

The Forecast

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“The Forecast”

First published in *The Voice of Elijah*, October 1999

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Mesquite, Texas

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The **F**orecast

The Voice of Elijah includes this column to show you how some of the underlying parabolic images of the Gospel message of the Old Testament speak to the times in which we find ourselves. There are a variety of weather images to be found in the parables of the Gospel of Jesus Christ. Most are associated in some way with the Second Coming of Jesus Christ.

Windy: If you are accustomed to reading an English translation of the Greek and Hebrew Scriptures, you probably have no idea how many statements in the original text carry a meaning that has never been accurately translated into English. You are most likely also ignorant of the fact that translators don't have a clue as to the ancient mind-set or the *parabolic imagery* that gave rise to those statements. Consequently, you have no way of knowing where the meaning of the biblical text remains hidden—to this very day—in the original language in which it was written.

The Apostle John includes several such enigmatic statements in his Gospel. For example, he tells us Jesus said this to Nicodemus.

"The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."
(John 3:8)

The English reader would never for a moment suspect that the word translated "wind" actually occurs twice in that verse. But it does. However, in the second instance, it has been translated "Spirit." Now that you know the Truth in that regard, let me ask you this: Does what Jesus said make any sense? Be honest; you'll go to hell for lying—especially if you lie to yourself. The term that has been translated both "wind" and "Spirit" in that verse is the Greek noun *pneuma*. To further complicate what appears to be—in the English—a

simple statement of fact, the term translated "blows" is a verbal form of that same noun. So the puzzling question that translators should try to evoke in the mind of any reader of their translation is, Why did Jesus use the word *pneuma* to compare the Spirit of God to the wind? But they don't even bother. Instead, they intentionally conceal the Truth concerning what Jesus said by trying to make their translation more *readable*. Since translators have done that repeatedly, their ignorance gets compounded daily, resulting in an overwhelming abundance of stupidity on the part of Church leaders who have never bothered to master the languages in which the Scriptures were written.

The Greek word that is normally used to refer to the wind is not *pneuma*, the word that Jesus used. It is instead the one that Paul uses in this verse:

As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming.
(Ephesians 4:14)

James uses that same Greek word when he says this about the wind:

But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind.
(James 1:6)

Were you able to "see" the *parabolic imagery* that both Paul and James had in mind when they talked in terms of the wind and the Sea? You weren't? Well, maybe this next passage will help. In speaking *parabolically* concerning Pretenders, Jude says this:

These men are those who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted; wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever.
(Jude 1:12–13)

I won't bother to explain the origin of the *parabolic imagery* these three men had in mind when they wrote

those things. I will just challenge you to consider what they are saying through their use of the *parabolic imagery*: People who do not—or cannot—believe the Truth are LIKE water; specifically, they are LIKE the waves of the Sea which are driven by the wind.

The fool who “knows” his Bible will undoubtedly claim that Paul, James, and Jude got the *parabolic imagery* they used from what Isaiah says in this verse:

*But the wicked are like the tossing sea,
For it cannot be quiet,
And its waters toss up refuse and mud.
(Isaiah 57:20)*

If I might be so bold as to offer a bit of advice: Don’t be so myopic as to suppose that Isaiah is using a simple metaphor that Paul, James, and Jude borrowed. The Truth is, the “Sea” that all four of these men had in mind is the *parabolic* Prince Sea that the Body of Christ must—LIKE Baal—overcome before He can enter the resurrection. It is the same Sea that Jesus had in mind when He—in *parabolic pantomime*—went out walking—at night—on the Sea of Galilee (Matt. 14:22–32; Mark 6:45–52; John 6:16–21). That, in turn, is the same *parabolic* Sea that Jesus commands to be still in the *parabolic pantomime* where He depicts the sleeping Body of Jesus Christ awakening (Mark 4:35–41; Luke 8:22–25).

From the way that Isaiah, Paul, James, and Jude use the *parabolic image* of the Sea, it is clear that the Sea is all those (waves) who have *chosen* to believe Satan’s lies. The question is, What does the *parabolic image* of the wind depict? If you have ears to hear, Jesus has already told you. Listen to what He says to Nicodemus:

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; this man came to Him by night, and said to Him, “Rabbi, we know that You have come from God {as} a teacher; for no one can do these signs that You do unless God is with him.” Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God.” Nicodemus said to Him, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?” Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born

*again.’ The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.” Nicodemus answered and said to Him, “How can these things be?” Jesus answered and said to him, “Are you the teacher of Israel, and do not understand these things?”
(John 3:1–10)*

Keep in mind that Jesus did not say either “wind” or “spirit,” much less make the artificial distinction between the two that translators make. He said *pneuma*. And He did that because He was speaking *parabolically*, describing what it is LIKE to be born again. That is, He was speaking in terms of the *pneuma* of God as a “wind” that “blows” on people when they hear the Truth of the Word of God explained. I know that, however, only because later on, Jesus explains what the *pneuma* (“Spirit”) of God actually is:

*“It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.”
(John 6:63)*

In that verse, Jesus openly explains that *The Teaching* He handed down to His disciples was *pneuma*. However, one needs to know what the Greeks were thinking when they used the word *pneuma* before it becomes clear that they considered all teaching to be *pneuma*. When one knows that, this next passage begins to make a bit more sense:

*And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.
(Ephesians 2:1–2)*

You would do well to read that sentence, then go back and parse it carefully. You will find that the phrase “of the spirit” can only be a restatement of one of two other phrases. It must be restating either the prepositional phrase “of the air” or the larger phrase of which that phrase is but a part—“of the power of the air.” If you have insight into the Greek mind-set in regard to a *pneuma*, you should already know that the phrase “of the spirit” is a simple restatement of the phrase “of the air.” The “air” that Paul had in mind is the “spirit” that

“blows” on “the sons of disobedience” every time they hear a lie that they *choose* to believe. That probably makes no sense at all to “the sons of disobedience,” but those who have been born of the gently blowing Spirit will understand.

Now that I have explained a small bit about the *parabolic image* of the winds, that is, the *pneuma* that “blows” through the minds of men, you should be able to see what Paul *means* when he writes this:

And He gave some {as} apostles, and some {as} prophets, and some {as} evangelists, and some {as} pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ. As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming.

(Ephesians 4:11–14)

If you still don't know what you, as a Believer in Christ, should believe, you are obviously still being “carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming.” That is an extremely sad situation, considering the fact that you would know exactly what you should believe if you had an Apostle, Prophet, Evangelist, Pastor (Shepherd), or Teacher who could confirm the Truth of the *pneuma* that inhabits the words he speaks. Lacking that, I suppose you will just have to continue being driven by the wind, like the waves of the Sea or the chaff that the psalmist mentions in this passage:

*Let those be ashamed and dishonored who seek my life;
Let those be turned back and humiliated
who devise evil against me.*

*Let them be like chaff before the wind,
With the angel of the LORD driving {them} on.*

*Let their way be dark and slippery,
With the angel of the LORD pursuing them.*

(Psalm 35:4–6)

The *parabolic imagery* the Prophet had in mind when he wrote that is not all that obvious unless you are thinking in terms of angels as “winds,” that is, as

pneuma. In case you were not aware that is what they are, let me be the first to point out this verse:

*And of the angels He says,
“WHO MAKES HIS ANGELS WINDS,
AND HIS MINISTERS A FLAME OF FIRE.”*

(Hebrews 1:7)

The word translated “winds” in that verse is—you guessed it—*pneuma*. However, you should also note that the author of the Book of Hebrews is quoting Psalm 104:4, where the psalmist uses the normal Hebrew word for “spirit.” Like the Greek *pneuma*, the Hebrew word *ruach* can also be used to refer to either “wind” or “spirit.” The Truth is, that last statement is not entirely accurate. Both terms refer only to “wind,” but how can I explain the mind-set of the ancients to a people so completely enamored by the lie that Satan has disseminated concerning the nature of a “spirit”?

God's people will never be able to cast off the bondage of Satan's lies until they are strong in faith. Yet the faith that God desires of His people is not faith in the sense of *that* they believe; it is faith in the sense of *what* they believe. So how can God's people be strong in faith if they do not know *what* to believe? Without knowledge of the Truth, they will continue to be, as Paul says, “carried about by every wind of doctrine,” completely unable to ask even for the wisdom that God demands of His every child:

But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him. But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind. For let not that man expect that he will receive anything from the Lord, {being} a double-minded man, unstable in all his ways.

(James 1:5–8)

If you are still doubting the truthfulness of the things I have explained here, you had better get ready for one wild ride:

*The nations rumble on like the rumbling of many waters,
But He will rebuke them and they will flee far away,
And be chased like chaff in the mountains before the wind,
Or like whirling dust before a gale.*

(Isaiah 17:13) ■