

contained to see if that passage identifies the element itself. Oftentimes it does. Then you go to other passages, cross references through the center column in your Bible, comparative notes in the Scofield reference Bible, use of a concordance, anything of this type, you go to similar passages and see if those passages identify the vision. Consequently, when you come to Zechariah, chapter 4, and he says, here are two olive branches, and the Lord says, these are the people who watch the earth for me, you don't really understand it until you turn to the parallel passage in Revelation 11:15, and the Lord says, these are the two olive branches which are my witnesses throughout the whole earth in the time when I required them, in the time when I need them. So this is just a simple word on the elements and their representation. Then you take the language of the vision and determine if that language is liberal, word for word, of course, the tendency is to use words which are hard to describe. Every teacher has that as a sort of a disease. Is the language literal, or is it what we call figurative. Now let me give you an example. This is a pulpit. This is literal language. I am calling a spade a spade, only it is a pulpit in this case. This is a pulpit. Now I say to you, imagine that this, this is really a piano, but the pulpit is gone and I say to you, here we have a pulpit from which I may preach. When I speak of this and say this is a pulpit, this is figurative. When I speak of this and say this is a pulpit, this is literal. I mean this is figurative and this is literal. If I stand behind the pulpit and I run my hands back and forth this way, in some way that you would probably think I was berserk, I say now I am playing the piano. This is figurative. If I sit down, or better yet if the pianist sits down,