

# UNDERSTANDING PARABLES



KEYS TO THE SCRIPTURES!

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UNDERSTANDING PARABLES (Keys to the Scriptures) by Isaac B. Dargan

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## Why Read this Book?

There are a number of other books available that are geared towards helping readers gain a better understanding of the Bible. So, why read this one? There are three important reasons why you should read this book. First, as the title suggests, it will give you increased understanding of God's use of parables. Parables are a much overlooked key to our overall scriptural understanding and to our ability to discern the secret things of God, which are very important.

Secondly, it will serve as a foundation upon which to build. Once you have become knowledgeable of the precepts taught in this book, you should find it much easier to grasp deeper and more profound spiritual principles. In other words, you will be ready for the next level.

Finally, this book will cause you to gain a much more intimate knowledge of Jesus Christ. It has never been God's intent that we settle for less when it comes to our faith. He wants us to uncover His secrets. He wants us to grow. And that's what this book is designed to help you do.

However, this book is only the beginning, as it serves to prepare you for even greater scriptural insights that will be presented to you in a very eye-opening series of teachings (should you desire to know more). If you wish to know the deep things of God, you will not be disappointed. Click [here](#) to learn more about what is to come.

# Chapter 1: The Importance of Parables

My goal in writing this book is to give you a better understanding of God's use of parables in the Bible. The Smith Bible Dictionary defines a parable as "a placing beside, a comparison, a similitude, or an illustration of one subject by another." In terms of their usage in the Bible, parables are physical examples (in the form of short allegorical stories, sayings, or illustrations) which demonstrate spiritual concepts. And God has provided many of them throughout the Bible, through spoken words, nature, common events, and by way of special instructions. Preachers of the Gospel commonly utilize parabolic language (speech which utilizes parables) when delivering sermons. It is a well known fact that Jesus Christ almost always spoke to those who listened to His teachings through the use of parables. For example; in the Gospel of Matthew 13:1- 33, there is an account where Jesus speaks to a multitude of people using parable after parable. Then verse 34 verifies the fact that He spoke to them only in this manner.

*\*All of these things spake Jesus unto the multitude in parables: and without a parable spake he not unto them (Matthew 13:34).*

Again, as this verse illustrates Jesus was very adamant in His usage of parables. Additionally, read any of the four Gospels and you will find that He also spoke this way when describing the kingdom of heaven. The following verses of Scripture are good examples of this.

*\*... The kingdom of heaven is like to a grain of mustard seed ... (Matthew 13:31)*

*\*... The kingdom of heaven is like unto leaven ... (Matthew 13:33)*

*\*... the kingdom of heaven is like unto a net, that was cast into the sea ... (Matthew 13:47)*

These are but a few of the numerous instances in which Jesus used parabolic language when describing the kingdom of heaven. Have you ever stopped to wonder why it is that He was so adamant about speaking in this way? There are several good reasons for this which include; (1) the fulfillment of Scripture, (2) to help us understand the unseen spiritual realm, (3) as a means of communicating detailed information with few words, and (4) to the intent of glorifying God.

## To Fulfill the Scriptures

The first reason that Jesus spoke in parables was to the intent of fulfilling the following text of Scripture.

*\*Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us (Psalms 78:1- 3)*

Again, Jesus spoke in parables in fulfillment of the above verses of Scripture. The following text of Scripture further verifies this, but with the use of slightly different wording.

*\*All of these things spake Jesus unto the multitude in parables: and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world (Matthew 13:34-35).*

According to this text of Scripture, parables contained secrets which were set in place from the foundation of the world. In other words, the use of parabolic language is nothing new to God. In fact, this has been God's method of communication to man from the beginning. We must not underestimate the use of parables, as this is a major key to truly understanding the Bible. There are also a number of other Old Testament verses of Scripture that elude to the principle of parabolic language in the Scriptures (which include; Psalms 49:3- 4, Ezekiel 17:2, Ezekiel 24:3, and several others).

In Psalms 78:1- 3 it is also important to realize that the term "dark sayings of old" makes reference to the writings of the Old Testament, which are actually a culmination of parables containing numerous hidden mysteries. It is important to understand that the historical events of the Old Testament are true, but they also double as parables. Even various elements of creation itself were designed by God to also function as parables. Take a look at the following text of Scripture, which testifies to this fact.

*\*... he commanded, and they were created. He hath also established them for ever and ever: he hath made a decree which shall not pass ... Fire, and hail; snow, and vapors; stormy wind fulfilling his word ... (Psalms 148:5 – 6, 8 )*

This text goes on to name numerous other creations of the earth. In one way or another, they all fulfill the Word of God. Again, this is due to the fact that they double as parables (physical examples of spiritual concepts) of all that God desires to communicate to mankind, which is why Jesus often used elements of nature in the parables He spoke.

Additionally, the Hebrew word translated as "dark sayings" can also be found translated as the word "riddle" in the following verse of Scripture.

*\*Son of man, put forth a riddle (or dark saying), and speak a parable unto the house of Israel... (Ezekiel 17:2)*

In this verse, we see that a dark saying, which a parable, is also a riddle. And a riddle by definition is something that begs to be solved. So, when Jesus spoke in parables, He was fulfilling Scripture and speaking riddles which point back to the writings of the Old Testament and to God's work in creation (all of which serves as a means by which God can communicate His will and purpose to man). But they can be unraveled by comparing Scripture to Scripture and by studying biblical words through the languages in which they were originally written (primarily Hebrew and Greek).

## **For Understanding the Invisible Spirit Realm**

Another important reason for the use of parabolic language is to help us understand the unseen spiritual realm. We are flesh and blood and exist in the physical realm. God is a spirit being and exist in the spirit realm (the same is true of Satan). Yet, these two realms are intricately linked. As such, God desires His people to know Him and to have a correct understanding of the spirit realm in which He operates.

As creatures of this physical realm who reside in a fallen world, we are unable to accurately perceive the spirit realm on our own. God is far more intelligent and majestic than we are. This made it a necessary that God should provide us with a means of bridging this gap between our levels of knowledge, so that we may understand the spiritual. This is especially important when we consider the fact that our enemy, Satan, constantly seeks to confuse and deceive us in this area.

To get an understanding of what God has done to bridge this gap, imagine that you were trying to teach a colony of ants all about yourself (your standards, your intelligence, your environment, etc.). How would you do that for creatures nowhere near your level of intelligence and with a means of communication that differs from your own? Since ants don't use words as we do, you would need to devise a way to communicate with them on their level. Ants use chemical signals to communicate with each other. You would need to develop a way of doing the same, so that they can understand and get to know you. Our level of intelligence far exceeds that of ants, so the chemical signals you produce would need to be both simple and complex at the same time. That way, the ants would have the option to learn as much or as little about you and your environment as they desire. This is what God's use of parables (found both in His Word and in creation itself) is designed to do - enable us to understand Him and the spirit realm on increasingly greater levels, in accordance to how eager we are to learn and know Him.

## **To Communicate Much with Little**

Yet another important reason for God's use of parabolic language is the fact that a great deal of information can be communicated with few words. Chances are, you've heard of the saying "A picture is worth a thousand words." This saying certainly holds true in regards to the Word of God. But in this case, a picture can be worth tens of thousands or even hundreds of thousands of words.

There is an enormous amount of information that God desires to communicate to His people, but explaining everything bit by bit would be far too time-consuming and would require far too many books to contain it all. Instead, God provided us with parables throughout the Bible, and then provided us with clues for solving the riddles contained within them. As we become more and more knowledgeable of what each part of any given parable represents, we are able to glean increasingly greater amounts of information from what is written. This is another reason for God's use of parables, - to communicate much with little.



## **For God's Glory**

The last and (in my opinion the) most important reason behind the utilization of parables is to insure that only God gets the glory. God made a habit of hiding the deepest mysteries in plain sight, as a way of showing forth His handiwork. If such things were not hidden we could simply attribute them to the work of man. But, the information is hidden and scattered throughout hundreds of years of writings. Therefore, it can only be attributed to God. Observe the following text of Scripture.

*\* It is the glory of God to conceal a thing: but the honor of kings is to search out a matter (Proverbs 25:2).*

This verse reveals to us that God purposely hides things for His own glory. His use of parables plays a very important part in all of that. The Lord is a God of order. So, we aren't talking about randomly selected parables with no constancy or uniformity. Instead, we are talking about a highly organized series of parables which, even though it may have the appearance of randomness, actually maintains uniformity from Genesis to Revelation – and over the space of hundreds of years of writings by numerous authors.

The surface text of the Bible is quite unique and powerful on its own. But as we dig deeper below the surface, we find an intricate array of connecting insights and principles which boggle the mind and glorify God. This is what makes the Bible so extraordinary. In His sovereignty, God moved upon over 40 different authors of varying backgrounds over a space of over 1500 years, and yet, He caused their writings to maintain perfect harmony in the message they convey. Then, to ensure that it could all be verified as His handiwork, He incorporated parables, riddles and hidden mysteries throughout. There are those who can't see what God is doing because they are content with just studying the surface of God's written Word, but if they take the time to examine the examples presented in this book (and especially in The Tabernacle Series) and maintain an open mind, I have no doubt that many will be thoroughly enlightened.

## **What We Learned**

In this chapter, we have come to a better understanding of the importance of parables in the Scriptures. And we've observed the various reasons why it was necessary for Jesus to speak using parables; which we learned was to the intent that He might fulfill the Scriptures, that we may better understand God and the spirit realm, that He might communicate large amount of information with few words, and so that God might be glorified.

With time, patience, and perseverance in studying the Scriptures along with the parables contained within them, a great deal of spiritual insight can be acquired. This book is just a taste, and prayerfully, it will open your mind to what is to come in the books of The Tabernacle Series. What I am attempting to do is increase your knowledge in accordance to Isaiah 28:10, which emphasizes God's method of giving guidance. It says "... precept must be upon precept, precept

upon precept; line upon line, line upon line; here a little, and their little.” This is the manner in which I will be laying out the various principles and insights in God's Word - line upon line and precept upon precept, to the intent that your understanding of God's use of parables in the Scriptures might be systematically increased.

In the following chapters, I will be providing you with examples of parables - first from the New Testament, then from the Old Testament, and finally, we will use another New Testament event to explain the significance of God’s ultimate parable, which I believe is the Tabernacle of Moses. That way, you get a better feel for how the parabolic language of the Bible works. You will also come to a better understanding of how the Old and New Testaments complement one another. But in addition to that, you'll be strengthened and enlightened as you learn just a little bit more about Christ, about yourself, and about what God requires of us as Christians.

As I explain the hidden meanings behind these various parables, the emphasis of this book may appear to shift, but it does not. Keep in mind that my purpose here is to help you better understand how God uses parables in communicating His will to us. So, don't lose sight of that because of the varied subjects of these examples. Instead, let them minister to you, while keeping the main subject of this book in mind. All of this will serve to prepare you for what is to come in the teachings of The Tabernacle Series.

## Chapter 2: Light versus Darkness (A New Testament Example)

There is a text of Scripture found in the Gospel of Matthew, which says the following.

*\*The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness (Matthew 6:22-23).*

In this text, Jesus Christ puts forth a parable which concentrates on the spiritual principles of light versus darkness (or good versus evil). It is of the utmost importance that we gain clarity on this issue, because there is much confusion in this day and age. In Isaiah 5:20, the Word of God says, “Woe unto them that call evil good, and good evil: that put darkness for light, and light for darkness ...” This is exactly what is happening in today's world. For this reason, I hope to cause you to think seriously about where you stand on this issue of light vs. darkness.

### Spiritual Perception

There are several very important elements in the words of this parable. First of all, Jesus says that “the light of the body is the eye ...” We want to focus our attention on the implications of three things here; (1) the body, (2) the light of the body, and (3) the eye. What do these things represent? First of all, it's obvious that the body is our mechanism and means of operation. It is what we use to do whatever we do.

What about the light of the body? In the Bible, light represents that which guides you. The following text of Scripture is a good example.

*\*Thy word is a lamp unto my feet, and a light unto my path (Psalms 119:105).*

The psalmist in this verse of Scripture emphasizes that the Word of God is like a lamp which lights his path (or which guides him). So, light represents the thing which guides the body. And that thing which guides does not necessarily have to be the Word of God. It can be whatsoever we desire it to be – rather good or evil (although evil produces only the illusion of light, as we will soon see).

Finally, there is the eye. The eye is what enables us to see, and it represents one's perception or one's way of understanding the things around them. For example; in Ephesians 1: 16- 18, the Apostle Paul tells of how he makes mention of the saints in his prayers that God may give them the spirit of wisdom and revelation in the knowledge of Him and that the eyes of their understanding might be enlightened (also see Isaiah 44:18). Through his words, Paul demonstrates that eyes do indeed represent understanding and perception.

With all of this in mind, Jesus was saying that the light of (or the thing that guides) the body (us) is the eye (or our way of perceiving and understanding things). In other words, we are guided and directed by our own perception and understanding of the things that happen around us. But as we will see, this can be either for good or evil, which is emphasized in this parable.

Again He said (in Matthew 6:22- 23), “The light of the body is the eye”, but then He continues saying “if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.” With these words, Christ is making two important distinctions. He is distinguishing between what He calls the single eye and the evil eye. To have an eye that is single is to have a perception focused and based upon the things of God in sincerity, without hypocrisy, and with all things being viewed in light of God’s written Word. And according to Christ, one who has an eye that is single (focused on the things of God's) has a body (a way of doing things) that is full of light.

In contrast, when someone has an evil eye, their understanding and perception is focused and based upon worldly wisdom which opposes the things of God. One such individual may even be attempting to focus on both godly wisdom and worldly wisdom at the same time. But that simply does not work. As such, one who has an eye that is evil (focused on the things of this world) has a body (a way of doing things) that is full of darkness.

### **A Real-Life Example**

All of that seems simple enough, but in my opinion, the last sentence of this parable is the one that we should pay the most attention to. It says, “If therefore the light that is in thee be darkness, how great is that darkness.” So, what does this mean?

To explain it, let's use a childhood scenario. As a child, you may recall playing outside on a bright and sunny day. You saw all of the colors of the surrounding area (such as green, red, yellow, or blue) with all of their variations. You were able to plainly see the various animals and insects as they moved about on the ground and in the trees. And you could run around at full speed with confidence in your every step, because the light of day allowed you to see.

On the other hand, if you have ever had the experience of playing outside during the night (even under moonlight), you probably found things to be a lot different. At night, various colors of the surrounding area appear to be nothing more than different shades of black and gray. It is more difficult to recognize the many different animals and insects that may be hiding about on the ground or in the trees. As a result, a snake may appear to be a stick. Running around at full speed isn't very safe, since it's much easier to bump into or trip over things. Even different variations of shadows on the ground can cause you to fall, because a small change in elevation may appear to be a hole in the ground, and a hole in the ground may appear to be a simple change in elevation.

Now, imagine what it would be like if a person had never seen the light of day – in a state of perpetual darkness with very limited light. Such a person would go through life never knowing the different colors of the earth, but only shades of gray and black. If they were to trip over or bump into something, or fall into a hole, or mistake a snake for a tree branch it would be considered normal. After all, there is only darkness, and they would perceive that darkness as light because it would be all that they have ever known.

### **Perpetual Darkness**

This is exactly the situation that Jesus Christ is describing when he says, "If therefore the light that is in thee be darkness, how great is that darkness." He's actually talking about a spiritual condition of perpetual (or continuous) darkness. Spiritually speaking, there are people all over the world who have been living in a state of perpetual darkness all of their lives, while all along believing that they see clearly. Such individuals have an evil eye (their understanding is darkened and flawed), and as such their whole bodies (or ways of doing things) are full of darkness. And as Jesus says, "How great is that darkness. The darkness is great because such people tend to believe they see or understand clearly, when in fact they do not. And for the most part, they don't know any better, because they have never experienced true light. It is a state of perpetual darkness, and anyone in this state, will have difficulty figuring out why they keep bumping into obstacles, tripping over shadows, falling into pits, and getting bitten by snakes; or in other words, they are left wondering why there is so much turmoil in their lives and in the world. All of the problems that plague humanity are tied directly to the curse of sin. Sin is darkness, and darkness limits a person's ability to see (or understand).

This spiritual condition can also be found in our churches. We have the answers, but we deceive ourselves when we are not doers of the Word, but are hearers only. We want to continue on in all manner of sinful activities, and yet, we expect the blessings of God to flow freely in our lives. But it is an evil eye, and when the eye is evil, the whole body is full of darkness. And this can be true both individually or collectively. For this reason God's Word instructs to be both hearers and doers of the Word, and not hearers only, deceiving ourselves.

Below are the words of Jesus, in light of all we have learned, with additional thoughts added in parenthesis for clarity.

*\*The light (the guide) of the body (your way of doing things) is the eye (the way you perceive): if therefore thine eye be single (focused and based upon God), thy whole body shall be full of light. But if thine eye be evil (focused and based upon worldly wisdom), thy whole body (all of your ways) shall be full of darkness (the inability to see correctly). If therefore the light that is in thee be darkness, how great is that darkness (because you can't understand your true state of perpetual darkness).*

That is the sum of this parable of light versus darkness. It's easy to illuminate the vision of the natural eye, but in order to correctly see spiritually you need the Word of God. You must trust it and live by it with your whole heart. You must learn to understand it. But, don't ignore it. Don't

take it lightly. And don't pick and choose what you will or will not do concerning it. For, the Word of God is the only thing that can cause your eyes to be truly single, and your body to be truly full of light. Without God, other sources are darkness.

## **Chapter 3: Bitter Waters Made Sweet (An Old Testament Example)**

There is a text of Scripture found in the book of Exodus which says the following.

*\*So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah (which means bitter). And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee (Exodus 15:22-26).*

In this text, we are reading words which were written by the man Moses. He was writing about the events which took place during the earlier parts of the wilderness journey that was taken by the children of Israel. He recorded all of this so that they would not forget all that God had done for them, and that they would, as a result, always be mindful of his commandments; because in so doing they would have ensured God's blessings upon themselves.

The story tells of a rather unpleasant situation in which Moses led the children of Israel out of bondage in Egypt. They had crossed the Red Sea where God destroyed the Egyptian army. They are now three days journey out in the midst of the wilderness. They are thirsty and in need of water. When they finally manage to locate a source of water, the water is bitter and unfit for drinking. But God provided them with a solution for their problem. He showed Moses a tree. Moses cast down the tree into the waters, and the bitter waters were made sweet (pure and clean). This whole incident was then used as an ordinance and a statute, so that the children of Israel would be mindful to walk in obedience to the commandments of God.

### **Implications for Today**

Even though these events took place well over 3000 years ago, during the time of the Old Testament, they are still very much applicable to the church of the New Testament in our day and age. But in order to see this, it is important to know how scriptural interpretations of the Old Testament are accomplished. It is accomplished through the use of parabolic reasoning, or in other words, through the understanding that all things written in the Old Testament double as prefigures and as parables of spiritual concepts which find their ultimate fulfillment in Jesus Christ, in some form or fashion. So, these things are parabolic of Christ, and they are parabolic of His body the church. They serve as physical examples of spiritual concepts that are still very much in operation.

## **Spiritual Implications of Water**

First, take notice of the spiritual implications of water. Spiritually speaking, waters represent words, thoughts and intents of the heart of mankind; both individually and collectively. For example; Proverbs 18: 4 says, “The words of a man's mouth are as deep waters”, Proverbs 20:5 says “Council in the heart of man is like deep waters”, and Psalms 69:14 says “Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.” These verses of Scripture verify that water is figurative of the thoughts and intents of man’s heart. In like manner, the bitter waters of Marah are figurative of thoughts and intents of the heart. But more specifically (because bitterness represents sin), they represent evil thoughts and intents that reside on the inside of each of us, when we are yet sinners and when we have not yet developed the mind of Christ.

## **Polluted Sources**

The second thing we need to take notice of is the fact that the people of Israel were thirsty., but the only source of water available to them was bitter and unfit to drink (due to pollutants of some kind). In terms of flavor, something bitter has a bad taste like aspirin; but in regards to life, bitter is a term used when something is considered hard to bear, grievous, or distressful (like bitter sorrows causing pain or mental anguish). Such is the situation of mankind apart from God. This is the picture that God has given us in the bitter waters.

The moment that mankind (through the fall of Adam) decided that we could do life without God the waters within us became bitter. Things like hatred, greed, pride, rebellion, fear, strife, selfishness, etc. are all bitter waters that have formed in the hearts of mankind. And the various sins of the world are the pollutants that have caused us to become bitter. Through our interactions with one another, we all develop our individual ways of thinking and doing things. Our thoughts and actions affect one another, or in other words, we drink waters (of thoughts and intents) from one another. But the majority of mankind is drinking bitter waters from polluted sources (spiritually speaking, of course).

This is what the Israelites' dilemma in this story represents. Its a parabolic picture of our spiritual condition when we are without God. Apart from God, we are spiritually thirsty. And in addition to that, when we do find a sources which seems to have what is needed to quench our thirsts, they turn out to be bitter, because they are of the world and not of God.

## **From Bitter to Sweet**

Another thing we want to consider is that the bitter waters were made sweet by the act of casting down a particular tree into the waters. So, what does that represent? In both the Old and New Testaments, God often uses trees and other plants to represent mankind. For example; Ezekiel 19:10- 4 envisions the nation of Israel as a tree. In Matthew 7:16- 20, Jesus speaks of mankind as trees; both good and corrupt, where He says “Ye shall know them by their fruits. Do



men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth good fruit.” In John 15:5, Jesus speaks of Himself with the same terminology saying “I am the vine, ye are the branches ...” So, trees are figurative of man. But in Exodus 15:25, we are told that God showed Moses a specific tree (not just any tree). And when Moses cast down that tree into those bitter waters, they were made sweet.

This is what God did for us through Jesus Christ. On the outside, He looked like any other tree (like any other man). But He is special, because in Him is a tree of life. And, so that our bitter waters could be made sweet, Jesus Christ the Son of God (on the day of His crucifixion) allowed Himself to be cut down and cast down into the bitter waters of sinful humanity. “For God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life (John 3: 16).”

Because of the fall of the first man Adam, and because of the abundance of sinful activities that are still permeating our world today, mankind apart from God is full of bitter waters. But, if we believe on and trust in Jesus, as the Scriptures have told us, our bitter waters will be made sweet (fresh and suitable for drinking). In John 7:38, Jesus said “He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.” In other words, you will become a source of fresh, clean, sweet, living waters. You can become a real source of spiritual refreshment for others.

### **What Are We Drinking?**

All over the world, people are drinking from polluted sources of water, which seem to be perfectly fine in their own eyes. But the end result of drinking from such sources is death, because if the source is not of God, then it is producing bitter waters - whether we realize it or not. It is all applicable to our everyday lives. The music that we listen to is a source from which we drink spiritually. The same is true of the shows that we watch, the places we go, the things we do, and even the people with whom we associate. But are the sources from which you drink bitter (polluted with sinful influences) or sweet (made fresh and clean by the righteousness of Christ)?

More importantly, what type of waters are others getting from you? We commonly see individuals who attend church from Sunday to Sunday who should be sources of fresh, clean, sweet, living waters; and who appear to be fulfilling that role on Sundays and in front of their pastors. But at other times during the week, these same individuals are spewing out bitter waters of sin and wickedness. Church folk are committing all sorts of sins and perversions just like the rest of the world. All of the many commonplace sinful activities of this world are actually bitter waters which reek of persecutions, afflictions and death. So again, from what type of waters are you drinking? And what type of waters are others drinking from you? I pray that it's sweet. But if not, the answer to correcting this problem is found in the one who was cast down for you and me. The answer is in Jesus. He is the only one who is able to make our bitter waters sweet.

## **The Healer of Waters**

The last important thing I want to point out is that God used the events of Exodus 15: 22- 26 as a sign, and made them a statute (a God ordained decree). In announcing this statute, Moses said “If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee (Exodus 15:26).” Moses was informing the people of Israel that God is a healer to those who take heed to His commands. Additionally, he was drawing a parallel between what was done to the bitter waters and what God was able to do concerning them. In other words, he was declaring that just as God healed those physical bitter waters, He is also able to heal the spiritual bitter waters that resided within them, if they followed His righteous commandments.

The same is true for us today, through Jesus Christ. He is the one who is able to heal our bitter waters of sin and despair and turn them into sweet waters of righteousness and victory. But, we must first make Him both Lord and Savior of our lives, and we must determine to walk in obedience to all the commands He has placed before us. Christ did the most major part by allowing Himself to be cast down, but we must also do our part by making all that He accomplished to become a statute and an ordinance in our lives. Then will God be able to continuously turn our bitter waters of sin and defeat into sweet waters of righteousness and victory, which is fit for spiritual consumption.

## Chapter 4: Jesus is the Man (Fulfilling God's Ultimate Parable)

There is a text of Scripture found in the Gospel of Mark, which says the following.

*\*And again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And then they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? Who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether it is easier to say to the sick of palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion (Mark 2:1-12).*

In this text of Scripture is one of many familiar passages of Scripture in which we see Jesus Christ rubbing the religious leaders of His day the wrong way. In Mark, chapter 1, Jesus healed a man of leprosy. The man told everyone, and as a result people began coming from everywhere. So, by the time that Jesus went to Capernaum people knew of Him, and they found Him at this house where He preached unto them.

During this time, four men brought a man who was sick of the palsy (unable to walk). They broke through the roof of the house, and lowered the man before Jesus. Upon seeing their faith, Jesus forgave the sick man. But, there were some who had a problem with that. Some of the religious scribes that were present reasoned in their hearts saying, "Why does this man speak blasphemies like this? Who can forgive sins but God alone?" But, why were they so uptight about it? After all, to be forgiven is a good thing.

### **An Inability to Recognize**

One main reason for these reactions was due to what they learned under the Old Testament Law of Moses. During the days of Moses, if a person wanted to ask God for forgiveness of sin he would have to utilize the Ministry of the Tabernacle. That person would bring a sinless, innocent animal sacrifice to the door of the Tabernacle where a priest would be waiting to receive it. He

would then place his hands upon the head of the animal, thereby, identifying with it as a substitute for his sins. In this way, his sins were transferred to the animal, while the innocence of the animal was transferred to him. With the transfer complete, he then killed the animal by cutting its throat. The priest would then collect the blood of the sacrifice and use it as payment to God for that person's sins. In this way, he was forgiven. So, when Jesus simply told the man that his sins were forgiven, the religious leaders had a serious problem with it. Can you imagine the thoughts they were having?

What about all of our rituals? You can't be forgiven without the rituals! Are you a priest? You can't just bypass the Temple! He doesn't even have a sacrifice! This is blasphemy! No way! This man cannot be the promised Messiah! Moses himself said that God would raise up another prophet who would be like he was, but this man is not like Moses because he does not follow his rituals.

So, as you can imagine, they were very convinced that Jesus was not who some people believed Him to be. However, in spite of their knowledge of the Law; there were many key things that they had overlooked. They failed to see the truth, but He is the man who fits the description of that other prophet who would be like Moses. Jesus was able to do such things as forgive sins because He is the fulfillment of all the Law without the rituals. Those rituals of the Tabernacle were actually parables. In other words, they were physical examples of spiritual concepts that were destined to be fulfilled in Jesus Christ.

This is what Jesus was alluding to, in John 2:19, when He said "Destroy this temple, and in three days I will raise it up." The Temple to which He was referring was the later and larger version of the Tabernacle, and it was utilized in the exact same manner. This is also part of what the Apostle John was emphasizing when he wrote "In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh, and dwelt among us (in John 1:1 and 14)." The rules and rituals of the Old Testament, the Law, and the Tabernacle were shadows, parables, and prophecies about Christ. As the Word of God made flesh, He is the only Man who was capable of fulfilling it all.

### **A Man Shall Be a Sanctuary**

Isaiah 8:14 gives a prophetic statement concerning Jesus. It says, "And he shall be for a sanctuary ..." The sanctuary was the inner part of the Tabernacle and later the Temple. So, Isaiah was saying that a man would be a Tabernacle and a Temple. He was saying that a man would be the very house of God. In order for a man to be the Tabernacle and Temple, he would have to be everything that was involved with them. That means that he would have to be the sacrifice; the one offering up the sacrifice; all of the specific utensils, ingredients, and rituals involved with the sacrifice; and the High Priest. This means that he would also have to be the fulfillment of all the furnishings contained within the Tabernacle or Temple; which includes the Brazen Altar of Sacrifice, the Bronze Laver, the Golden Altar of Incense, the Golden Lampstand, the Table of

Shewbread, and the Ark of the Covenant. I wish to inform you that Jesus is the man who fulfills it all.

All that was done physically concerning these Old Testament places of worship were fulfilled spiritually in Jesus. That's why He was able to look upon that sick man and say, "Son, your sins are forgiven you." The religious leaders, however, couldn't accept that. They thought He was speaking blasphemy.

### **Additional Proof**

When Jesus perceived their thoughts, He said, "Why do you reason about these things in your heart? Which is easier to say to the sick man, Your sins are forgiven you, or to say, Arise, take up your bed and walk?" With these questions, Jesus is getting ready to provide them with one more example of who He really is. And, knowing that some doubted, Jesus said, "But that ye may know that the Son of Man hath power on earth to forgive sins, I say unto thee (talking to the sick man), Arise, take up thy bed, and go thy way into thine house." The man did just that, leaving the people there dumbfounded, and amazed.

They didn't know it, but what Jesus did was, yet, another fulfillment of the Tabernacle and of the Law, because back in the days of Moses, if someone had some type of disease such as leprosy, that individual went to the Tabernacle to see the priests who performed certain rituals (involving sacrifices, blood, the priests, the furnishings, ect.) which would cleanse away the disease. Furthermore, God promised the Israelites good health if they would keep His commands, follow His statutes, and walk in His ways. They failed, but Jesus came and succeeded for them and for us by perfectly following and fulfilling God's law, in the way that He lived and in the way that He died.

### **It's All in Jesus**

All the physical aspects of the Law of Moses are in Jesus in spiritual form. All the physical things in the Tabernacle and the Temple are in Jesus; in spiritual form. Jesus is the man who fulfills all of God's requirements. That's why He was able to say, "Son, thy sins are forgiven thee", and it was done. That's why He was able to say, "Arise, take up thy bed, and go", and it happened. Jesus is the Tabernacle and the Temple and everything pertaining to them. The religious leaders of His day didn't realize it, but thank God it has been revealed to us, and we know that Jesus is the man who meets all of God's requirements. He is that other prophet like unto Moses, for no one else is able to fulfill it all. Moses wrote the Law and constructed the Tabernacle, but Jesus fulfills the Law and the Tabernacle (and Temple) within Himself. It could not have been done by any other human being – not Mohammed, Buddha, Confucius, the Dalai Lama, or any other religious figures. Only one man was able to fulfill it all. And, Jesus is the Man!



## Chapter 5: Lets Summarize

In this short book, we have gained better understanding of God's use of parables in the Bible and why it is so important. We have observed examples from both the Old and New Testaments, including one example involving God's ultimate parable – the Tabernacle of Moses. In these examples, we have seen how God utilizes parables in speech, in nature, in events, and even through special instructions. The one example that was not provided is in how a single word in the Bible can have multiple translations - many of which are parabolic in nature, and therefore, contain clues to solving the various riddles of the Bible. But, all of that will be addressed more thoroughly through the teachings of The Tabernacle Series, again starting with Book One, The Brazen Altar, which is absolutely loaded with profound spiritual insights (far more than is commonly known). Below is a list of chapter topics covered in Book One.

1. Understanding the Scriptures
2. The Spiritual Significance of the Brazen Altar (Justification)
3. Shittim Wood Overlaid with Brass (The Incorruptible Judgment Bearer)
4. The Hollow and the Grate (Pierced with a Purpose)
5. The Staves on the Sides of the Altar (The Man and His Bride)
6. The 4 Rings and the 4 Horns (Authority and Power)
7. The 5 Vessels (Processing the Living Sacrifice: From Start to Finish)
8. The Measurements (Grace, Divine Fullness, and Intimacy)
9. The Big Picture
10. Implications to the Unsaved

This book is absolutely loaded with profound insights. Every detail of the Brazen Altar (as well as other furnishings of the Tabernacle) contains hidden spiritual principles and insights into God's Word. When revealing them, I take great care in ensuring that all things presented are firmly supported with Scriptural references (nothing is taken for granted). You may also [click here](#) to view an eye-opening video presentation which explains the parabolic characteristics of the Scriptures a bit more.

I pray that you have been enlightened by the main teaching of this book (Understanding Parables), as well as the sub-topics which were used as examples. What has been revealed here is only the beginning. I have only laid the groundwork, so that you might expand your thinking in regards to the parabolic nature of God's Word. The spiritual insights get much deeper. And there is a great deal that God desires to reveal to you. That is His purpose for orchestrating all that is written concerning the Tabernacle of Moses (and, of course, the Bible as a whole). And that is His reason for revealing all that He has to me. Through the teachings of The Tabernacle Series, you will be given a much more intimate knowledge, as you get to know the very heart of God.

**Note: Please excuse any errors or missing elements (that are commonly found in published works) that you may have noticed. This book is only meant to introduce you to the concepts put forth in the teachings of The Tabernacle Series.**



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