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LA PARABOLE 4P

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When we consider the rule of first mention and take the word “parable”, we see that this word was first used in these Bible Scriptures – Num. 23:7, 18; Num. 24:3, 15. The word parable is first seen in the story of Balaam and Balak. It is used four times, and number four is a symbol of progressive destruction. By the time you get to the fourth and last phase, it becomes a total destruction. When you go to Num. 24:17 and 18, you see the total destruction being portrayed.

There are numbers of patterns and structures that we see. One of the ones that is important for us to understand is throughout these two chapters is that the purpose of Moab is that it wants to curse Israel. So, what the Bible is indicating to us is that it’s comparing these two nations. So, we see a comparison between the two nations. To curse Israel, is to bless Moab. But, what we see actually happens is that Israel is blessed and Moab is cursed. So we get this balance of the two nations, and we see the effects or the consequences of these two nations. We need to see this concept of this balancing.

The reason we want to see this is because sometimes a piece of information is not seen in the Scriptures. We have six pieces of information. If you only had five, you know that the structure is out of balance, and therefore, you can find information, even if the words are not there in the information. This is the hidden information that can be seen in the structure itself.

We saw that in Num. 24:17, we see this repeat and enlarge or this parable technique used three times repeatedly in the verse. Let’s read the verse to see this. “I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.”

What we are seeing in this verse is another important principle that needs to be observed. The concept of repeat and enlarge has already been mentioned. What

needs to be seen further is that in the verse itself, there is a line of progression. How many R/E do we have? There are three. The verse is broken into three sections, and as you go through those three sections, it is a line of progression. It is a line of progression in three steps. And each step is a R/E. It is combining two concepts.

In our movement, many of us don't observe these two elements, the concept of progression and the concept of R/E. This is a nice verse to see these two concepts, a good approach to the Scripture. Now, this line of progression, is a line of sequence, an ordered sequence. Number one – Someone is about to come. "I shall see him but not now". Number two – It's going to tell you from where this person comes and how he functions. He's going to come from Jacob or Israel. When he comes, it's going to tell you what kind of a person he is.

How do we know what kind of a person he is? He is going to be carrying a scepter. This scepter, is a rod or a staff, and we can imagine what this staff is going to be used for. So, the person is going to come in the future, he's going to have a staff or a rod, and in the third stage, what is he going to do? He is going to destroy. If you were to look at the word scepter, it is a Hebrew word, H7626, it means a branch, or a stick, and its purpose is for punishing.

So, the three steps – 1) a person will rise up, not yet but in the future. 2) when he comes, he is going to come from Israel. 3) his purpose will be to punish, to punish Moab. So, we can see the three progressive steps. Combining these three progressive steps, is this R/E. "I shall see him, but not now: I shall behold him, but not nigh.

What we can do to this verse, we can split it into three parts. We can call it parts A, B, and C, or we can call it one, two, and three. So, part A is in how many parts? Two parts – "now" and "nigh". Part B is also in two parts – "Jacob" and "Israel". Part C is also in two parts – "Moab" and "Sheth". So, what we can do is to take this verse in three parts, A, B, C, and then we can take all the part ones and put them together in sequence. If we do that, we have half of the verse, and the other half is missing. The other half that is missing is still A, B, C, and it would line up underneath the first A, B, C, but this would be the second part of A, B, and C.

A1 is "not now" and A2 is "not nigh". B1 is "star and Jacob" and B2 is "scepter and Israel" and C1 is "Moab" and C2 is "Sheth". So, all the twos would line up

underneath all the ones. We can see that the verse is being repeated. So, we have R/E in each section, but we can take each section and tie it into a line of progression, and we have a proper and classic R/E. So, we have a R/E and a line of progression.

This simple and famous verse has a lot of structure connected to it. This is important to see because everything that is taught in this movement, i.e., line upon line, Isa 28:10, 13, we didn't make things up and create them out of thin air. You can see them in many places in the Scriptures. This verse is a parable. It's not a parable like we might think, but it is a parable. When you have something that is R/E, that is by definition a parable. When you bring two things together, they help to explain one another.

Let's observe few more things. This has to do more with the words themselves. We're still in verse 17. It says, "to smite the corners of Moab." What does "corners" mean? If you go back to the Hebrew, it's 6285. It can mean a number of different things. It can mean the mouth in a figurative sense, or it can mean a direction or extremity. It would mean the edges or the sides.

If you have a bed, and you're making it, we have elastic bed sheets around the edges. This might be called a fitted sheet. What do you do with that sheet? You get one corner, and you hook it to the one corner of the mattress, and then you start stretching the four corners. So, the idea is that we stretch the sheet to the four corners, and we hook them over. So, that concept of the fitted sheet is the same concept that is being brought to view here.

This punishment or destruction is going to the corners. So then, instead of this not being a mattress but a map of Moab, now the smiting or the attack, and what are you going to smite with? With the scepter. When you smite with the scepter, which part of the Moab is going to be attacked? Is it just the capitol? No. It's going to go to all the corners; all the land of the Moab; to the borders. It will be totally destroyed. The corners of Moab is C1.

The symbol that is being brought here was illustrated first by using the mattress and then the map. C1 is geography. The symbol is the model of geography. The verse is talking about the land of Moab. C2, however, is not geography even though it means the same thing. Who is being killed here? The children. Why is it saying that for? Who could you kill? If it mentions children? Who are the other

people you can kill? The parents, of course. If it had said the parents, which is the living generation, you might ask yourself, is that everyone that's going to be killed? So, when it says children, by default, who else is going to be killed? The parents.

The concept that is geographically portrayed here at C1, meaning to the borders, in C2, the idea is to annihilate the entire population. So, in C2, the model is people; relationship. In C1, we have the land. In C2, we have the people. The land and the people will be decimated. This is the R/E. In some verses, when they are talking about land, they could be talking about the people. Rev. 7:1 – “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.”

Rev. 7:2 – “And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.” Both verses one and two have the words “earth and sea.” Verse 3 – “Saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” This verse also have “earth, sea, and trees.” There is R/E technique being used here.

These verses in Rev. show that the geographical model can be used to represent people. This is not talking about people who chopped down forests are going to be punished by God. Today, there is a movement and world-wide understanding of the need about protecting the earth. They are called environmentalist. This is not just the secular world. What other major religious power is getting involved in this movement? The Catholic Church. They are concerned about taking care about the environment.

These verses in Rev. are not talking about protecting the environment, and the people who are going to chop down the forest are going to be punished by God. These Bible verses are prophecies declaring that the people and their land are going to be punished. The world is bringing this environmental agenda to the people of the earth to a point of decision. We can begin to see how this concept can be used to bring the day of environmental rest or a family day. This concept of reading verses such as the ones in Rev. in a literal fashion is not just a

theological discussion. It becomes a subject on how to understand end time prophecy.

Returning to our verse of study, C1 is land and C2 is people. The people are going to be destroyed. Not just partially, but to the very end. How many generations do we see? It doesn't mention parents anywhere. It only mentions children. But we know that if children are going to be killed, they have had to kill the parents first. So, there are two generations.

Mat. 23:29, 30 – “Woe unto you, scribes and Pharisees, hypocrites! Because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.” Who are mentioned in these verses? “Our fathers.” Verse 31 – “Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.” So, in these verses, we have the fathers and the children; two generations.

The concept of the two generations, the fathers and their children, in other verses, it's not just the two generations but four generations. In Mat. 23, it says parents and children. It says the same thing as Num. 24:17. Even though it doesn't mention the parents, they are there. If you go to the story of Joel, he talks about four generations. If you go to Lev. 26, it also talks about four generations. So, when we talk about two, it can either mean two generations, the parents and the children, or it can mean that the parents are the first and the children are actually the fourth. So, when the Bible speaks about the children, it can be referring to the children in the fourth generation, skipping the second and the third.

In Mat. What Jesus wants us to recognize is that the people there at the fourth generation, are doing the exactly the same sin as their fathers did. So, the fourth generation is the same as the first. We read in the verse that they commit the same crime. What are the Pharisees and the Scribes about to do? Kill Jesus. Their fathers had killed the prophets.

When we use the rule of the first mention, which rule is that of William Miller? Rule number 5. The Bible defines what the parable is. Rule number five says that the Bible shall be its own expositor or explainer. If this rule is going to be used properly, what should not be done is to look up the word parable, H4912, what

we mustn't do to try to understand what the word means is to look up its Hebrew meaning. Why not? Because it's a definition from Strong's who is a man.

This is a man's dictionary. Strong's is good and important, but if you're looking at the first mention, you don't go to another language. You stay in the language that you are reading. You see how that word parable, how it's being used in its language, because all of these verses are the same language. So, this is a study of God's word in its native language. What you have to have faith in is that what you are reading is a good translation. If you believe your Bible to be reliable, you have faith in it, then the Bible verses will help to explain contextually what the word means.

The Bible itself will define what the word means, using the context. People try to use the rule of first mention in incorrect ways. It is not to say that we shouldn't use the Strong's. But if we are going to study the rule of the first mention, we need to remain in the language of the study. We can't jump languages. Dan 2 – The story is about the statue: head, body, thighs, legs, and feet. There are four kingdoms in the chapter. The fourth kingdom, is in two parts. Part A is when the kingdom has integrity. Part B is when the kingdom no longer has integrity but is a divided kingdom. Legs of iron, 4A, and the feet and toes of iron and clay, 4B.

In Dan 2, is the introduction, starting chapter of a serious prophetic Bible study, that is using the R/E technique. The first model, the first parts which we just labeled as the 1a, the first way to describe this kingdom, is through what means? What is the model that is being used? Body parts. Head, body, thighs, legs, feet. What is the second, or the enlargement, or the repeat? Materials. So, it's not just the head. It's gold, silver, brass, iron, iron and clay. This is R/E.

Because we don't approach our Bible studies looking for parables, we don't recognize these techniques, R/E, we don't notice the significance of the R/E that is presented. Not only is the statue a parable, because this is natural, describing something that is spiritual, but the natural itself is going to be repeated. It repeats and repeats over itself.

The statue is a kingdom. Is the kingdom good or bad? Bad. Satan's kingdom. If you have the kingdom of Satan, then what must you have. You must have a kingdom of God. Kingdom of God or heaven. What is the kingdom of heaven being portrayed as in this chapter? A stone? Dan 2:44, 45. You can show that by the

study of the word, that the stone represents the kingdom of heaven. But, the kingdom of heaven is not the stone. What stands on the opposing side of the statue? The mountain.

So, on the earth, you have the mountain as the kingdom of heaven and the statue as the kingdom of Satan. Out of this mountain, comes the stone. If we're going to compare and contrast. We're comparing two kingdoms, one good and one bad. The kingdom of heaven is on earth just as the kingdom of Satan is on earth. If you have the mountain, and the stone comes out of it, what needs to happen to the statue? Does the chapter mention anything coming out of the statue? No. but you know that by using a chiasmic structure, you need to create balance. So, there is information somewhere in the chapter of what comes out of the statue even though there is not a verse that specifically mentions it that must be the equivalent of the stone.

Therefore, if something comes out of the mountain, something must come out of the statue. By the nature of the parable, and to create equilibrium between the kingdom of heaven, and the kingdom of Satan, something has to come out of the statue. If we had studied properly, and not had separated prophecy and morality, when we start to deal with parables, we would not have confined them to morality only. We would have seen that they can be used to understand prophecy. Just this illustration between the mountain and the statue would have shown us that what the normal understanding of what Dan 2 teaches. If you go to any evangelistic meeting run by our church, they will tell you that this stone is Christ.

Everyone teaches that the stone is Christ. If you believe that then what is the statue? If we believe that the stone coming out of the mountain is Jesus, then are we going to believe that Satan is also going to come out of the statue? No. No one would teach such idiocy. We need to understand that the book of Dan. and the book of Rev. are the same book. One is like the hand the other like the glove.

How many books are there in the Bible? 66. How many books in the N.T.? 27. What is the last book in the N.T.? Rev. Is the last book in the O.T. Dan.? No. Do you know that the books in the O.T. are not in order? The N.T. books are not in order either. How many books in the O.T.? 39. There are 39 books in the O.T. and

27 in the N.T. What book number is Dan.? 27. EGW says that these two books are one in the same.

Dan. and Rev. are R/E. Alpha and Omega. So, if you want to find a story of the statue, you can go to the book of Rev. We know that the kingdom of Satan is here on earth. Therefore, the kingdom of heaven is also on earth. What's going to come out of the kingdom of Satan on earth? If we go to the book of Rev. 14 and 18:4, there is a cry that is made that says "come out of her my people." What kingdom is the statue? Babylon. What kingdom is the feet? Rev. 17:5. Mystery Babylon. So, if it's Babylon from the head to the toes, then the statue must be Babylon all the way through. This is the statue of Babylon. The statue of Dan. 3 teaches us that. Nebuchadnezzar made sure that it's uniformly gold all the way through. This is R/E of Chapter 2.

In Rev. 18, what comes out of Babylon? "My people." If there's God's people coming out of the statue, what must the stone be? God's people. It has to be. We went to the book of Rev., but we could've gone to Dan 11:41. The words might not say coming out, but they are escaping. This is Edom, Moab, and Ammon. We need to find in Dan 2 this imagery of people coming out. Where would we find this information? Verse 35. The word we want to pick up is "threshing floor." The word before it is "summer." What happens in summer? According to Mat. 24? It's the harvest. So, this is harvest time.

The image of Dan 2 is not just mountains and statutes. It is now being spoken in the concept of the harvest. If we think about the harvest, you have a field. You have plants growing in the field. You cut the plants. You got the heads, and you got the stalks. You separate the heads from the stalks. You go away from the field and you go to the threshing floor. That head, if you look closely, it's formed by little berries. If you take one apart, you have the inner body, and there is the outer shell which is indigestible. The outer shell protects it during the growth period. It is not edible. What do you have to do? You have to separate them. How? The Bible says that you use a threshing instrument.

So, you take the berries, you put them on the floor, you get your threshing instrument, and you beat the berries. When you beat them, you separate them. Verse 35 – "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and



the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.” The purpose of the threshing-floor is to beat the berries in order to separate it from the chaff.

Normally, the berries are placed on a sheet or some kind of a whicker mat where it is beaten. Then the sheet or the mat is flicked into the air where the heavier berries fall back into the container whereas the chaff which is much lighter is carried away by the wind.

So, if we put this parable between the mountain and the statue together, the stone that is cut out from the mountain, God’s people, becomes a threshing instrument, beats the statue down, and some good things come out of the statue. What good things come out of the statue? God’s people: Edom, Moab, and Ammon. And the rest of the chaff, Satan’s people, is blown away. The chaff is the rest of the statue.

Thus, we can see that something good comes out of the kingdom of the statue as well as something good coming out of the mountain. We have to compare and contrast. This helps us to clearly understand what Dan. 2 is teaching us. When the good and the bad are separate, both, from the kingdom of heaven and the kingdom of Satan, if the stone that was cut out from the mountain is the good, then what must the mountain become? Bad. In both kingdoms, there is a separation.

In the statue, as you cannot see the berries but only the chaff, the stone from the mountain helps the berries to become visible. Similarly, as you cannot see the bad in the mountain but only the stone, the chaff of the statute helps the lost in the mountain to become visible. Therefore, we know that there will be a group of people that will be cut out of the mountain as well as a group of people that will be cut out of the statue.

In summary, when we use the rule of the first mention, we need to make sure that we stay in the same language. When we look at Num. 24:17, it’s a really nice verse that teaches us how R/E works. It works three times in one verse. We saw that in that verse, there are three segments and each segment has two parts: A1, A2, B1, B2, C1, and C2. So, you have six parts. A1 – A Person is coming; B1 – He has got a stick; C1 – And he is going to punish.

Number 1 is a symbol of geography. Number 2 is a symbol of people: R/E. We went to Rev. 7: The earth, the trees, the seas. They must not be understood literally. God is not going to come and punish the people who destroy the environment. This is a serious issue. They are symbols of people. We saw that there are two generations. Sometimes the two generations are portrayed as four generations.

Then, we looked at Dan. 2. We saw R/E in the statue. We saw compare and contrast between the statue and the mountain: Kingdom of God, and the kingdom of Satan. The two images were balanced. If something is cut out of the mountain, then something must be cut out of the statue. This is not Rev. 14 where Christ is coming out of heaven. The statue is not Satan coming out of the kingdoms of this world. It's God's people that are coming out of the statue and the mountain.

The image of Dan. 2 is the wheat which is good. So, if God's people are coming out of Satan's kingdom, then whatever is left over is chaff or bad. Then the stone, rather than being a symbol of Christ, is a symbol of His people. Therefore, whatever is left is chaff or bad. Once the stone is separated from the mountain, the mountain is no longer a subject of this chapter. When you compare and contrast, it will show you that what's left in the mountain is bad.

Amen.