

CB108 Removing Prey from Snares

The CBSM divides the scriptures into stories and then positions some into groups of 18 and others into groups of 10. Icons in Map-1 show a group of 18 stories in their *walk* and *fall backward* positions. Icons in Map-2 show these same stories in their *snares* and *taken* positions.

Map-1 St. John			Map-2 St. John		
Walk - Fall Backward			Snares - Taken		
1:11 S1a 1:14	1:15 S2a 1:24	1:25 S3a 1:34	1:1 S1a 1:14	3:1 S1b 3:21	5:17 S1c 5:30
1:35 S4a 1:51	2:1 S5a 2:11	2:12 S6a 2:25	1:15 S2a 1:24	3:22 S2b 3:36	5:31 S2c 5:47
3:1 S1b 3:21	3:22 S2b 3:36	4:1 S3b 4:26	1:25 S3a 1:34	4:1 S3b 4:26	6:1 S3c 6:21
4:27 S4b 4:42	4:43 S5b 4:54	5:1 S6b 5:16	1:35 S4a 1:51	4:27 S4b 4:42	6:22 S4c 6:34
5:17 S1c 5:30	5:31 S2c 5:47	6:1 S3c 6:21	2:1 S5a 2:11	4:43 S5b 4:54	6:35 S5c 6:51
6:22 S4c 6:34	6:35 S5c 6:51	6:52 S6c 6:71	2:12 S6a 2:25	5:1 S6b 5:16	6:52 S6c 6:71

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In our next lesson, I will remove the prey from stories S1a, S1b and S1c in Map-2. In this lesson, I will address what we must know before removing the prey. Some reminders from previous lessons will enhance this endeavor.

First, look at text locations in Map-1. They progress horizontally, from row to row, from Joh 1:1 in story S1a to Joh 6:71 in story S6c.

Second, look at the text locations in Map-2. They progress vertically, from column to column, from Joh 1:1 in story S1a to Joh 6:71 in story S6c. Only 2 stories maintain their old positions, S1a and S6c.

Steps-1 and 2 in Isaiah's Study Method [walk and fall backward] produce Map-1. Steps 4 and 5 [snares and taken] produce Map-2. Step-3 [be broken] frees the stories in Map-1, which allows them to match their like numbered stories in Map-2.

Creative days 1-7 [D1-D7] align with Israel's yearly feasts 1-7 [F1-F7]. For example, the concepts in Day-1 concur with the concepts in Feast-1. This is true of the other 6 days and 6 feasts. In the scriptures, the stories follow the pattern of Map-1. After breaking them apart, we arrange them by their like numbers in Map-2. This allows, for example, Day-1 to interpret Feast-1 and Feast-1 to interpret Day-1.

Again, the Circle Bible does not change, add, or omit any scripture. Any Bible becomes a Circle Bible when you: [1] Divide its text into stories. [2] Group these stories using the SPS-18

pattern. [3] Segregate the like-numbered stories into groups. Each group teaches one major doctrine that is hidden from traditional study methods.

Working with Parallel Stories

The apostles wrote the NT Epistles in plain speech. Most of the other books are figurative. The stories in these books are parables.

Lay three stories beside one another and they define a parable. The word parable means "to lie alongside," [Read FL103, "Understanding Parables"]. When the themes of these stories concur, any 2 of the 3 will help to interpret the other.

When God reveals this truth, the eyes open, the mind enters the realm of the spirit, and the heart understands. Then you know that like-things teach like-things.

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The stories in Genesis, Exodus, Leviticus, Numbers, and Joshua are figurative. From Eden to the "ends of the world" their parables reveal NT doctrines [1Co. 10:11]. But you must interpret the parables to learn what these doctrines are.

God's Figurative Language has four basic parts of speech. These are symbols, [parables, figures, and shadows. You can brush up on the 1st 3 of these in FL102, FL103 and FL104. [FL105 is pending, I'm waiting for more revelation.]

"Your Tool Box" on the word-share website teaches tools that help you navigate the scriptures. They will increase your understanding of "God's Figurative Language." Also, "Private Interpretation" [FL101] will help keep you careful as you study. This lesson is highly relevant to CB109 — "Why you can work Miracles."

Also, the written word has 3 levels of interpretation — body, spirit, and soul, [see ML106]. And in the "Parable of the Sower," Jesus equates the Word with Seed, [Lu 8:11]. So, let's look briefly at these levels of interpretation.

Three Levels of Interpretation

What each scripture says is "body-level." What each symbol means is "spirit level." The identity of each symbol is "soul level." [Study ML106, "Three Levels of the Word."]

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For example, a tree is a tree [body-level]. Trees depict life [spirit level]. The Oak tree is known for its strength; thus, an Oak identifies an exceedingly strong life [soul level]. Now apply these concepts to Lu 21:29:

“And he spake to them a parable; Behold the fig tree, and all the trees.” Figs depict works. A Fig tree depicts a life of works. Israel is *“the fig tree”* because the lives of the Israelites centered on the works of the law. Israel is *“the fig tee,”* so *“all the trees”* are the nations of the Gentiles.

You must learn the meanings of symbols to interpret them. You do this by learning symbol roots and their branches. Root meanings never change, and every branch has a root. Also, symbol identities give each story an individual personality. Now let’s see how Manna teaches the first of two major steps in removing prey from snares.

Melting Manna

When Israel was in the wilderness, Manna fell on the morning dew: *“And when the dew fell upon the camp in the night, the manna fell upon it,”* [Nu. 11:9]. Manna appeared on the ground every day but Saturday: *“And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground,”* [Ex.16:14]. Manna means “What is it?” Every written and spoken word of God you don’t understand is Manna.

When the sun grew hot the Manna melted. To melt in the Hebrew means to liquefy [H4549]. The scripture does not reveal what happened to the manna that melted but melting represents the change from “the letter of the word” to “the spirit of the word.”

Thus, the “letter of the word” equates with solids; the “spirit of the word” equates with liquids. And all Manna is “the letter of the word” because it means, “What is it?”

When the heat of the Spirit [the Father’s passion] shines within “a mind of Christ,” the passion of His Spirit melts the Word and the Light of the Spirit [truth hidden within the letter] falls into the heart.

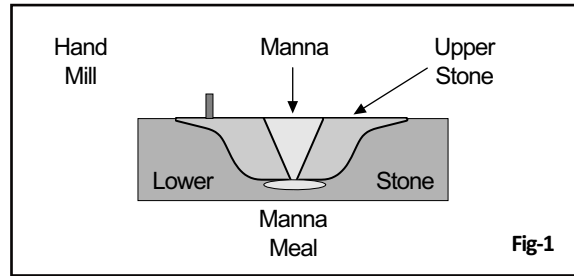
The bread of life in the heart brings faith to the believer according to the promises within the word. The Manna they did not gather melted to become vapor, i.e., spirit manna, that is food for the spirit of the soul.

Manna Meal

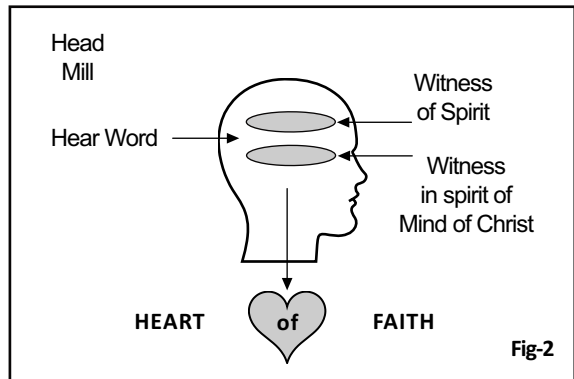
Nu 11:8: *And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.*

Israel gathered and ground the Manna in mills. These were two stones, one upper and one lower. Stones represent witnesses.

The upper stone depicts the Spirit of God, the lower stone depicts the spirit of the mind. When Manna is the seed of the Word, the mill puts out Manna Meal.



To ensure that we get the most out of this teaching, let’s apply these symbols to a person. You can be this person.



Israel ground the Manna into meal and baked it. You can study how they baked the bread in Le. 2:1-6, [I cannot address this doctrine without distracting from this lesson.]

Here’s a summary of what Manna and Melting Manna contribute to this lesson. Manna represents the unknown - it asks, “What is it?” Thus, symbols and parables you don’t understand are Manna.

Manna disappears [melts] as the Spirit reveals the meaning. The “Letter of the Word” becomes “spirit of the Word.” So then, melted Manna is the revelation of what you did not understand.

The 1st 3 stories in Leviticus teach Burnt Offerings, Meat [Grain] Offerings, and Peace [Thanks] Offerings. These offerings teach the steps of prayer. Meat Offerings concern the feelings, thoughts, and words of prayer. Our interest in these offerings now relates to a parable that concerns the removal of prey from snares — addressed in our next topic.

Three Measures of Meal

Mt. 13:33: *Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened*

The first symbols to address are meal and leaven. Barley meal, Manna meal, Corn meal — all become bread. Bread represents

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words of speech. Made without leaven, bread is dead and unpleasant to eat. So then, leaven represents the life of the words of speech.

Dead speech puts you to sleep; lively speech keeps you awake. Death represents humble speech; life represents proud speech. The carnal mind is proud; the “mind of Christ” is humble. God resists the proud but gives grace to the humble.

Those who believe that leaven represents sin are mistaken. Every definition must agree with every text where its symbol appears. This is true in scripture and in dreams. If you think leaven represents sin, read Le. 23:17 and try to explain why God commanded Israel to offer loaves of bread baked with leaven.

That offering is part of the “Feast of Weeks,” [Le. 23:17]. “Weeks” is “Pentecost” in Greek. So then, the leaven in one of these loaves represents the life of the Holy Spirit. And yes, the Holy Spirit is proud, even as He should be.

In our parable [Mt. 13:33], therefore, the leaven cannot represent the life of the human spirit. Why not? The woman adds this leaven from an outside source. Grains are unleavened by nature. Now let’s address the 3 measures.

We learned on Page-11 that each story equals one measure because of the 10 “*God said*” commands. Thus, these 3 measures of meal represent 3 stories. These are S1a, S1b, and S1c in Map-2 on Page-19.

The next symbol in Mt. 13:33 focuses on the Kingdom of Heaven but not on the Kingdom of God. Yet, every story incorporates both kingdoms. So, why does Jesus apply this parable to the KH and not to the KG?

Every Kingdom of Heaven is a 3-Days’ Journey. And in books that follow the SPS-18 map, every Kingdom of God is a 3-Days’ Journey.

Search from Genesis through Revelation and you will not find a 6-Days’ Journey. But recall that the Kingdom of Heaven is God’s plan. Plans are blueprints. Because products mimic their plans, there is no need for 6-Days’ Journeys. One kingdom overlaps the other. When dividing scriptures into stories and when interpreting stories, we work with every kingdom as a 3-Days’ journey.

Again, Mt. 13:33 is a parable. We can use a “measuring cup,” measure 3 measures of meal and hide yeast in this meal. And we can let the meal set awhile [we would need to add

water] until the meal swells. But how can we put these measures within a Kingdom of Heaven?

In Fig-2 on Page-20 you saw that your Millstones are in your Head Mill. You supply the lower stone and God provides the upper stone. And He grinds only with spiritual minds. That is, with the “mind of Christ” in His disciples.

The Mind of Christ

The “mind of Christ” is a humble attitude, [see Php. 2:1-8]. You can bring grain into your Head Mill, but without a humble attitude you have no lower mill stone.

Here’s a truth. Learn many symbol meanings and you will become a symbol dictionary. The more meanings you learn, the larger your dictionary.

When you don’t know a symbol meaning, you have two choices. Learn all you can with the meanings you know and wait until a later time to know the rest of the story. Or stop where you are and learn the unknown meaning. A third choice is to do both above.

Applications

Here’s another truth. Knowing the application of a bible story or dream is often the key to the interpretation. So then, as you work with stories or dreams, watch for anything that hints of the application. Get the correct application and you will often learn some new symbol definitions.

In our next two lessons, I will use my symbol dictionary and interpret the 1st set of 3 stories in the Book of St. John. If you have not started your own dictionary, this would be a good time to begin. And if you review this course, you can add more symbols to your dictionary.

If you have not printed “John A1: Why and How you can work Miracles” from CBSM Library of Doctrines, do so now before going to CB109.

This is the theme for “Why you can work Miracles.” There are many ripples in these rapids — this little Jingle will keep your head above the waters.

*God made you like Jesus,
And made Jesus just like you,
So all the works that Jesus did,
You can do them too.*