

Knowledge or Parable

*People say, "The Bible is a story, which can't be trusted!"
People say, "Creation is millions and millions of years old!"
People say, "Live for yourself, increase wealth and pleasure!"*

The six literal days of Creation

For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it. (Exo 20:11)

"Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed." (Exo 31:16-17)

"Work shall be done for six days, but the seventh day shall be a holy day for you, a Sabbath of rest to the Lord." (Exo 35:2)

A prophetic 'day'

Then the Lord God took the man and put him in the garden of Eden to tend and keep it. And the Lord God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (Gen 2:15-17)

Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?"

And the woman said to the serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'"

Then the serpent said to the woman, "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. (Gen 3:1-8)

So all the days that Adam lived were nine hundred and thirty years; and he died. (Gen 5:5)

But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. (2Pe 3:8)

So a prophetic 'day' equals 1000 years, thus Adam did die in the 'day' that he sinned, just as God had told him. I believe this Creation will last 7 prophetic days, 7000 years; then God will recreate Creation and abide with the righteous people.

Blessed not cursed

Then Balaam said to Balak, "Stand by your burnt offering, and I will go; perhaps the Lord will come to meet me, and whatever He shows me I will tell you," So he went to a desolate height. And God met Balaam, and he said to Him, "I have prepared the seven altars, and I have offered on each altar a bull and a ram." Then the Lord put a word in Balaam's mouth, and said, "Return to Balak, and thus you shall speak." So he returned to him, and there he was, standing by his burnt offering, he and all the princes of Moab. And he took up his oracle and said: "Balak the king of Moab has brought me from Aram, from the mountains of the east. 'Come, curse Jacob for me, and come, denounce Israel!' How shall I curse whom God has not cursed? And how shall I denounce whom the Lord has not denounced? For from the top of the rocks I see him, and from the hills I behold him; there! A people dwelling alone, not reckoning itself among the nations. Who can count the dust of Jacob, or number one-fourth of Israel? Let me die the death of the righteous, and let my end be like his!" (Num 23:3-10)

Then the Lord met Balaam, and put a word in his mouth, and said, "Go back to Balak, and thus you shall speak." So he came to him, and there he was, standing by his burnt offering, and the princes of Moab were with him. And Balak said to him, "What has the Lord spoken?" Then he took up his oracle and said: "Rise up, Balak, and hear! Listen to me, son of Zippor! God is not a man, that He should lie, nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good? Behold, I have received a command to bless; He has blessed, and I cannot reverse it. He has not observed iniquity in Jacob, nor has He seen wickedness in Israel. The Lord his God is with him, and the shout of a King is among them. God brings them out of Egypt; he has strength like a wild ox. For there is no sorcery against Jacob, nor any divination against Israel. It now must be said of Jacob and of Israel, 'Oh, what God has done!' Look, a people rises like a lioness, and lifts itself up like a lion; it shall not lie down until it devours the prey, and drinks the blood of the slain." (Num 23:16-24)

Now when Balaam saw that it pleased the Lord to bless Israel, he did not go as at other times, to seek to use sorcery, but he set his face toward the wilderness. And Balaam raised his eyes, and saw Israel encamped according to their tribes; and the Spirit of God came upon him. Then he took up his oracle and said: "The utterance of Balaam the son of Beor, the utterance of the man whose eyes are opened, the utterance of him who hears the words of God, who sees the vision of the Almighty, who falls down, with eyes wide open: How lovely are your tents, O Jacob! Your dwellings, O Israel! Like valleys that stretch out, like gardens by the riverside, like aloes planted by the Lord, like cedars beside the waters. He shall pour water from his buckets, and his seed shall be in many waters. His king shall be higher than Agag, and his kingdom shall be exalted. God brings him out of Egypt; he has strength like a wild ox; he shall consume the nations, his enemies; he shall break their bones and pierce them with his arrows. 'He bows down, he lies down as a lion; and as a lion, who shall rouse him?' "Blessed is he who blesses you, and cursed is he who curses you." (Num 24:1-9)

So he took up his oracle and said: "The utterance of Balaam the son of Beor, and the utterance of the man whose eyes are opened; the utterance of him who hears the words of God, and has the knowledge of the Most High, who sees the vision of the Almighty, who falls down, with eyes wide open: "I see Him, but not now; I behold Him, but not near; a Star shall come out of Jacob; a Scepter shall rise out of Israel, and batter the brow of Moab, and destroy all the sons of tumult. And Edom shall be a possession; Seir also, his enemies, shall be a possession, while Israel does valiantly, out of Jacob One shall have dominion, and destroy the remains of the city."

Then he looked on Amalek, and he took up his oracle and said: "Amalek was first among the nations, but shall be last until he perishes." Then he looked on the Kenites, and he took up his oracle and said: "Firm is your dwelling place, and your nest is set in the rock; nevertheless Kain shall be burned. How long until Asshur carries you away captive?" Then he took up his oracle and said: "Alas! Who shall live when God does this? But ships shall come from the coasts of Cyprus, and they shall afflict Asshur and afflict Eber, and so shall Amalek, until he perishes." (Num 24:15-24)

"Since times are not hidden from the Almighty, why do those who know Him see not His days?

Some remove landmarks; they seize flocks violently and feed on them; they drive away the donkey of the fatherless; they take the widow's ox as a pledge. They push the needy off the road; all the poor of the land are forced to hide. Indeed, like wild donkeys in the desert, they go out to their work, searching for food. The wilderness yields food for them and for their children. They gather their fodder in the field and glean in the vineyard of the wicked. They spend the night naked, without clothing, and have no covering in the cold. They are wet with the showers of the mountains, and huddle around the rock for want of shelter.

Some snatch the fatherless from the breast, and take a pledge from the poor. They cause the poor to go naked, without clothing; and take away the sheaves from the hungry. They press out oil within their walls, and tread winepresses, yet suffer thirst. The dying groan in the city, and the souls of the wounded cry out; yet God does not charge them with wrong.

There are those who rebel against the light; they do not know its ways nor abide in its paths. The murderer rises with the light; he kills the poor and needy; and in the night he is like a thief. The eye of the adulterer waits for the twilight, saying, 'No eye will see me'; and he disguises his face. In the dark they break into houses which they marked for themselves in the daytime; they do not know the light. For the morning is the same to them as the shadow of death; if someone recognizes them, they are in the terrors of the shadow of death. They should be swift on the face of the waters, their portion should be cursed in the earth, so that no one would turn into the way of their vineyards.

As drought and heat consume the snow waters, so the grave consumes those who have sinned. The worm should forget him, the worm should feed sweetly on him; he should be remembered no more, and wickedness should be broken like a tree. For he prays on the barren who do not bear, and does no good for the widow.

But God draws the mighty away with His power; he rises up, but no man is sure of life. He gives them security, and they rely on it; yet His eyes are on their ways. They are exalted for a little while, then they are gone. They are brought low; they are taken out of the way like all others; they dry out like the heads of grain. Now if it is not so, who will prove me a liar, and make my speech worth nothing?" (Job 24:1-25)

Then Bildad the Shuhite answered and said:

"Dominion and fear belong to Him; He makes peace in His high places. Is there any number to His armies? Upon whom does His light not rise? How then can man be righteous before God? Or how can he be pure who is born of a woman? If even the moon does not shine, and the stars are not pure in His sight, how much less man, who is a maggot, and a son of man, who is a worm?" (Job 25:1-6)

But Job answered and said:

"How have you helped him who is without power? How have you saved the arm that has no strength? How have you counseled one who has no wisdom? And how have you declared sound advice to many? To whom have you uttered words? And whose spirit came from you?

The dead tremble, those under the waters and those inhabiting them. Sheol is naked before Him, and Destruction has no covering. He stretches out the north over empty space; He hangs the earth on nothing. He binds up the water in His thick clouds, yet the clouds are not broken under it. He covers the face of His throne, and spreads His cloud over it. He drew a circular horizon on the face of the waters, at the boundary of light and darkness.

The pillars of heaven tremble, and are astonished at His rebuke. He stirs up the sea with His power, and by His understanding He breaks up the storm. By his Spirit He adorned the heavens; His hand pierced the fleeing serpent. Indeed these are the mere edges of His ways, and how small a whisper we hear of Him! But the thunder of His power who can understand?" (Job 26:1-14)

Moreover Job continued his discourse, and said: "As God lives, who has taken away my justice, and the Almighty, who has made my soul bitter, as long as my breath is in me, and the breath of God in my nostrils, my lips will not speak wickedness, nor my tongue utter deceit. Far be it from me that I should say you are right; till I die I will not put away my integrity from me. My righteousness I hold fast, and will not let it go; my heart shall not reproach me as long as I live. May my enemy be like the wicked, and he who rises up against me like the unrighteous.

For what is the hope of the hypocrite, though he may gain much, if God takes away his life? Will God hear his cry when trouble comes upon him? Will he delight himself in the Almighty? Will he always call on God?

I will teach you about the hand of God; what is with the Almighty I will not conceal. Surely all of you have seen it; why then do you behave with complete nonsense?

This is the portion of a wicked man with God, and the heritage of oppressors, received from the Almighty:

If his children are multiplied, it is for the sword; and his offspring shall not be satisfied with bread. Those who survive him shall be buried in death, and their widows shall not weep, though he heaps up silver like dust, and piles up clothing like clay – he may pile it up, but the just will wear it, and the innocent will divide the silver. He builds his house like a moth, like a booth which a watchman makes.

The rich man will lie down, but not be gathered up; he opens his eyes, and he is no more. Terrors overtake him like a flood; a tempest steals him away in the night. The east wind carries him away, and he is gone; it sweeps him out of his place. It hurls against him and does not spare; he flees desperately from its power. Men clap their hands at him, and shall hiss him out of his place. (Job 27:1-23)

"But where can wisdom be found? And where is the place of understanding?"

Man does not know its value, nor is it found in the land of the living. The deep says, 'It is not in me'; and the sea says, 'It is not with me.' It cannot be purchased for gold, nor can silver be weighed for its price. It cannot be valued in the gold of Ophir, in precious onyx or sapphire.

Neither gold nor crystal can equal it, nor can it be exchanged for jewelry of fine gold. No mention shall be made of coral or quartz, for the price of wisdom is above rubies. The topaz of Ethiopia cannot equal it, nor can it be valued in pure gold.

From where then does wisdom come? And where is the place of understanding?

It is hidden from the eyes of all living, and concealed from the birds of the air. Destruction and Death say, 'We have heard a report about it with our ears.'

God understands its way, and He knows its place. For He looks to the ends of the earth, and sees under the whole heavens, to establish a weight for the wind, and apportion the waters by measure. When He made a law for the rain and a path for the thunderbolt, then He saw wisdom and declared it; He prepared it, indeed, He searched it out. And to man He said, 'Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding.' " (Job 28:12-28)

A warning to the rich and affluent

Hear this, all peoples; give ear, all inhabitants of the world, both low and high, rich and poor together. My mouth shall speak wisdom, and the meditation of my heart shall give understanding. I will incline my ear to a proverb; I will disclose my dark saying on the harp.

Why should I fear in the days of evil, when the iniquity at my heels surrounds me?

Those who trust in their wealth and boast in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him – for the redemption of their souls is costly, and it shall cease forever – that he should continue to live eternally, and not see the Pit.

For he sees wise men die; likewise the fool and the senseless person perish, and leave their wealth to others. Their inner thought is that their houses will last forever, their dwelling places to all generations; they call their lands after their own names. Nevertheless man, though in honor, does not remain; he is like the beasts that perish. This is the way of those who are foolish, and of their posterity who approve their sayings. Selah

Like sheep they are laid in the grave; death shall feed on them; the upright shall have dominion over them in the morning; and their beauty shall be consumed in the grave, far from their dwelling. But God will redeem my soul from the power of the grave, for He shall receive me. Selah

Do not be afraid when one becomes rich, when the glory of his house is increased; for when he dies he shall carry nothing away; his glory shall not descend after him. Though while he lives he blesses himself (for men will praise you when you do well for yourself), he shall go to the generation of his fathers; they shall never see light. A man who is in honor, yet does not understand, is like the beasts that perish. (Psa 49:1-20)

Is a warning - a parable or a story?

Furthermore the word of the Lord came to me, saying, "Son of man, set your face toward the south; preach against the south and prophesy against the forest land, the South, and say to the forest of the South, 'Hear the word of the Lord! Thus says the Lord God: "Behold, I will kindle a fire in you, and it shall devour every green tree and every dry tree in you; the blazing flame shall not be quenched, and all faces from the south to the north shall be scorched by it. All flesh shall see that I, the Lord, have kindled it; it shall not be quenched." ' "

Then I said, "Ah, Lord God! They say of me, 'Does he not speak parables?' " (Eze 20:45-49)

Again, in the ninth year, in the tenth month, on the tenth day of the month, the word of the Lord came to me, saying, "Son of man, write down the name of the day, this very day – the king of Babylon started his siege against Jerusalem this very day. And utter a parable to the rebellious house, and say to them,

'Thus says the Lord God:

"Put on a pot, set it on, and also pour water into it. Gather pieces of meat in it, every good piece, the thigh and the shoulder. Fill it with choice cuts; take the choice of the flock. Also pile fuel bones under it, make it boil well, and let the cuts simmer in it."

Therefore thus says the Lord God:

"Woe to the bloody city, to the pot whose scum is in it, and whose scum is not gone from it! Bring it out piece by piece, on which no lot has fallen. For her blood is in her midst; she set it on top of a rock; she did not pour it on the ground, to cover it with dust. That it may raise up fury and take vengeance, I have set her blood on top of a rock, that it may not be covered."

Therefore thus says the Lord God:

"Woe to the bloody city! I too will make the pyre great. Heap on the wood, kindle the fire; cook the meat well, mix in the spices, and let the cuts be burned up. Then set the pot empty on the coals, that it may become hot and its bronze may burn, that its filthiness may be melted in it, that its scum may be consumed. She has grown weary with lies, and her great scum has not gone from her. Let her scum be in the fire! In your filthiness is lewdness. Because I have cleansed you, and you were not cleansed, you will not be cleansed of your filthiness anymore, till I have caused My fury to rest upon you.

I, the Lord, have spoken it; it shall come to pass, and I will do it; I will not hold back, nor will I spare, nor will I relent; according to your ways and according to your deeds they will judge you," says the Lord God.' " (Eze 24:1-14)

When I heard, my body trembled; my lips quivered at the voice; rottenness entered my bones; and I trembled in myself, that I might rest in the day of trouble. When he comes up to the people, he will invade them with his troops. Though the fig tree may not blossom, nor fruit be on the vines; though the labor of the olive may fail, and the fields yield no food; though the flock may be cut off from the fold, and there be no herd in the stalls – yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength; He will make my feet like deer's feet, and He will make me walk on my high hills. (Hab 3:16-19)

"He who has ears to hear, let him hear!"

And the disciples came and said to Him, "Why do you speak to them in parables?" He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Isaiah is fulfilled, which says:

'Hearing you will hear and shall not understand, and seeing you will see and not perceive; for the hearts of this people have grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts and turn, so that I should heal them.'

But blessed are your eyes for they see, and your ears for they hear; for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it. (Mat 13:9-17)

All these things Jesus spoke to the multitudes in parables; and without a parable He did not speak to them, that it may be fulfilled which was spoken by the prophet, saying:

"I will open My mouth in parables; I will utter things kept secret from the foundation of the world."

Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field." He answered and said to them: "He who sows the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!" (Mat 13:34-43)

Then the multitude came together again, so that they could not so much as eat bread. But when His own people heard about this, they went out to lay hold of Him, for they said, "He is out of His mind." And the scribes who came down from Jerusalem said, "He has Beelzebub," and, "By the ruler of the demons He casts out demons." So He called them to Himself and said to them in parables: "How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house cannot stand. And if Satan has risen up against himself, and is divided, he cannot stand, but has an end. No one can enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house. Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter; but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation" - because they said, "He has an unclean spirit."

Then His brothers and His mother came, and standing outside they sent to Him, calling Him. And a multitude was sitting around Him; and they said to Him, "Look, Your mother and Your brothers are outside seeking You." But He answered them, saying, "Who is My mother, or My brothers?" And He looked around in a circle at those who sat about Him, and said, "Here are My mother and My brothers! For whoever does the will of God is My brother and My sister and mother." (Mar 3:20-35)

But when He was alone, those around Him with the twelve asked Him about the parable. And He said to them, "To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables, so that

'Seeing they may see and not perceive, and hearing they may hear and not understand; lest they should turn, and their sins be forgiven them.'"

And He said to them, "Do you not understand this parable? How then will you understand all the parables? The sower sows the word." (Mar 4:10-14)

Also He said to them, "Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand? For there is nothing hidden which will not be revealed, nor has anything been kept secret but that it should come to light. If anyone has ears to hear, let him hear." Then He said to them, "Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given. For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him." (Mar 4:21-25)

And with many such parables He spoke the word to them as they were able to hear it. But without a parable He did not speak to them. And when they were alone, He explained all things to His disciples. (Mar 4:33-34)

Then His disciples asked Him, saying, "What does this parable mean?" And He said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that '*Seeing they may not see, and hearing they may not understand.*' Now the parable is this: The seed is the word of God." (Luk 8:9-11)

They brought him who formerly was blind to the Pharisees. Now it was a Sabbath when Jesus made the clay and opened his eyes. Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see." (Joh 9:13-15)

The man answered and said to them, "Why this is a marvellous thing, that you do not know where He is from; yet He has opened my eyes! Now we know that God does not hear sinners; but if anyone is a worshipper of God and does His will, He hears him. Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. If this Man were not from God, He could do nothing." (Joh 9:30-33)

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. (Gen 2:7)

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