesus bade the servants fill these with water. It was done. Then as the wine was wanted for immediate use, He said, “Draw out now, and bear unto the governor of the feast.” Instead of the water with which the vessels had been filled, there flowed forth wine. Neither the ruler of the feast nor the guests generally were aware that the supply of wine had failed. Upon tasting that which the servants brought, the ruler found it **superior** to any he had ever before drunk, and very different from that served at the beginning of the feast. Turning to the bridegroom, he said, “Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.” – {DA 148.2}

Notice the relation between wine and the blessings God gives through Christ.

“As men set forth the best wine first, then afterward that which is worse, so does the world with its gifts. That which it offers may please the eye and fascinate the senses, but it proves to be unsatisfying. The wine turns to bitterness, the gaiety to gloom. That which was begun with songs and mirth ends in weariness and disgust. **But the gifts of Jesus are ever fresh and new. The feast that He provides for the soul never fails to give satisfaction and joy. Each new gift increases the capacity of the receiver to appreciate and enjoy the blessings of the Lord.** He gives grace for grace. There can be no failure of supply. If you abide in Him, the fact that you receive a rich gift today insures the reception of a richer gift tomorrow. The words of Jesus to Nathanael express the law of God’s dealing with the children of faith. With every fresh revelation of His love, He declares to the receptive heart, “Believest thou? thou shalt see greater things than these.” John 1:50. – {DA 148.3}

“**The wine which Christ provided for the feast**, and that which He gave to the disciples as a symbol of His own blood, **was the pure juice**

**of the grape.** To this the prophet Isaiah refers when he speaks of the new wine “in the cluster,” and says, “Destroy it not; for a  **blessing is in it.**” Isaiah 65:8. – {DA 149.3}

If this Superior and Pure Wine is a symbol of Christ’s blessings, then the drink offering from Numbers 28:7 which is meant to signify a blessing must be of the same order. One can only bring an offering to God recognizing that it was Him in the first place who gave it to you. God did not give to men fermented and intoxicating drinks. God gave His pure and uncontaminated joy in His Son.

Also notice the similarity of the word *shekár* with the verb *shakár* which according to Strong’s H7937 could mean to be glad or to drink abundantly. We see then that the wine offerings were of new wine, and they meant a blessing given by God to His people.

Numbers 28:7 gives us the amount of wine for each lamb and in Numbers 28:14 we are given the amount of wine for each bullock and ram and the repeated amount for the lamb.

Numbers 28:14 And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year.

The calculations are as follows:

Sacrifice	Flour	Oil	Wine
Daily	2.8kgs	1.8 ltrs	1.8 ltrs
Sabbath	5.6kgs	3.6 ltrs	3.6 ltrs
New Moon	23.8kgs	15.3 ltrs	2 bullocks = 1 hin; 1 ram = 1/3 hin; 7 lambs = ¼ hin x 7.  <b>Total = 11.1 ltrs</b>

Unleavened Bread	169.4kgs (30 x Sab. offerings)	108.9 ltrs	11.1 ltrs x 7 = <b>77.7 ltrs</b>
Pentecost	37.4kgs	15.3 ltrs	12.9 ltrs
Seventh Month Feasts	553kgs (~100x Sab. offerings)	359.2 ltrs	Trumpets = 22.2 Ltrs Atonement = 11.1 Ltrs Tabernacles = 245.4 ltrs Total = <b>278.7 ltrs</b>

The flour used to make bread, represents the life that God gives and sustains through His Son throughout the Universe; the oil, is also used to make bread, but is also a symbol of the spirit given to God's children; but what about the wine? It is often a symbol of Christ's blood, but in the context of the offerings it cannot be because there is already a type of the blood in the lamb slain. In this context an offering of wine has to be a symbol of something that Christ's blood bought for us.

The bread, composed of flour and oil, and wine are symbols of blessings. For example, when Abraham came back from rescuing his nephew Lot, Melchizedek came to meet him to bless him and brought bread and wine for Abraham.

**Gen 14:18,19** And Melchizedek king of Salem brought forth **bread** and **wine**: and he *[was]* the priest of the most high God. And he blessed him, and said, Blessed *[be]* Abram of the most high God, possessor of heaven and earth:

Following this blessing Abraham had the assurance that he was sustained by God, and needed not the goods of men, and refused to accept the riches from Sodom's king.

Genesis 14:21-23 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, That I will not *[take]* from a thread

even to a shoelatchet, and that I will not take any thing that [*is*] thine, lest thou shouldest say, I have made Abram rich:

The book of Joel uses the flour, oil, and wine as symbols of blessings from God.

Joel 2:19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

The word for corn is *dagan* Strong's H1715 and means grain, bread or wheat. With this in mind let us consider the following Psalm:

Psalm 104:1-15 Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. (2) Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: (3) Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: (4) Who maketh his angels spirits; his ministers a flaming fire: (5) Who laid the foundations of the earth, that it should not be removed for ever. (6) Thou coveredst it with the deep as with a garment: the waters stood above the mountains. (7) At thy rebuke they fled; at the voice of thy thunder they hasted away. (8) They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. (9) Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. (10) He sendeth the springs into the valleys, which run among the hills. (11) They give drink to every beast of the field: the wild asses quench their thirst. (12) By them shall the fowls of the heaven have their habitation, which sing among the branches. (13) He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. (14) He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; (15) And **wine** that maketh glad the heart of man, and **oil** to make his face to shine, and **bread** which strengtheneth man's heart.

This passage happens to explain the meaning of the three types of offerings mentioned in Numbers 28, and the context of the Psalm is God as the giver and sustainer of life. We can see that the bread as a symbol of Christ's life

given to men strengthens or sustains man's heart, the oil as a symbol of Christ's Spirit makes man's face to shine, and the wine as a symbol of Christ's joy makes glad the hearts of men.

There are many texts that present the wine as a symbol of gladness, joy and delight. One of them is a parable or allegory in Judges 9.

Judges 9:12,13 Then said the trees unto the vine, Come thou, [and] reign over us. And the vine said unto them, Should I leave my **wine**, which **cheereth** God and man, and go to be promoted over the trees?

The word here for cheereth is *samakj* Strong's H8055 and is the same word used in Psalm 104:15. In this Psalm we see that wine makes glad the heart of man, and in Judges 9:13 it cheers God and man. How wine can cheer or make God glad? What do we know about the Father's joy, delight, and pleasure? In whom He is well pleased? Proverbs 8:30 says:

Proverbs 8:30 Then I was by him, [as] one brought up [with him]: and I was daily [his] delight, rejoicing always before him;

And in Mathew 3:17 says:

Matthew 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Christ, God's only begotten Son, is the Father's delight, joy and pleasure. There is a beautiful relationship of joy between Christ and God His Father. Christ rejoices in the agape of the Father manifested in the appointing of His Son as heir of all things, and the Father delights and is well pleased in His Son, one who appreciates His self-denying love, and shares everything he inherited with the Universe. Christ took to give, and he shares with men the delight and joy of the relationship between them both. The Spirit of Prophecy says:

"And the word that was spoken to Jesus at the Jordan, "This is My beloved Son, in whom I am well pleased," embraces humanity. God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. "He hath made us accepted in the Beloved." Ephesians 1:6. DA 113



Proverbs 8:30 Then I was by him, [*as*] one brought up [*with him*]: and I was daily [*his*] delight, rejoicing always before him; Rejoicing in the habitable part of his earth; **and my delights [*were*] with the sons of men.**

Christ extends this delight to men. The Father's delight upon His Son, and the Son's delight not only before the Father, but with men also. The wine as a symbol of joy, gladness and delight, represents Christ as the joy of God and men. Christ is God's delight, and man's true delight can only be the beloved Son of God.

Another symbol of Christ that connects with the wine as a symbol of gladness, joy and delight is the river of life. Psalm 46:4 says:

Psalm 46:4 [*There is*] a river, the streams whereof shall make **glad** the city of God, the holy [*place*] of the tabernacles of the most High.

The word here for glad is once again *samakj*, and we can see that this river in the city of God makes glad the whole city. According to Revelation 22 this river flows from the throne of God and of the Lamb. Could this be a symbol of the delight of the Father in His Son shared with the Universe through Christ, the channel? I believe so. For me, the most beautiful thing about all this is that Heaven's wine, Heaven's joy and delight is given to us freely.

Let's take a look at another verse.

Psalm 36:7-9 How excellent [*is*] thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them **drink of the river of thy pleasures**. For **with thee [*is*]** the **fountain of life**: in thy light shall we see light.

In verse 9 we see that the fountain of life is referred to as being with God. We know the Bible teaches that the Father is the great source of all, here we see something or someone with God referred to as the fountain of life. In Proverbs 8 we see Christ with God, in John 1:1 we see that the Word was with God, and in Revelation we see the Lamb seated with God on His throne. We see here the possibility of Christ being referred to as the fountain of life

because He is the river, the channel, in which the life, spirit, joy, and all the blessings of God flow to the Universe. The Spirit of Prophecy says:

“The same beautiful and expressive figures are carried throughout the Bible. Centuries before the advent of Christ, Moses pointed to Him as the rock of Israel’s salvation (Deuteronomy 32:15); the psalmist sang of Him as “my Redeemer,” “the rock of my strength,” “the rock that is higher than I,” “a rock of habitation,” “rock of my heart,” “rock of my refuge.” In David’s song His grace is pictured also as **the cool, “still waters,”** amid green pastures, beside which the heavenly Shepherd leads His flock. Again, “Thou shalt make them,” he says, **“drink of the river of Thy pleasures. For with Thee is the fountain of life.”** Psalm 19:14; 62:7; Psalm 61:2; 71:3 (margin); 73:26 (margin); 94:22; 23:2; 36:8, 9. And the wise man declares, **“The wellspring of wisdom [is] as a flowing brook.” Proverbs 18:4. To Jeremiah, Christ is “the fountain of living waters;” to Zechariah, “a fountain opened ... for sin and for uncleanness.”** Jeremiah 2:13; Zechariah 13:1. – {PP 413.1}

Isaiah describes Him as the “rock of ages,” and “the shadow of a great rock in a weary land.” Isaiah 26:4 (margin); 32:2. And he records the precious promise, bringing vividly to mind the living stream that flowed for Israel: “When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.” “I will pour water upon him that is thirsty, and floods upon the dry ground;” “in the wilderness shall waters break out, and streams in the desert.” The invitation is given, “Ho, every one that thirsteth, come ye to the waters.” Isaiah 41:17; 44:3; Isaiah 35:6; 55:1. And in the closing pages of the Sacred Word this invitation is echoed. The river of the water of life, “clear as crystal,” proceeds from the throne of God and the Lamb; and the gracious call is ringing down through the ages, “Whosoever will, let him take the water of life freely.” Revelation 22:17. – {PP 413.2}

In Psalm 36, verse 8 we see that whosoever drinks of this river, drinks of the pleasures and delight of God

Psalm 36:8 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them **drink of the river of thy pleasures.**

This amazing fellowship with God of pleasure and delight is given to us.

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

There are times appointed for this refreshing. It flows in the Sabbaths.

Isa 58:13-14 If thou turn away thy foot from **the sabbath**, [*from*] doing thy pleasure on my holy day; and **call the sabbath a delight**, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking [*thine own*] words: **Then shalt thou delight thyself in the LORD**; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken [*it*].

Also in the new moons:

Ezekiel 46:1 Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on **the sabbath it shall be opened, and in the day of the new moon it shall be opened.**

Ezekiel 46:3 Likewise the people of the land shall worship at the door of this gate before the LORD **in the sabbaths and in the new moons.**

Jesus invited us to drink of the living waters in the feast times.

John 7:37-38 In the last day, that great [*day*] of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

There is a connection of symbols between the wine and the river of life because the wine, just as the flour and oil, flows through the living waters of the river of life, the fountain of life, Jesus Christ, the only begotten Son of God. In the celebration of the Feast of Tabernacles in the time of Jesus, the priests would commemorate the bringing of water from the rock at Horeb by bringing water from Siloam in a golden vessel to the temple. There were two silver basins, one for the water, and the other for the wine; these two

mingled together in a pipe that conducted to the Dead Sea. This is very similar to what we read in Ezekiel 47.

Eze 47:7-8 Now when I had returned, behold, at the bank of the river *[were]* very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *[which being]* brought forth into the sea, the waters shall be healed.

The NIV translates it like this:

Ezekiel 47:8 He said to me, "This water flows toward the eastern region and goes down into the Arabah, where it enters the **Dead Sea**. When it empties into the sea, the salty water there becomes fresh.

The Feast of Tabernacles was a joyful celebration of the blessings God gave to Israel. It is very possible that the symbol of wine in this celebration also meant joy, gladness and delight. Note what the Spirit of Prophecy says:

“The flowing of the water from the rock in the desert was celebrated by the Israelites, after their establishment in Canaan, **with demonstrations of great rejoicing**. In the time of Christ this celebration had become a most impressive ceremony. It took place on the occasion of the Feast of Tabernacles, when the people from all the land were assembled at Jerusalem. On each of the seven days of the feast the priests went out with music and the choir of Levites to draw water in a golden vessel from the spring of Siloam. They were followed by multitudes of the worshipers, as many as could get near the stream drinking of it, while the jubilant strains arose, “With joy shall ye draw water out of the wells of salvation.” Isaiah 12:3. Then the water drawn by the priests was borne to the temple amid the sounding of trumpets and the solemn chant, “Our feet shall stand within thy gates, O Jerusalem.” Psalm 122:2. The water was poured out upon the altar of burnt offering, while songs of praise rang out, the multitudes joining in triumphant chorus with musical instruments and deep-toned trumpets. – {PP 412.1} **The Saviour made use of this symbolic service to direct the minds of the people to the blessings that He had come to bring them. “In the last day, that great day of the feast,” His voice was heard in tones that rang through the temple courts, “If any man thirst, let him**

**come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.**” “This,” said John, “spake He of the Spirit, which they that believe on Him should receive.” John 7:37-39. The refreshing water, welling up in a parched and barren land, causing the desert place to blossom, and flowing out to give life to the perishing, **is an emblem of the divine grace which Christ alone can bestow**, and which is as the living water, purifying, refreshing, and invigorating the soul. He in whom Christ is abiding has within him a never-failing fountain of grace and strength. **Jesus cheers the life and brightens the path of all who truly seek Him.** His love, received into the heart, will spring up in good works unto eternal life. And not only does it bless the soul in which it springs, but the living stream will flow out in words and deeds of righteousness, to refresh the thirsting around him.” – {PP 412.2}

The river of life is also a symbol of Christ pouring His blood, His life, in order for us to have life, and all the blessings Heaven wanted to give to us, including the gladness, joy, and happiness of heaven, and the delight of the Father.

“The blood of Jesus Christ cleanses us from all sin.... We need to keep ever before us the efficacy of the blood of Jesus. **That life-cleansing, life-sustaining blood**, appropriated by living faith, is our hope. We need to grow in appreciation of its inestimable value, for it speaks for us only as we by faith claim its virtue, keeping the conscience clean and at peace with God. **This is represented as the pardoning blood, inseparably connected with the resurrection and life of our Redeemer, illustrated by the ever-flowing stream that proceeds from the throne of God, the water of the river of life.**” – {SD 226.2}

“Our Saviour was not to be sacrificed a second time; and it is only necessary for those who seek the blessings of His grace to ask in the name of Jesus, pouring forth the heart’s desire in penitential prayer. Such prayer will bring before the Lord of hosts the wounds of Jesus, and **then will flow forth afresh the life-giving blood, symbolized by the flowing of the living water for Israel.**” – {PP 411.3}

The wine that makes glad the hearts of men, flows through the river of life. Through Christ we receive every blessing there is, and all this is possible

through the beating, bruising, and crushing of Christ; His sufferings, the shedding of His blood. All the symbols of the offerings speak of this. The wheat had to be grinded in order to have flour, the olives had to be crushed to produce oil, and the grapes had to be trampled or crushed for making wine. If we come to Christ in the times He calls us for a special blessing, acknowledging the price He and His Father paid to make all blessings possible, we'll drink of Him and immerse ourselves in the river that deepens every 1000 cubits mentioned in Ezekiel 47<sup>4</sup>, and He'll satisfy every need, even the need of being accepted by the Father and to know that He delights in us. This happiness and joy will stablish a foundation to build solid and healthy family relationships that will also bring to our lives gladness and many happy moments.

“The one great Offering that has been made is ample for all who will believe. The love of Christ will animate the believer with new life. **He who drinks from the water of the fountain of life, will be filled with the new wine of the kingdom.**” 1SM 388.1

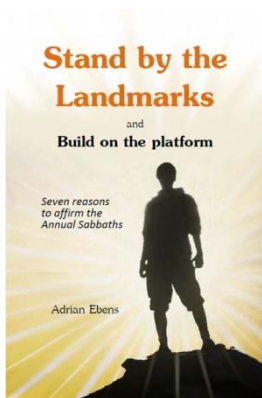
Praise to the God and Father of our Lord Jesus Christ that pours upon his wayward children such incredible blessings of love and grace. Will you come into this river of life? Will you drink of the wine of the kingdom from one Sabbath to another and one new moon to another? Taste and see that the Lord is good.

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<sup>4</sup> It is very interesting to note that in RVA, SE, RVR and other Spanish translations of the Bible, Ezekiel 47:9 says: “And it shall come to pass that every living being that swims wherever the river flows will live.” The only way to swim in this river and live is to advance in the river up to 4000 cubits (see Eze. 47:5) where the waters are over the head and can only be cross by swimming. If the river deepens every 1000 cubits (meaning the appointed times) and the blessings expand and deepen with it, and we choose not to follow the river down to the point we can swim in it, we will be losing a great needed blessing.

Related booklets on this topic available at  
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### **Standing by the Landmarks**



The Adventist movement was built on the foundation of Revelation 14:12 as being made up of those who keep the commandments of God and the faith of Jesus. From this foundation this booklet reveals the connection to an understanding of the righteousness of Christ that is made manifest in obedience to all the commandments of God.

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### **What About the Feasts?**

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Questions and Answers  
about Commandments,  
Statutes, and Appointed Times

Gary Hullquist and Adrian Ebens  
March 2016

*What About the Feasts?* answers many questions such as:

Are the Statutes required for us to keep today?

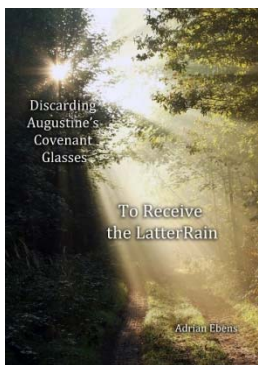
What are included in the Statutes?

Do the feasts contain moral principles?

Must we keep the Statutes to be saved?

#

### **Discarding Augustine's Covenant Glasses**



Learn how the covenant systems developed by Augustine helped to short circuit the receiving of the Latter Rain through the most precious message preached in 1888.

# Living Bread From Heaven

The sacrificial system with its animal sacrifices and meat and drink offerings all point to the life giving grace of Jesus through His work on the cross and His mediation in heaven for us.

The question arises what is the significance of all the weights and measures of flour and oil and quantities of animals? If all these events simply point to the death of Jesus 2000 years ago then how can each of these animal and meat offerings vary at each religious gathering? What does this mean?

Are there lessons for us in these sacrifices and offerings that we might not have considered?

The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears. ***The Old Testament sheds light upon the New, and the New upon the Old.*** Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker. Truth in Christ and through Christ is measureless. ***The student of Scripture looks, as it were, into a fountain that deepens and broadens as he gazes into its depths.*** Christ's Object Lessons 128.

May we learn more of the gospel through the light found in the Old Testament. Let us drink from the source and deepen our joy in the gospel of Christ.