

How Do You Tell the Difference Between an Alcoholic and a Drunkard?

by
Larry D. Harper



“How Do You Tell the Difference Between an Alcoholic and a Drunkard?”

First published in ***The Voice of Elijah***®, January 1999

Copyright © 1999, 2001 by The Elijah Project

Mesquite, Texas

Unless otherwise indicated, Scripture taken from the NEW AMERICAN STANDARD BIBLE,
© 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1987, 1988.

The Lockman Foundation.

Used by permission.

Boldfaced segments of scriptural passages represent the emphasis of the author.

World rights reserved. No part of this publication may be stored in a retrieval system, reproduced, or transmitted in any way by any means—electronic, mechanical, photocopy, photograph, magnetic recording, or any other—without the prior written permission of the publisher.

Address all correspondence to:

The Elijah Project

P.O. Box 870153

Mesquite, Texas 75187

voiceofelijah.org

How Do You Tell the Difference Between an Alcoholic and a Drunkard?

For the April 1991 issue of *The Voice of Elijah*®, I submitted a short article titled “The Forecast.” I did the same for the next three issues as well. And I fully intended to continue submitting articles for that column in all subsequent issues. But then, in writing the main article for the April 1992 issue, I became so engrossed in researching that article that I did not submit anything for publication as “The Forecast” in that issue. My neglect in that regard continued for well over a year and a half until finally, after being urged by others, I revived the column in the December 1993 issue of *The Voice of Elijah*® *Update*.

From that issue through the August 1994 issue of *The Update*, I missed only the month of June in submitting short articles for publication as “The Forecast.” By then, however, I had almost completely lost interest in “forecasting” future events. That is why, from September 1994 until now, the only issue of *The Update* in which you will find “The Forecast” is the June 1995 issue.

I began “The Forecast” in 1991 with the intention of providing True Believers insight into the *parabolic imagery* related to the Prophet Elijah and the role that he played in ending the drought in the days of Ahab, king of Israel. But a year after I began the column, in April of 1992, I stumbled onto a phenomenal Truth concerning what the ministry of “Elijah” was all about. In light of the new information I had uncovered, I was no longer certain that I could see how all the things I already understood in regard to my calling fit together with the “latter rain” and other things the Prophets had stated concerning the Antichrist.

Knowing what my mind-set was at the time, you can, perhaps, understand why I was no longer quite so

willing to put my beliefs down on paper. It should also not surprise you to find that in writing every subsequent submission for “The Forecast,” I assiduously avoided any explanation of the *parabolic imagery* which had originally provided the basis for the column. Instead, I *talked about* current events in more general terms. Therefore, the only legitimate contributions I have made toward my original goal can be found in the four issues of *The Voice of Elijah*® mentioned above. The things I submitted for publication in *The Update*, although valid in themselves, contribute little, if anything, to my original purpose.

Now that nearly seven years have passed since I discovered the startling Truth about the nature of my calling, the dust has finally settled somewhat, and I can see that the things I understood early on are still just as valid as they were when I wrote the first installment of “The Forecast.” Hence, my intentions at this time are to resume that column with this issue and continue on until the End. My purpose remains the same as when I wrote the first four installments.

All the Prophets Were Drips

The Early Church Fathers tell us that shortly before the Antichrist appears pretending to be Jesus Christ, a man whom the Prophet Malachi and Jesus Christ called “Elijah” (Mal. 4:5; Matt. 17:11; Mark 9:12) will appear. They claim he will come heralding the Second Coming of Jesus Christ and warning True Believers not to be taken in by the masquerade of the Antichrist. (See *The AntiChrist*.) In this article, I plan to explain the *parabolic imagery* that Malachi and all the other Prophets used to *talk about* that *parabolic* “Elijah.” It is intricately intertwined with the *parabolic image* of

the rain that ends the drought the Prophet Amos mentions in this passage:

*"Behold, days are coming," declares the Lord GOD,
 "When I will send a famine on the land,
 Not a famine for bread or a thirst for water,
 But rather for hearing the words of the LORD.
 And people will stagger from sea to sea,
 And from the north even to the east;
 They will go to and fro to seek the word of the LORD,
 But they will not find {it}.
 In that day the beautiful virgins
 And the young men will faint from thirst."
 (Amos 8:11-13)*

It should be obvious that Amos is speaking in terms of a specific *parabolic imagery*. But unless one knows the source of that imagery, one has no way of knowing how or why Moses and the Prophets used it to describe the ministry of the one whom Malachi calls "Elijah."

*"For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze," says the LORD of hosts, "so that it will leave them neither root nor branch. But for you who fear My name the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall. And you will tread down the wicked, for they shall be ashes under the soles of your feet on the day which I am preparing," says the LORD of hosts. "Remember the law of Moses My servant, {even the} statutes and ordinances which I commanded him in Horeb for all Israel. Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. And he will restore the hearts of the fathers to {their} children, and the hearts of the children to their fathers, lest I come and smite the land with a curse."
 (Malachi 4:1-6)*

First of all, you need to know the origin of the *parabolic imagery* in which a *parabolic* Elijah will come heralding the Day of the Lord, that is, the Second Coming of Jesus Christ. It is based on what Jeremiah tells us about the activities of the Prophet Elijah in the First Book of Kings. Jeremiah begins his account of Elijah's ministry this way:

*Now Ahab the son of Omri became king over Israel in the thirty-eighth year of Asa king of Judah, and Ahab the son of Omri reigned over Israel in Samaria twenty-two years. And Ahab the son of Omri did evil in the sight of the LORD more than all who were before him. And it came about, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he married Jezebel the daughter of Ethbaal king of the Sidonians, and went to serve Baal and worshiped him. So he erected an altar for Baal in the house of Baal, which he built in Samaria. And Ahab also made the Asherah. Thus Ahab did more to provoke the LORD God of Israel than all the kings of Israel who were before him. In his days Hiel the Bethelite built Jericho; he laid its foundations with the {loss of} Abiram his first-born, and set up its gates with the {loss of} his youngest son Segub, according to the word of the LORD, which He spoke by Joshua the son of Nun. Now Elijah the Tishbite, who was of the settlers of Gilead, said to Ahab, "As the LORD, the God of Israel lives, before whom I stand, surely there shall be neither dew nor rain these years, except by my word."
 (1 Kings 16:29-17:1)*

In recording what Elijah said in regard to there being "neither dew nor rain these years, except by my word," Jeremiah is mocking those in his day and in our own who are ignorant of how he, Moses, and the other Prophets used the *parabolic image* of dew or rain to speak concerning *The Teaching*. *Parabolically* speaking, the Word of the Lord that came "by my word," as the Prophet Elijah puts it, was water that "dripped" from Heaven. That is, it was both dew and rain. Let me show you why I say that.

I have already explained how Jesus used the *parabolic image* in which *The Teaching* is a *seed* that can be either planted in the soil or ground up and made into bread. (See "If You Plan to Reap What You Sow, You Had Better Watch What You Plant," *The Voice of Elijah*®, April 1998.) On several occasions (among them, "Thy Kingdom Come. Thy Will Be Done, on Earth," *The Voice of Elijah*®, April 1997), I also pointed out the following passage. In it, Moses succinctly summarizes the point of the *parabolic pantomime* in which God led the sons of Israel around in the wilderness for forty years:

"All the commandments that I am commanding you today you shall be careful to do, that you may live and multiply, and go in and possess the land which the LORD

swore {to give} to your forefathers. And you shall remember all the way which **the LORD your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not. And He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD.**"

(Deuteronomy 8:1–3)

What Moses states in that passage is absolutely crucial to your understanding of the things that he and the other Prophets concealed behind their use of weather-related *parabolic imagery*. In that passage, Moses is obviously comparing *The Teaching* to the manna that God provided the sons of Israel. In so doing, he has carefully defined an essential *parabolic image*. However, the *parabolic image* in which *The Teaching* is the bread of life is not what I am concerned with here. I only mention that image because I want to show you the link that exists between the *parabolic image* in which *The Teaching* is the bread of life—the manna that comes down from Heaven—and the *parabolic image* in which *The Teaching* is the water of life—the dew or rain that, likewise, comes down from Heaven. Not surprisingly, those two images can be found linked in what Moses tells us concerning the manna that God provided the sons of Israel:

And the LORD spoke to Moses, saying, "I have heard the grumbings of the sons of Israel; speak to them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread; and you shall know that I am the LORD your God.'" So it came about at evening that the quails came up and covered the camp, and in the morning there was a layer of dew around the camp. When the layer of dew evaporated, behold, on the surface of the wilderness there was a fine flake-like thing, fine as the frost on the ground. When the sons of Israel saw {it,} they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "It is the bread which the LORD has given you to eat. This is what the LORD has commanded, 'Gather of it every man as much as he should eat; you shall take an omer apiece according to the number of persons each of you has in his

tent.'" And the sons of Israel did so, and {some} gathered much and {some} little. When they measured it with an omer, he who had gathered much had no excess, and he who had gathered little had no lack; every man gathered as much as he should eat.

(Exodus 16:11–18)

If we are to believe what Moses tells us here, the manna that the sons of Israel ate in the wilderness came down from Heaven inextricably mixed with a dew that covered the ground during the night. When the morning sun evaporated the dew, only the manna remained. But that event, like every other event the Scriptures tell us God orchestrated, provides a *parabolic image* that describes a far different reality in terms of this physical reality. In that image, *The Teaching* is the bread of life—the manna that came down from Heaven—and the words of the Prophets are the dew in which *The Teaching* is contained. But you don't have to take my word for it. Here is what Moses said about his spoken expression of *The Teaching* as the rain or dew that, like the manna it contained, came down from Heaven:

*"Give ear, O heavens, and let me speak;
And let the earth hear the words of my mouth.*

Let my teaching drop as the rain,

My speech distill as the dew,

As the droplets on the fresh grass

And as the showers on the herb.

For I proclaim the name of the LORD;

Ascribe greatness to our God!"

(Deuteronomy 32:1–3)

In that passage, Moses certainly implies that *The Teaching* he taught came down to Earth LIKE ("as") rain or dew when he, the Prophet of God, spoke. But to fully understand the basis for the *parabolic image* in which the words of the Prophets—as well as every other legitimate Teacher of God's Truth—are *parabolically* a dew or rain which contains *The Teaching*, one needs to know a bit more about a simple wordplay that the Prophets understood quite well. If you look closely at the song that Deborah, a Prophetess, and her field general Barak sang after the defeat of Sisera at Mt. Tabor, you will find the following verse embedded in it:

*"LORD, when Thou didst go out from Seir,
When Thou didst march from the field of Edom,*

*The earth quaked, the heavens also dripped,
Even the clouds dripped water."*

(Judges 5:4)

We will ignore for now the fact that Deborah is talking about *The Teaching* in terms of the *parabolic image* of rain. The word *dripped* is the only thing in that verse that I want to key on here. "Dripped" is a translation of the Hebrew verb *nataph*. And although it is not obvious that Deborah is speaking in terms of a specific *parabolic image* that describes *The Teaching*, even a dolt should be able to see that she is using that verb to describe rain as something that "drips" from the clouds. At least, that is the way the individual who translated the following verses from Psalm 68 understood it. The psalmist uses the same verb that Deborah used in the verse above, but the translator chose to translate it as "drop" instead of "drip" and assumed an implied "rain":

O God, when Thou didst go forth before Thy people,
When Thou didst march through the wilderness, Selah.
The earth quaked;
The heavens also dropped {rain} at the presence of God;
Sinai itself {quaked} at the presence of God, the God of Israel.
Thou didst shed abroad a plentiful rain, O God;
Thou didst confirm Thine inheritance,
when it was parched.
(Psalm 68:7-9)

A cursory look at the parallel members of that piece of poetry indicates that the implied noun in verse 8 is most likely *dew* instead of *rain*. But for the sake of poetic monotony, I'll go along with *rain*. The only point I want to make is, when the Hebrew verb *nataph* is used to speak concerning water that falls from the sky, it means either "drip" or "drop" in the sense of "precipitate." You need to know that because the same verb is used to describe the activity of the Prophets in speaking to Israel. While learned scholars consider that use of the term to be "figurative," you already know (provided you have ears to hear) that in the Scriptures, a *figurative* use of a term is quite often nothing more than a *parabolic* use.

Having told you what biblical scholars have long known to be true, let me show you a few passages where the *parabolic* use of the Hebrew verb *nataph* can be found. I have bolded the English translation of the Hebrew verb in the following passages so that you can

easily see where the Scriptures tell us the Prophets "dripped on" (not "spoke against" or "spoke to") Israel:

"Son of man, set your face toward Teman, and **speak out against** the south, and prophesy against the forest land of the Negev, and say to the forest of the Negev, 'Hear the word of the LORD: thus says the Lord GOD, "Behold, I am about to kindle a fire in you, and it shall consume every green tree in you, as well as every dry tree; the blazing flame will not be quenched, and the whole surface from south to north will be burned by it.'""
(Ezekiel 20:46-47)

"Son of man, set your face toward Jerusalem, and **speak against** the sanctuaries, and prophesy against the land of Israel; and say to the land of Israel, 'Thus says the LORD, "Behold, I am against you; and I shall draw My sword out of its sheath and cut off from you the righteous and the wicked.'""
(Ezekiel 21:2-3)

"And now hear the word of the LORD: you are saying, 'You shall not prophesy against Israel nor shall you **speak against** the house of Isaac.'"
(Amos 7:16)

"Arise and go,
For this is no place of rest
Because of the uncleanness that brings on destruction,
A painful destruction.
If a man walking after wind and falsehood
Had told lies {and said},
'I will **speak out to** you concerning wine and liquor,'
He would be spokesman to this people."
(Micah 2:10-11)

Complete understanding of the *parabolic* use of the Hebrew verb *nataph* in those contexts demands a much greater insight into the mind-set that stands behind them than I intend to provide at this time. That is especially the case regarding Micah 2:11. In this verse, the Prophet is contrasting the water of life which "dripped" LIKE rain from the mouth of God's Prophets with the *parabolic* wine and strong drink that "dripped" LIKE rain from the lips of false prophets. That is, he is contrasting the Prophets' explanation of *The Teaching of Moses* with the lies taught by all those who were ignorant of that Truth. However, I know that only because I

know from other sources that false teaching as a source of intoxication is a common *parabolic image* in *The Teaching*. Jesus was speaking in terms of that image when He said this:

And the Lord said, "Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time? Blessed is that slave whom his master finds so doing when he comes. Truly I say to you, that he will put him in charge of all his possessions. But if that slave says in his heart, 'My master will be a long time in coming,' and begins to beat the slaves, {both} men and women, and to eat and drink and get drunk; the master of that slave will come on a day when he does not expect {him,} and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers."
(Luke 12:42–46)

What can I say? Jesus is speaking in terms of a specific *parabolic image* in which alcoholic beverages are false teaching. He is making the point that the wrath of God will fall on any legitimate leader of the Church who has started drinking the wine of false teaching by the Time of the End. So what makes you think He will spare you, if after hearing the Truth of *The Teaching*, you choose to twist and distort it so that it becomes a lie that you find more appealing? And what are we to say about the time—"on the third day" (John 2:1)—when Christ, speaking in *parabolic pantomime*, said He would turn the *parabolic* water into wine at a wedding feast? Enough said about that. I am explaining the *parabolic image* of the water, not the wine.

Drink the Water, Not the Wine

There are several passages in the Prophets that speak in terms of the *parabolic image* in which *The Teaching* comes down in the rain or dew that falls from Heaven. I have repeatedly quoted the following passage from Isaiah 55 only because I happen to like "The Way" Isaiah ties all the *parabolic imagery* together. He is speaking in terms of Jesus Christ the Word of God—Who is, in Himself, *The Teaching*—coming down from Heaven to accomplish the work for which God sent Him:

*Seek the LORD while He may be found;
Call upon Him while He is near.*

*Let the wicked forsake his way,
And the unrighteous man his thoughts;
And let him return to the LORD,
And He will have compassion on him;
And to our God,
For He will abundantly pardon.
"For My thoughts are not your thoughts,
Neither are your ways My ways," declares the LORD.
"For {as} the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts.
For as the rain and the snow come down from heaven,
And do not return there without watering the earth,
And making it bear and sprout,
And furnishing seed to the sower and bread to the eater;
So shall My word be which goes forth from My mouth;
It shall not return to Me empty,
Without accomplishing what I desire,
And without succeeding {in the matter}
for which I sent it."
(Isaiah 55:6–11)*

I have on various occasions also pointed out what Hosea said about Jesus Christ, "the Lord" Who comes to the True Believer as "rain" "on the third day." But until now, I have never explained that in the *parabolic image*, the "rain" of the Lord always "drips" LIKE rain from the mouth of anyone who has in some way attained insight into the Truth and then been commissioned to teach others that Truth by the one from whom they gained it. You need to know that is the process God ordained for the transfer of *The Teaching* from one generation to the next when Moses established *The Teaching*. It could spare you the fate of all mystics and false teachers.

In *The Mystery of Scripture, Volume 1*, I have told you that Moses appointed the priests as the legitimate Teachers of Israel. But because the priests repeatedly "turned Israel aside from *The Way*" by distorting *The Teaching* of Moses, the task of teaching the Truth most often defaulted to the Prophets whom God sent to *restore The Teaching*. Thus we find the Prophet Hosea describing the Resurrection of the Body of Jesus Christ this way:

*"Come, let us return to the LORD.
For He has torn {us,} but He will heal us;
He has wounded {us,} but He will bandage us.
He will revive us after two days;*

*He will raise us up on the third day
That we may live before Him.
So let us know, let us press on to know the LORD.
His going forth is as certain as the dawn;
And He will come to us like the rain,
Like the spring rain watering the earth."
(Hosea 6:1-3)*

The *parabolic imagery* that Hosea is using in that passage speaks directly concerning the Resurrection of Christ. However, as I have explained on several other occasions, the Resurrection of Jesus Christ includes not only the Resurrection of His *literal* physical body but also the Resurrection of all the *literal* members of His *parabolic* Body at the Time of the End. That is why insight into the *parabolic image* of the "spring rain" that Hosea mentions is so important to an accurate understanding of what he *means* by his use of the *parabolic imagery*. So let me explain a bit about that.

The climate in Palestine is one in which a hot, dry summer (from late May through September) is followed by a rainy season that begins with the "early," or autumn, rain of October/November. The rainy season continues through the winter and ends with the "latter," or spring, rain of April/May. The autumn rain of October/November is critical since it not only provides sufficient moisture for the ground to be tilled, it also ensures the germination of the seed which must be planted at that time. Likewise, the spring rain of April/May is just as critical. Without it, the crops will not mature. That is *why* Moses mentions both "the early and late rain" in the following passage:

*"And it shall come about, if you listen obediently to my commandments which I am commanding you today, to love the LORD your God and to serve Him with all your heart and all your soul, that He will give the rain for your land in its season, the early and late rain, that you may gather in your grain and your new wine and your oil. And He will give grass in your fields for your cattle, and you shall eat and be satisfied."
(Deuteronomy 11:13-15)*

Hosea speaks in terms of the "spring rain" in the passage above (Hos. 6:3) because he has in mind *The Teaching* that makes it possible for the "plants" in God's "field" to mature. The same is true of Joel's use of the identical *parabolic imagery* in this passage:

*Do not fear, O land, rejoice and be glad,
For the LORD has done great things.
Do not fear, beasts of the field,
For the pastures of the wilderness have turned green,
For the tree has borne its fruit,
The fig tree and the vine have yielded in full.
So rejoice, O sons of Zion,
And be glad in the LORD your God;
For He has given you the early rain
for {your} vindication.
And He has poured down for you the rain,
The early and latter rain as before.
And the threshing floors will be full of grain,
And the vats will overflow
with the new wine and oil.
"Then I will make up to you for the years
That the swarming locust has eaten,
The creeping locust, the stripping locust,
and the gnawing locust,
My great army which I sent among you.
And you shall have plenty to eat and be satisfied,
And praise the name of the LORD your God,
Who has dealt wondrously with you;
Then My people will never be put to shame.
Thus you will know that I am in the midst of Israel,
And that I am the LORD your God
And there is no other;
And My people will never be put to shame.
And it will come about after this
That I will pour out My Spirit on all mankind;
And your sons and daughters will prophesy,
Your old men will dream dreams,
Your young men will see visions.
And even on the male and female servants
I will pour out My Spirit in those days.
And I will display wonders in the sky and on the earth,
Blood, fire, and columns of smoke.
The sun will be turned into darkness,
And the moon into blood,
Before the great and awesome day of the LORD comes.
And it will come about that
whoever calls on the name of the LORD
Will be delivered;
For on Mount Zion and in Jerusalem
There will be those who escape,
As the LORD has said,
Even among the survivors whom the LORD calls.
For behold, in those days and at that time,*

When I restore the fortunes of Judah and Jerusalem,
I will gather all the nations,
And bring them down to the valley of Jehoshaphat.
Then I will enter into judgment with them there
On behalf of My people and My inheritance, Israel,
Whom they have scattered among the nations;
And they have divided up My land.
They have also cast lots for My people,
Traded a boy for a harlot,
And sold a girl for wine that they may drink."
(Joel 2:21–3:3)

The translator's translation of two completely unrelated Hebrew verbs as "pour" in 2:23 and 2:28 is unfortunate. That translation only serves to confuse the issue in the mind of the reader of the English translation. Joel said that God would "bring down" the rain in verse 23 and that He would "pour out" His Spirit in verse 28. Those two verses are describing two entirely different things, but both of them speak concerning True Believers' understanding of the Truth of *The Teaching*. God "brings down" the *parabolic* "rain" through the legitimate ministry of those whom He has designated to teach His People. He then "pours out" His Spirit within the one who has heard and understood the Truth of *The Teaching*. Jesus is speaking in terms of that *parabolic* imagery in what He says in the following passage:

So He came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son Joseph; and Jacob's well was there. Jesus therefore, being wearied from His journey, was sitting thus by the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." For His disciples had gone away into the city to buy food. The Samaritan woman therefore said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.) Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself, and his sons, and his cattle?" Jesus answered and said to her, "**Everyone who drinks of this water shall thirst again; but whoever drinks of the water that I shall give him shall never thirst; but the**

water that I shall give him shall become in him a well of water springing up to eternal life."
(John 4:5–14)

You would do well to remember that Jesus said a person must first drink the *parabolic* water of *The Teaching* before it can become a well of water springing up within him. Fools tend to forget that. Later on, John tells us Jesus also said this about the water that flows within the True Believer:

Now on the last day, the great {day} of the feast, Jesus stood and cried out, saying, "If any man is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, '**From his innermost being shall flow rivers of living water.**'" But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet {given,} because Jesus was not yet glorified.
(John 7:37–39)

That is quite clearly *parabolic* imagery. But to understand it, you probably also need to know that Jesus is alluding to what Isaiah says immediately before the passage in which he *talks about* the Messiah coming down to Earth LIKE rain or snow. This is what Isaiah says:

"Ho! Every one who thirsts, come to the waters;
And you who have no money come, buy and eat.
Come, buy wine and milk
Without money and without cost.
Why do you spend money for what is not bread,
And your wages for what does not satisfy?
Listen carefully to Me, and eat what is good,
And delight yourself in abundance.
Incline your ear and come to Me.
Listen, that you may live;
And I will make an everlasting covenant with you,
{According to} the faithful mercies shown to David.
Behold, I have made him a witness to the peoples,
A leader and commander for the peoples.
Behold, you will call a nation you do not know,
And a nation which knows you not will run to you,
Because of the LORD your God, even the Holy
One of Israel;
For He has glorified you."
(Isaiah 55:1–5)

It isn't obvious unless you know the source from which the Prophets drew all of the *parabolic imagery* related to the weather, but when Jesus spoke about rivers of living water flowing from the True Believer, He was speaking in terms of the same *parabolic image* that the Prophet Isaiah uses when he says this:

*"But now listen, O Jacob, My servant;
And Israel, whom I have chosen:
Thus says the LORD who made you
And formed you from the womb, who will help you,
'Do not fear, O Jacob My servant;
And you Jeshurun whom I have chosen.
For I will pour out water on the thirsty {land}
And streams on the dry ground;
I will pour out My Spirit on your offspring,
And My blessing on your descendants;
And they will spring up among the grass
Like poplars by streams of water.'
This one will say, 'I am the LORD's';
And that one will call on the name of Jacob;
And another will write {on} his hand,
'Belonging to the LORD,'
And will name Israel's name with honor."
(Isaiah 44:1-5)*

Isaiah uses the same verb twice in verse 3 to say that God would "pour out" both a *parabolic water*—rain—and His "Spirit." The Prophet did that because in his use of Hebrew parallelism, he has carefully defined the meaning of the *parabolic image* in which *The Teaching* is rain. But you should also be aware that he is providing his reader a brief introduction to the invocation he presents in the very next chapter:

*"Drip down, O heavens, from above,
And let the clouds pour down righteousness;
Let the earth open up and salvation bear fruit,
And righteousness spring up with it.
I, the LORD, have created it."
(Isaiah 45:8)*

If you understand that righteousness comes only through belief in the Truth, the point of that verse is not all that difficult to grasp. If you don't understand that basic Truth, however, nothing I say here will make much difference to you one way or another. I have not been called as an Evangelist to preach the Gospel to

unbelievers who are *outside* God's Church. I have been called as a Teacher to teach *The Teaching* to True Believers who are already *inside* God's Church. A clear-cut distinction exists between those two ministries, their audiences, and their respective objectives. I pity you if you cannot see that.

The Truth is, Jesus Christ, the One Who is, in Himself, the Word of God, that is, *The Teaching* that one must believe in order to attain righteousness, brought the "early rain" down on the Earth shortly after He arose from the dead. Then, after He had securely "planted" God's *Seed* in the Earth, He came down again as the "latter rain" with the distinct purpose of ensuring that God's "plants" would have sufficient "water" to attain full maturity. However, that is all nothing more than *parabolic imagery* that describes the reality of the Word of God at work in the lives of all those who understand and believe it. Anyone who treads too heavily on the details inherent in that *parabolic image* will most likely end up with nothing more to show for it than mud on his boots.

Now is not the time for me to explain the various things the Prophets have stated in terms of the *parabolic imagery* in which *The Teaching* is mixed with the "rain" or "dew" that "drips" from the mouth of the one whom God has called to teach His People. However, one simple Truth should be obvious to everyone who has spent any time at all getting close to nature: Rivers and springs (fountains) are nothing more than conduits for rain that has fallen from Heaven at some earlier time. So you would do well to be forewarned! Those who are wise will not divert the "rain" that God provides and try to store it in a cistern. They will instead continually soak up the "rain" which is the source from which all "living water" comes and let it flow freely within them. That is because they know that if they do otherwise, their "river" or "fountain" (spring) will eventually dry up, and they will be found guilty of having changed gods, just as the Prophet Jeremiah said:

*"Therefore I will yet contend with you,"
declares the LORD,
"And with your sons' sons I will contend.
For cross to the coastlands of Kittim and see,
And send to Kedar and observe closely,
And see if there has been such {a thing} as this!
Has a nation changed gods,*

When they were not gods?
 But My people have changed their glory
 For that which does not profit.
*Be appalled, O heavens, at this,
 And shudder, be very desolate," declares the LORD.
 "For My people have committed two evils:
 They have forsaken Me,
 The fountain of living waters,
 To hew for themselves cisterns,
 Broken cisterns,
 That can hold no water."*
 (Jeremiah 2:9–13)

If you take the time to think about that *parabolic imagery*, it should eventually begin to make sense to you. If it doesn't, don't worry about it. Perhaps it will a bit later on. As the Prophet Isaiah obviously understood, there are only two kinds of people—those who continually drink the living water and those who drown in it:

*Thus says the LORD your Redeemer,
 the Holy One of Israel,
 "For your sake I have sent to Babylon,
 And will bring them all down as fugitives,
 Even the Chaldeans, into the ships in which they rejoice.
 I am the LORD, your Holy One,
 The Creator of Israel, your King."
 Thus says the LORD,
 Who makes a way through the sea
 And a path through the mighty waters,
 Who brings forth the chariot and the horse,
 The army and the mighty man
 (They will lie down together {and} not rise again;
 They have been quenched
 {and} extinguished like a wick):
 "Do not call to mind the former things,
 Or ponder things of the past.
 Behold, I will do something new,
 Now it will spring forth;
 Will you not be aware of it?
 I will even make a roadway in the wilderness,
 Rivers in the desert.
 The beasts of the field will glorify Me;
 The jackals and the ostriches;
 Because I have given waters in the wilderness
 And rivers in the desert,
 To give drink to My chosen people.*

*The people whom I formed for Myself,
 Will declare My praise."*
 (Isaiah 43:14–21)

A False god Is No god at All

The Teaching of Moses speaks in terms of the "early rain" beginning shortly after the Resurrection of Jesus Christ because He and all the other Prophets were mocking the ancient Canaanites for firmly believing that their god Baal came riding on the clouds to bring the early rain immediately after he arose in the resurrection. That is how that goofy mythological belief came to be the source of the *parabolic imagery* in *The Teaching* that speaks in terms of weather-related phenomena. But the remarkable thing in that regard is how intricately the *parabolic image* of "rain" has been tied to the Hebrew/Canaanite idiom "build a house." Take a look at this translation of an ancient Canaanite mythological text which purports to describe the decree of the supreme god El which resulted in the resurrection of the god Baal:

*But El the Kind, the Compassionate, replied:
 "Am I a servant, a power of Asherah?
 am I a servant, holding a trowel,
 or Asherah's brickmaker?*

*Let a house like the other god's be built for Baal,
 a court like Asherah's sons."*

And Lady Asherah-of-the-Sea replied:

*"You are great, El, you are truly wise;
 your gray beard truly instructs you*

*Now Baal will begin the rainy season,
 the season of wadis in flood;
 and he will sound his voice in the clouds,
 flash his lightning to the earth.*

Let him complete his house of cedar!

let him construct his house of bricks!

Let Baal the Conqueror be commanded:

*'Call a caravan into your house,
 a wagon train within your palace;
 the mountains will bring you much silver,
 the hills fine gold in abundance;
 the camels will bring you jewels.*

*And build a house of silver and gold,
 a house of purest lapis lazuli."*

(Michael David Coogan, *Stories From Ancient Canaan* [Louisville, Ky.: The Westminster Press, 1978], p. 101)

If you want to ignorantly assume that the Canaanite priest who wrote that text did not know the *meaning and significance* of the Canaanite/Hebrew idiom “build a house,” by all means do so. But just for the sake of those who have ears to hear, let me inform you that he most certainly did. I should also tell you that the priests who composed the Canaanite mythological texts like the one you just read were extremely fond of euphemisms. That is why the passage above euphemistically details the issuing of a divine decree whereby folks all over the Levant were granted success in trying to “build a house” for Baal in their own most peculiar way. Since I have already begun to explain those things in another series of articles, I won’t say more about them here. (See “The Sad, Sordid History of the People of God,” *The Voice of Elijah*®, July 1996 and “So Why Would a Nomad ‘Build a House’ and Settle Down?” *The Voice of Elijah*®, October 1997.) But I will tell you that the Prophets’ mockery of those stupid mythological beliefs is why Jesus combined the *parabolic image* of “building a house” with that of a torrential “rain” in this parable:

“Therefore everyone who hears these words of Mine, and acts upon them, may be compared to a wise man, who built his house upon the rock. And the rain descended, and the floods came, and the winds blew, and burst against that house; and {yet} it did not fall, for it had been founded upon the rock. And everyone who hears these words of Mine, and does not act upon them, will be like a foolish man, who built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and burst against that house; and it fell, and great was its fall.”
(Matthew 7:24–27)

According to Canaanite mythology, the resurrection of Baal could occur only after the decree of the supreme god El had gone forth that his “house” could be “built,” whatever you want to understand that Hebrew/Canaanite idiom to *mean*. Then, after Kothar-wa-Hasis, the god of wisdom, had “built the house” of Baal—with the enthusiastic assistance of Baal’s consort, the virgin Anat, of course—Baal would appear in the clouds, bringing the autumn rains. You need to know that is the mythological goofiness that stands behind the biblical account of the confrontation Elijah had with the prophets of Baal.

At God’s specific direction, the Prophet Elijah demonstrated the teaching of the prophets of Baal to be utter nonsense. However, God’s purpose in orchestrating the Prophet Elijah’s *parabolic pantomime* was to add a slight twist to an already complex *parabolic imagery* so that the Prophets could use it to speak specifically, yet incredibly cryptically, concerning our own time. In case you have never read the account of Elijah and the prophets of Baal for yourself, here is what Jeremiah tells us Elijah did:

And it came about, when Ahab saw Elijah that Ahab said to him, “Is this you, you troubler of Israel?” And he said, “I have not troubled Israel, but you and your father’s house {have}, because you have forsaken the commandments of the LORD, and you have followed the Baals. Now then send {and} gather to me all Israel at Mount Carmel, {together} with 450 prophets of Baal and 400 prophets of the Asherah, who eat at Jezebel’s table.” So Ahab sent {a message} among all the sons of Israel, and brought the prophets together at Mount Carmel. And Elijah came near to all the people and said, “How long {will} you hesitate between two opinions? If the LORD is God, follow Him; but if Baal, follow him.” But the people did not answer him a word. Then Elijah said to the people, “I alone am left a prophet of the LORD, but Baal’s prophets are 450 men. Now let them give us two oxen; and let them choose one ox for themselves and cut it up, and place it on the wood, but put no fire {under it;} and I will prepare the other ox, and lay it on the wood, and I will not put a fire {under it.} Then you call on the name of your god, and I will call on the name of the LORD, and the God who answers by fire, He is God.” And all the people answered and said, “That is a good idea.” So Elijah said to the prophets of Baal, “Choose one ox for yourselves and prepare it first for you are many, and call on the name of your god, but put no fire {under it.}” Then they took the ox which was given them and they prepared it and called on the name of Baal from morning until noon saying, “O Baal, answer us.” But there was no voice and no one answered. And they leaped about the altar which they made. And it came about at noon, that Elijah mocked them and said, “Call out with a loud voice, for he is a god; either he is occupied or gone aside, or is on a journey, or perhaps he is asleep and needs to be awakened.” So they cried with a loud voice and cut themselves according to their custom with swords and lances until the blood gushed out on them. And it came about when midday was past, that they raved until the

time of the offering of the {evening} sacrifice; but there was no voice, no one answered, and no one paid attention. Then Elijah said to all the people, "Come near to me." So all the people came near to him. And he repaired the altar of the LORD which had been torn down. And Elijah took twelve stones according to the number of the tribes of the sons of Jacob, to whom the word of the LORD had come, saying, "Israel shall be your name." So with the stones he built an altar in the name of the LORD, and he made a trench around the altar, large enough to hold two measures of seed. Then he arranged the wood and cut the ox in pieces and laid {it} on the wood. And he said, "Fill four pitchers with water and pour {it} on the burnt offering and on the wood." And he said, "Do it a second time," and they did it a second time. And he said, "Do it a third time," and they did it a third time. And the water flowed around the altar, and he also filled the trench with water. Then it came about at the time of the offering of the {evening} sacrifice, that Elijah the prophet came near and said, "O LORD, the God of Abraham, Isaac and Israel, today let it be known that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Answer me, O LORD, answer me, that this people may know that Thou, O LORD, art God, and {that} Thou hast turned their heart back again." **Then the fire of the LORD fell, and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench.** And when all the people saw it, they fell on their faces; and they said, "The LORD, He is God; the LORD, He is God." Then Elijah said to them, "Seize the prophets of Baal; do not let one of them escape." So they seized them; and Elijah brought them down to the brook Kishon, and slew them there. Now Elijah said to Ahab, "Go up, eat and drink; for there is the sound of the roar of a {heavy} shower." So Ahab went up to eat and drink. But Elijah went up to the top of Carmel; and he crouched down on the earth, and put his face between his knees. And he said to his servant, "Go up now, look toward the sea." So he went up and looked and said, "There is nothing." And he said, "Go back" seven times. **And it came about at the seventh {time,} that he said, "Behold, a cloud as small as a man's hand is coming up from the sea."** And he said, "Go up, say to Ahab, 'Prepare {your chariot} and go down, so that the {heavy} shower does not stop you.'" **So it came about in a little while, that the sky grew black with clouds and wind, and there was a heavy shower.** And Ahab rode and went to Jezreel. Then the hand of the LORD was on

Elijah, and he girded up his loins and outran Ahab to Jezreel.

(1 Kings 18:17-46)

The prophets of Baal were desperately seeking confirmation that the divine decree of El had already been issued and Baal's "house" had been "built." Only then would Baal be free from the clutches of the god Death and able to come riding on the clouds, bringing the autumn rain. As Jeremiah makes perfectly clear, Baal's "house" had not been "built." So he failed to bring the rain. But Elijah's God didn't fail. And in that confrontation, Elijah demonstrated that the Lord, the God of Israel, not the Pretender Baal, was the God of the resurrection.

Now I can't help but wonder how all of that *parabolic imagery* pertains to the "Elijah" who the Early Church Fathers tell us will come heralding the Second Coming of Jesus Christ and the Resurrection of the Body of Jesus Christ. (See *The AntiChrist*.) Could it be that he—LIKE the Prophet Elijah—will disclose the folly of all those in our own time who ignorantly believe in a false god just because they have been told he is the god of the resurrection?

In the parable He told about the wise man and the fool, Jesus Himself said a *parabolic* "rain" would destroy the "house" of the Antichrist after it has been "built." And we already know that the Antichrist is going to pretend to be Jesus Christ—*"The House" of Israel*. (See "That's Why He's Called AntiChrist!" *The Voice of Elijah*®, April 1992.) So is it conceivable that some anonymous "Elijah" might actually bring down a *parabolic* "rain" that ultimately destroys the "house" the Antichrist has "built" for himself? Perhaps. But perhaps I expect too much. How could anyone reasonably expect fools to be able to tell the difference between the Antichrist and Jesus Christ?

You do know that Christ is the One Who will come riding on the clouds, bringing a torrential "rain," just as the prophets of Baal claimed their fake god Baal did, don't you? Maybe not. Just for the record, I should tell you that is what Jesus was *talking about* when He said this:

"But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken, and then the sign of the

Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and **they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory.** And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.”
(Matthew 24:29–31)

The Prophet Isaiah has *parabolically* described those events this way:

*The oracle concerning Egypt.
Behold, the LORD is riding on a swift cloud,
and is about to come to Egypt;
The idols of Egypt will tremble at His presence,
And the heart of the Egyptians will melt within them.*
(Isaiah 19:1)

In Psalm 72, the psalmist *talks about* those same mind-boggling events. But he speaks a bit more openly about the Second Coming of Jesus Christ, using the *parabolic imagery* of the “rain” only when it serves to conceal the Truth of what he has to say about the importance of *The Teaching* in the lives of all those who hear it and believe:

*A Psalm of Solomon.
Give the king Thy judgments, O God,
And Thy righteousness to the king's son.
May he judge Thy people with righteousness,
And Thine afflicted with justice.
Let the mountains bring peace to the people,
And the hills in righteousness.
May he vindicate the afflicted of the people,
Save the children of the needy,
And crush the oppressor.
Let them fear Thee while the sun {endures},
And as long as the moon, throughout all generations.
May he come down like rain upon the mown grass,
Like showers that water the earth.
In his days may the righteous flourish,
And abundance of peace till the moon is no more.
May he also rule from sea to sea,
And from the River to the ends of the earth.
Let the nomads of the desert bow before him;
And his enemies lick the dust.
Let the kings of Tarshish and of the islands bring presents;
The kings of Sheba and Seba offer gifts.*

*And let all kings bow down before him,
All nations serve him.*
(Psalm 72:1–11)

The time which the psalmist described in that psalm is rapidly approaching, folks. You can believe that if you care to; disbelieve it if you dare to. I don't care all that much one way or the other what you do. I'm just doing what God called me to do. But I will say this for the benefit of those who have ears to hear: You stand about the same chance as a gnat in a hurricane if you don't approach the Lord in the way the Prophet Zechariah recommended:

*Ask rain from the LORD at the time of the spring rain—
The LORD who makes the storm clouds;
And He will give them showers of rain,
vegetation in the field to {each} man.
For the teraphim speak iniquity,
And the diviners see lying visions,
And tell false dreams;
They comfort in vain.
Therefore {the people} wander like sheep,
They are afflicted, because there is no shepherd.*
(Zechariah 10:1–2)

Can you see why Zechariah juxtaposed “spring rain” with “diviners see lying visions”? He's contrasting the Truth of *The Teaching of Moses* with the lies you hear preached all around you. If you can't see that, I pity you. However, if you are still pretending to be a Teacher called of God, that is, if you are still mindlessly passing along the inane tripe you hear taught in the Church today, you should stop for a moment to consider how God views your ridiculous, juvenile efforts to “shepherd” His People. He has already taken over that work Himself, just as Zechariah promised He would. However, He no longer views His People *individually* as scattered sheep, willing to blindly follow some shepherd. Instead, He looks at them *corporately* as a horse that He is training to carry Him into battle:

*My anger is kindled against the shepherds,
And I will punish the male goats;
For the LORD of hosts has visited His flock,
the house of Judah,
And will make them like His majestic horse in battle.*
(Zechariah 10:3)

If reading that verse does not evoke a pronounced surge of rejoicing within you, it may well be that you have not yet *received* the “early rain” of the Gospel so that God’s *Seed* could be planted in you. In that case, you should perhaps consider heeding the admonishment of the Prophet Hosea:

*Sow with a view to righteousness,
Reap in accordance with kindness;
Break up your fallow ground,
For it is time to seek the LORD
Until He comes to rain righteousness on you.
You have plowed wickedness,
 you have reaped injustice,
You have eaten the fruit of lies.*
(Hosea 10:12–13a)

I trust you can see that Hosea, like Zechariah above, is contrasting the benefit of knowing the Truth of *The Teaching of Moses* that he taught with the misery brought on by the lies of false prophets. A bit later, he again uses the *parabolic imagery* I have explained in this article. He *parabolically* describes the benevolent response the Word of God has toward all those who seek to know the Truth:

*I will heal their apostasy,
I will love them freely,
For My anger has turned away from them.
I will be like the dew to Israel;
He will blossom like the lily,
And he will take root like {the cedars of} Lebanon.
His shoots will sprout,
And his beauty will be like the olive tree,
And his fragrance like {the cedars of} Lebanon.
Those who live in his shadow
Will again raise grain,
And they will blossom like the vine.
His renown {will be} like the wine of Lebanon.*
(Hosea 14:4–7)

In light of what the Prophet says in that passage, you should be able to see that it would be wise for you to diligently “seek the LORD until He comes to rain righteousness on you” (Hos. 10:12). That response is all the more important if you have not fully understood the things I have explained concerning the “early rain” and the “spring rain.” It is, after all, the goal of all True

Believers to become exactly LIKE “The One”—the Word of God—in Whom they have believed. Knowing that, however, I also know that when the time comes, those who understand the Truth will rise to the occasion, just as the Prophet Micah promised they would:

*“But as for you, Bethlehem Ephrathah,
{Too} little to be among the clans of Judah,
From you One will go forth for Me to be ruler in Israel.
His goings forth are from long ago,
From the days of eternity.”
Therefore, He will give them {up} until the time
When she who is in labor has borne a child.
Then the remainder of His brethren
Will return to the sons of Israel.
And He will arise and shepherd {His flock}
In the strength of the LORD,
In the majesty of the name of the LORD His God.
And they will remain,
Because at that time He will be great
To the ends of the earth.
And this One will be {our} peace.
When the Assyrian invades our land,
When he tramples on our citadels,
Then we will raise against him
Seven shepherds and eight leaders of men.
And they will shepherd the land of Assyria with the sword,
The land of Nimrod at its entrances;
And He will deliver {us} from the Assyrian
When he attacks our land
And when he tramples our territory.
Then the remnant of Jacob
Will be among many peoples
Like dew from the LORD,
Like showers on vegetation
Which do not wait for man
Or delay for the sons of men.
And the remnant of Jacob
Will be among the nations,
Among many peoples
Like a lion among the beasts of the forest,
Like a young lion among flocks of sheep,
Which, if he passes through,
Tramples down and tears,
And there is none to rescue.
Your hand will be lifted up against your adversaries,
And all your enemies will be cut off.*
(Micah 5:2–9)

Unless the eyes of your heart can see the *parabolic imagery* that stands behind that passage, it is a bit hard to understand how it speaks concerning the Time of the End. But I trust that you can at least see that “*The Remnant*” of Jacob is both Jesus Christ and all the members of the Body of Jesus Christ, the One Who is “*The House*” of Israel. (See *Not All Israel Is Israel*.) If so, you should also be able to see that Micah is *parabolically* depicting the destiny of all those who truly believe:

*Then the remnant of Jacob
Will be among many peoples
Like dew from the LORD,
Like showers on vegetation
Which do not wait for man
Or delay for the sons of men.
(Micah 5:7)*

That is a *parabolic* description of what it will be LIKE for those who are resurrected in the Resurrection of the Righteous. They will be exactly LIKE the One Who is, was, and always has been the Word of God—the One Whom the Prophets *parabolically* refer to as the “rain” or “dew” that comes down from Heaven to water the plants in God’s field. But since I am not the first to state that concept so plainly, perhaps I should show you what the Apostle John said:

*Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is.
(1 John 3:2)*

What do you think? Did John have in mind “seeing” with the eyes of the physical body or with the eyes of the “heart” when he said, “we shall see Him just as He is”? And if you think he *meant* True Believers would see Christ with the physical eyes of a mortal body, why did he say “it has not appeared as yet what we shall be” and “we shall be like Him” before going on to tell us *why* “we shall be like Him”? Didn’t you understand that “we shall be like Him, *because we shall see Him just as He is*”? Don’t be dense! The foggy brain will miss the train! He is *talking about* Jesus Christ, the Word of God, the One you can “see” only if the eyes of your heart have been enlightened. So get ready. You may not understand everything in *The Teaching* on this side of

that Great Divide, but He has *promised* it will be one wild ride on the other side.

I’m in No Hurry. Are You?

The wrath of God is an awesome thing to behold. Consider this: It has been eighteen hundred years since the Church turned away from the *parabolic imagery* of *The Teaching* and took up Origen’s goofy allegorical method of interpreting the Scriptures. (See “Did You Mean That Literally?” and “The Origen of Folly,” *The Voice of Elijah*®, January 1993.) Then, over the past 170 years, the conservative wing of the Church has foundered on the equally goofy literal method of interpretation. [See “Wanna Hear the Whopper the Liar Came Up With? (I Doubt You’ll Believe It!)” *The Voice of Elijah*®, October 1996.] All the while, people have been starving to death, wanting to hear a Truth that false teachers claimed to understand yet could never provide. And where has God been all that time? Waiting.

*“I have kept silent for a long time,
I have kept still and restrained Myself.
{Now} like a woman in labor I will groan,
I will both gasp and pant.
I will lay waste the mountains and hills,
And wither all their vegetation;
I will make the rivers into coastlands,
And dry up the ponds.
And I will lead the blind by a way they do not know,
In paths they do not know I will guide them.
I will make darkness into light before them
And rugged places into plains.
These are the things I will do,
And I will not leave them undone.”
They shall be turned back and be utterly put to shame,
Who trust in idols,
Who say to molten images,
“You are our gods.”
Hear, you deaf!
And look, you blind, that you may see.
Who is blind but My servant,
Or so deaf as My messenger whom I send?
Who is so blind as he that is at peace {with Me},
Or so blind as the servant of the LORD?
You have seen many things, but you do not observe {them;}
{Your} ears are open, but none hears.
(Isaiah 42:14–20) ■*