

## Bringing Forth Wind

I thought we could learn some things today to help us understand the Word that we read. It's very difficult to understand these things — what the difference is between figurative and literal. There are metaphors, which are figures of speech. There are all kinds of symbols. A symbol is something that stands for something else. We learned that a “City on a Hill” is a symbol (Mt 5:14). We have to learn what an allegory is, a symbol, a metaphor, a simile, and a parable.

In the New King James, at the top of the page it says, “The Song of Salvation” in my Bible. Isa 26:18 says that, no matter what they did, they didn't give birth to something that would accomplish our Father's purpose. So in the realm of having babies, we can say, “It would have been better if some of the children in the world had been aborted.” Even if we in the Edah have children, it would have been better if they had been aborted if they don't grow up to receive salvation, if they only go through Bar Mitzvah as an empty ritual. The parent who chooses to abort might be guilty for killing the child, but it might be better for the child that he would never be born because of the repercussions later on. The horrible thing that is set before all mankind is the first death, but even more horrible is the second death.

*We have been with child, we have been in pain; we have, as it were, brought forth wind; we have not accomplished any deliverance in the earth, nor have the inhabitants of the world fallen. (Isa 26:18)*

Israel had a “child,” but it didn't really accomplish anything. It didn't matter if it was born, or had died, or was aborted. It's like bringing forth nothing — wind, instead of a child who would fulfill the purpose of our Father.

So what is that? Is it a figure of speech, or is it to be taken literally? It says, “brought forth wind.” That represents something without any purpose or material substance. You can see that it didn't accomplish anything, any deliverance for the Earth, even though they went through pain and suffering.

We have heard of a lot of people in the Body who have gone through great suffering, great pain, and trouble. Of course, we are supposed to go through suffering. We are supposed to go through hardship to enter the Kingdom (Acts 14:22). But some people's suffering is useless. Here this woman's suffering was useless. It doesn't matter how hard it was to have the child, it was useless, because the baby didn't accomplish anything; it didn't bring forth any deliverance to the Earth.

### **Honoring Authority**

It's possible that the reason someone is having a hard time is because it is not going well with him, because he doesn't respect authority. He is not obedient. A wife will go through hard times if she doesn't respect her husband. Or a man may go through hard times because he doesn't respect authority. So it doesn't go well with them.

It doesn't go well with a child who doesn't honor and respect authority. He goes through all kinds of hard times and suffering; he has all kinds of complaints. He remembers everything that ever happened to him and always brings it back up. It doesn't go well with him. If he had been obedient to authority, whether his parents or the elders, it would have gone well with him. He would have gone through suffering, but it would have accomplished a purpose. The suffering we go through must accomplish deliverance on the Earth.

We could take that concept and run with it. We could write an article about just bringing forth wind. There is an actual child that was made to have a purpose. The woman looks pregnant, but it's just wind. There's nothing there, no substance. It may be a child, but it may as well just be wind, if the child doesn't accomplish what it was born for, its created purpose.

This helps us understand why we were born, why we were created. That's the first thing our Father spoke to me: "Why did I create you?" Was I doing what I was created for? That's all that man has to do — what he was created to do, even if he is never born

again. Still he has a great purpose — to know the right thing to do, and do it. All men know the right thing to do — what’s good and what’s evil.

It says in Mt 24:13 that “those who endure until the end will be saved.” The ones who endure until the end are the ones who are saved. Some seem to endure and endure, and go through all kinds of hardship and suffering. But it is a suffering of another kind, because it’s not going well with them. Things aren’t going right and they have all sorts of complaints. But if you are really *enduring* suffering you are not going to complain about it. You are going to be thankful, because it produces something.

*Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Messiah’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy. (1 Pet 4:12-13)*

*For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory. (2 Cor 4:17)*

*And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. (Rom 5:3-4)*

If our suffering doesn’t bring about proven character, there is no way He could trust us in the Millennium to rule. That’s the purpose of what we’re going through now, in order to endure the hardships that will come to us, even persecution. We’re not going to be persecuted righteously unless we are righteous. The Seventh Day Adventists and the “Moonies” and Jehovah’s Witnesses are persecuted, but it’s not because of their righteousness.

A lot of people grind their teeth while they go through things, but it’s not the right kind of endurance. It’s not going well with them.

*Children, obey your parents in the Lord, for this is right. “Honor your father and mother,” which is the first commandment with promise: “that it may be well with you and you may live long in the land.” (Eph 6:1-3)*

*Honor your father and your mother, as the Lord your God has commanded you, that your days may be long, and that it may be well with you in the land which the Lord your God is giving you. (Dt 5:16)*

If you're obedient to authority, it's going to go well with you. If you're obedient to your parents, it's going to go well with you.

Mevaser — It's amazing to see that connection between Isa 26:18 and Dt 5:16. It wasn't going well with Israel. There was a reason why. They were impotent. They didn't have any potency because they weren't connected to the Source of power. They didn't have power. They just had wind. I thought about how it says in Eph 2:14 that "He Himself is our peace." We heard not too long ago that, in a husband and wife relationship, the wife's peace is in her husband, who is connected to his head. The peace comes down from the Prince of Peace. If a wife won't receive her husband, and she looks for peace somewhere else, but she won't receive the encouragement that her husband has, she is not going to find any peace. There is no peace, because he himself is her peace. It's not going to go well with her. It's the same with a child. If he won't receive his parents, there is no peace. It's not going to go well with him. His suffering is just useless pain. It's like we've heard: the most miserable person in the Body is the one who gives 99%. You can go through all the motions, but not really be surrendered in your heart. And there's no peace. It's like wind — a wasted life.

### **Are We Wasting our Talents?**

What if we waste the talents we've been given, not using the grace available to us, or only using a portion of it? In the end you will have to account for that. Are we wasting our time? It's wonderful when we see the servants we have here in the community, pouring out their lives in the kitchen. They are not wasting any ink. They are continually serving by the grace and strength He provides.

We have certain works that were prepared for us in advance. Our Father knew us in advance and prepared these works for us. Now if we can be faithful in small things, the day will come when we'll be put in places where we can do those works.

In Christianity they just go to their mundane job and they think they are doing the works that were prepared for them. They go to meetings once a week. There is no way the Body can be built in that way. It takes continually pouring out our lives, doing those works, whatever they are; you're doing something for the sake of the Body of Messiah.

Or else you are just bringing forth wind, useless pain, because you are not accomplishing our Father's eternal purpose.

It doesn't matter if Christians preach or teach about doing good or loving, or about grace or faith. If they are not doing those works that were prepared for them to do, then it's useless. It's just bringing forth wind, because the works are what cause the Body to grow. Ephesians enlightens you. You can understand many things from reading Ephesians.

*And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ. (Eph 4:11-12)*

Every person does his part in building the Body. That's where the Eternal God is going to dwell eternally. He's not going to dwell anywhere else. He is not going to dwell anywhere apart from the Body. He's going to be in the Body of Messiah. He'll be in us, everywhere in the universe. People will recognize God when they see us. When they see us they'll see God. God can't be seen, except in a person. We have to represent Him to a certain extent now, as a foretaste — as much as we can possibly represent Him. That's what it means to be controlled by the Holy Spirit.

### **Metaphor, Simile, Allegory**

So to “bring forth wind” is a metaphor. It means something else. *Wind* means something *useless*. So do we know what *literal* means, or *figurative*, or a *metaphor*, or a *simile*, or an *allegory*? We have to learn those things and really know how they apply. There are hundreds of things like this in the Word.

*Metaphor* — A figure of speech in which a word or phrase that ordinarily designates one thing is used to designate another, thus making an implicit comparison; one thing conceived as representing another; a symbol.

*Simile* — A figure of speech in which two essentially unlike things are compared, often in a phrase introduced by *like* or *as*.

*Allegory* — The representation of abstract ideas or principles by characters, figures, or events in narrative, dramatic, or pictorial form.

So how do we read the Bible, literally or figuratively? A lot of things are literal. A lot of things are figurative. You have to figure it out. You can't take everything literally.

*Allegorical* — Having hidden spiritual meaning that transcends the literal sense of a sacred text.

The whole Bible is like that. A natural man cannot understand it. We are in the University of Messiah. This is where He teaches us. Whoever is drawn to our Master, our Father teaches them. We need to be taught by Him, so we can understand the scriptures. If we don't know the difference between metaphors, similes, and allegories, then someday someone will ask us and we won't know. We are still learning these things.

We have to teach our children early what metaphors, similes, and allegories are so they can get it in their mind and distinguish it and really understand it. They have to get it when they're young. Children can easily learn different languages. They can learn more quickly than an adult. If you wait until they're older they won't take it in as well. That's why we have to teach our children.

### **Fishing on the Right Side of the Boat**

Jeremiah — I am thankful for what we heard about laboring and suffering in vain. It says, "If Yahweh does not build the house, in vain the builders toil." There is no sense in doing what we do, if it's not from our Father. The other night Yônêq asked, "Why do we go to Washington, DC, for the event? What does it accomplish?" I want it to be that we, as a nation, are a spiritual people, so that our Father can fill our net full of fish. But if we're just carnally suffering and losing sleep trying to make it happen, then all we will bring forth is wind. I just know it happens right there in our own hearts, whether we're praying every day to be controlled by the Holy Spirit.

Asher — I was thankful to learn tonight how to fish on the right side of the boat. If we're just fishing in our own strength, then our Father is not going to give us any fish. We have to turn to Him and He'll help us.

Our Master told them to cast their nets on the other side. Kepha, fisherman that he was, could have said, “If there are fish on one side, there will be fish on both sides.” But he said, “Well, let’s just go ahead and cast on the other side and see what happens.” He had to really humble himself to be obedient. Fishing was his business.

Jeremiah — As we’re groping to learn how to fish with nets, we could be working really hard all night, trying to do something. Our Master might come along and say, “Just put it over there.”

It might be that, if we never learn to fish with a pole, then we won’t know how to fish with nets. I think most of us were brought in by fishing poles.

Gidon — I was thinking about how suffering without cause is like a ship without a rudder. It just goes around in circles. You keep on seeing the same landmarks and the same islands. You get excited for a little while because you think you’re getting somewhere, but then after a few years you realize you are not getting anywhere, because you are not surrendered — you don’t have a rudder. I know I can relate to having useless suffering, just making things more difficult than they ever needed to be by not being surrendered, disregarding authority, or whatever. I’m thankful to be learning these things.

In Isaiah 26 it is recorded that this is a song that everyone in Judah is going to be singing. We can all sing that song — the song of salvation. We have all come from somewhere, and we’re going somewhere.