



The Mysteries of Trees – Box Tree

By

Kathy L McFarland

Mark 8:22–26 (KJV 1900)

²² And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. ²³ And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. ²⁴ And he looked up, and said, I see men as trees, walking. ²⁵ After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. ²⁶ And he sent him away to his house, saying, **Neither go into the town, nor tell *it* to any in the town.**

Our study first started from the healed blind man who saw men as trees, walking in Mark 8:22-26. We have studied many of the tree “parts” and learned their symbolic representations in Scripture. In the upcoming weeks, we are going to study some different types of spiritual lives, represented by different trees in Scripture. As we mature as Christians, we find ourselves fitting into a very specific place in a very specific way in the Kingdom of God, and we learn about the spiritual lives of others that surround us in our Church led by Christ with each of us having a “path” to walk upon. As we learn to walk expertly as trees walking with Christ, we are developed by the Lord to our full potential. We give up more and more of ourselves and get out of the way of the Holy Spirit as He creates the living works. Knowing our places spiritually walking in the Kingdom of God is an exciting step that grounds us and encourages us to improve our walking even more! Looking forward to the next walking journey with you!

Up to this point, our Scripture text has identified the different parts of a tree specifically. Most references to the different parts came right from our Lord Jesus Christ’s teachings. Now that we are moving to specific trees, it will become more difficult to find specific explanations. It is important that mature Christians, interpret conservatively, analyze correctly, and consider reliability when trying to understand the next studies. I will always be honest with you and tell you how likely or troublesome the interpretation is. As mature Christians, you get to figure the weight of Truth for yourselves. But I promise you that everything I teach, I am convinced upon 100% because of my advanced studies, and the Holy Spirit inside me that confirms it to me. I pray that as you study with me, you have that amount of surety also.

From this point on in our studies together, I will add to the chart below, as we study the different trees. I will support all my teachings with the evidence I have to confirm the meaning. Even then, some are lacking in enough firm evidence to confidently declare that as Truth of God. Please refer to this chart each time you study, so you can understand the degree of my certainty in the deep and hidden meanings of the different trees.

Typology Known as fully God's Truth

Trees in Scripture identify the different Spiritual Lives that are lived on this Earth

Typology Known Confidently

Almond Tree – The Spiritual Life of an almond tree is the greatest spiritual role a believer can have on this earth. The believer, as an almond tree, is a Christian leader, chosen by God, that watches over the works of Christians guided by the Lord, and the people he serves. He ensures the very best spiritual works of the Lord are accomplished and lets the lights of the Lord Jesus Christ shine the brightest.

Almug/Algum Tree – A Spiritual Life level that honors the LORD God and guides Believers to come closer to Him toward the beauty of His Holiness through the Lord Jesus Christ. Musical worship and high praise are often expressed through these types of Believers.

Apple Tree – A Spiritual Life that can comfort those that love God, regardless of their status of sin. These Spiritual Life Christians provide protection, sweetness of life; they are beloved amongst the receivers. (Believers from the Salvation Army, and other denominational efforts to house the homeless, feed the hungry, and provide comfort in despair are excellent examples of this type of spiritual lives lived in duty toward their works for God.)

Ash Tree – A Spiritual Life with a deceived heart, that stands amid the Christians and worships false gods created by humans.

Typology Known Probably

Bay Tree – Native spiritual life that develops naturally.

Fake Bay Tree – Evil spiritual life forced upon believers through powerful coercion, trickery, or control.

Box Tree - Spiritual life that stands in the midst of dryness. The location the Box Tree stands is empty of both worldly people and the flowing grace of the LORD God. Here stands the lonely Christian as a beacon for the uncommon seeker of God. Eventually, the Box Tree is combined with the other beautiful spiritual life souls that serve in the world and in the dry places and perform, coming together in the Sanctuary of the Lord. A possible identity of a Box Tree is a missionary that serves in extreme conditions with few common people, the lack of Christian presence and the lack of the movements of God.

Typology Known Not

Isaiah 41:19–20 (KJV 1900)

¹⁹ *I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree;*

I will set in the desert the fir tree, and the pine, and the box tree together:

²⁰ *That they may see, and know, and consider, and understand together,
That the hand of the LORD hath done this,
And the Holy One of Israel hath created it.*

1. The locations in Scripture that are called wilderness and the desert are two separate descriptions.
2. Wilderness has limited water within it. It is typologically representative of the “World” where the “Worldly” dwell.
3. Desert has no water. The Grace of the LORD God is not present. Common worldly life cannot survive.
4. The cedar tree, shittah tree, myrtle tree, and oil tree are planted in the wilderness.
5. The fir tree, pine tree, and box tree are planted in the desert.
6. It is the LORD God that created the wilderness and desert, and He created the trees and planted them according to their type.
7. Trees represent the spiritual lives of men. Each tree has its own particular characteristics.

Teachings from Kathy L McFarland

My honorable, godly, mature Christian students: I am going to touch briefly on the areas of Wilderness and Desert. We will go a bit deep, but we will by no means cover the topic fully. That study will come at a later date.

A good rule to follow concerning the lands that are mentioned in Scripture are to consider the amount of “running water” available in those locations. If there is no running water, then there is no Grace or Word of God adequately present. Now each location must be examined carefully, but generally this rule works in our study of Scripture.

Further, another good rule is if there are worldly trees (unholy spiritual lives) gathered together, or a grove of trees planted by worldly people (as if they are trying to hide from God), then He is not close to these peoples. His Grace and His Word are missing.

Both the wilderness and desert are dry places. The wilderness, often filled with secular trees, man-made groves or dry growing plants has some water, but very little. The deserts are dry as a bone, except possibly for the hidden oasis. While a little water is available in desert oases scattered within in secluded and far-away places, the mostly sandy ground cannot sustain common life.

We know Scripture mentions both places, the wilderness, and the desert. That Jesus Christ traveled to these dry places and did His ministry, as well as grew closer to the LORD God, gives us a great deal of deepness in our studies that we will examine in detail someday. Suffice to say, if the

Lord Jesus Christ is present, so is the possibility Grace of God and the Word of God, and these rules can be thrown out the window. Amen?

The Wilderness

Wilderness - 4497 מִדְבָּר (*mid·bār*): n.masc.; ≡ Str 4057; TWOT 399k—**1.** LN 1.86–1.87 **desert**, wasteland, barren wilderness, i.e., a relatively large tract of sparsely inhabited land, or virtually empty of habitation, a place providing little or no sustenance (Isa 42:11; Job 24:5; Jer 2:31); **2.** LN 1.86–1.87 **open land**, i.e., large tract of open country or steppe land that is suitable for grazing (Ps 65:13[EB 12]; Jer 23:10; Joel 1:19, 20)¹

Mark 1:9–13 (KJV 1900)

⁹ And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. ¹⁰ And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: ¹¹ And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

¹² And immediately the Spirit driveth him into the wilderness. ¹³ And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

8. Notice how there are numerous meanings for the Hebrew word of “wilderness.” It could mean a sparsely inhabited land or an empty land. One that provides a little sustenance, or one that provides nothing. (For the most part, the writers of Scripture indicate through their descriptive words and settings whether it was a “wilderness” or a “desert” location; however, they also seem to interchange the words sometimes that makes it difficult for deep interpretation).
9. When you study Scripture deeply, it is important that you pay attention to location.
10. After the Baptism of Jesus, the Holy Spirit drove him into the wilderness. It was NOT the desert. It was the wilderness.
11. Jesus was tempted of Satan for forty days inside the wilderness.
12. As a result of this incident, we know that Satan is in the wilderness.
13. We learn that “wild beasts” are in the wilderness”
14. We know that angels can come down into the wilderness to minister to Christ.

Psalms 29:8–9 (KJV 1900)

- ⁸ The voice of the LORD shaketh the wilderness;
The LORD shaketh the wilderness of Kadesh.
- ⁹ The voice of the LORD maketh the hinds to calve,
And discovereth the forests:
And in his temple doth every one speak of his glory.

¹ James Swanson, [*Dictionary of Biblical Languages with Semantic Domains : Hebrew \(Old Testament\)*](#) (Oak Harbor: Logos Research Systems, Inc., 1997).



Forest - 3623 יַעַר (yá·'ăṣ): n.masc.; ≡ Str 3264, 3293; TWOT 888, 889—**1.** LN 3.3 **forest**, woods, thicket, i.e., relatively large area that contains trees and brush (2Ki 2:24); **2.** LN 1.95–1.98 **tree groves**, i.e., a cultivated area of trees (SS 2:3), note: for another interp in Ps 29:9, see cj at 3627; for another interp in 1Sa 14:26, see 3624²

15. We understand that the voice of the LORD God can shake the wilderness
16. We learn that Kadesh is in the wilderness
17. Deer are in the wilderness, and the LORD God can make them reproduce
18. The LORD God discovers the forests in the wilderness.
19. That the LORD God “discovers” means that it is manmade. We know that even the worldly have “trees” for their spiritual lives that are unrighteous and against the LORD God. When they gather together in forests, they are establishing “groves” to hide from the LORD God.

Judges 3:7 (KJV 1900)

⁷ And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.

20. And we know that in the groves, false gods are worshipped.

Teachings of Kathy L McFarland

Are you getting the picture that the Holy Spirit is revealing? There are so many discoveries to be made about the difference between types of locations. One day we will study them in great depth and you will be astounded. Today, we study the depth a bit, and it should excite you a bit. 😊

² James Swanson, [*Dictionary of Biblical Languages with Semantic Domains : Hebrew \(Old Testament\)*](#) (Oak Harbor: Logos Research Systems, Inc., 1997).

Remember, the LORD God plants the cedar tree, shittah tree, myrtle tree, and oil tree in the wilderness. When He plants those trees, He roots them in the ground so they will survive.

The worldly plant their own trees in the forest wilderness in groves.

The Desert

Desert - 6858 II. עֲרָבָה (‘āṣā·bā(h)): n.fem. [see also 6858.5]; ≡ Str 6160; TWOT 1688d—LN 1.86–1.87 **desert-plateau**, steppe, wasteland, i.e., a desert-land area (Nu 22:1), note: it can refer to many different areas

עֲרָבָה (‘āṣā·bā(h)): n.pr. [served by 6858]; ≡ Str 6160; TWOT 1688d—LN 93-place **Arabah**: a specific area of biblical land, i.e., the Rift Valley from the Sea of Galilee to the Red Sea (Jos 12:1), note: for MT text in Ps 68:5[EB 4], see 6265; note: for NIV text in 2Sa 17:16, see 6302³

Isaiah 48:20–22 (KJV 1900)

- ²⁰ *Go ye forth of Babylon, flee ye from the Chaldeans,
With a voice of singing declare ye, tell this,
Utter it even to the end of the earth;
Say ye, The LORD hath redeemed his servant Jacob.*
- ²¹ *And they thirsted not when he led them through the deserts:
He caused the waters to flow out of the rock for them:
He clave the rock also, and the waters gushed out.*
- ²² *There is no peace, saith the LORD, unto the wicked.*

21. The LORD God redeemed his servant Jacob

22. When Jacob led Israel through the deserts, the LORD God caused waters to flow out of a rock for them by cleaving the rock, and allowing the waters to gush out

23. The LORD God will not do that in the desert for the wicked; they will have no peace.

Luke 1:80 (KJV 1900)

⁸⁰ *And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.*

24. John the Baptist was kept in the desert from the time of his birth until it came time for him to be shown to the Israelites. (Why? There are no groups of people in the desert that could know him).

Box Tree. KJV translation of a tree of uncertain identity in Isaiah 41:19 and 60:13, called “pine” in the RSV.⁴#

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³ James Swanson, [*Dictionary of Biblical Languages with Semantic Domains : Hebrew \(Old Testament\)*](#) (Oak Harbor: Logos Research Systems, Inc., 1997).

⁴ Walter A. Elwell and Barry J. Beitzel, [*“Box Tree,” Baker Encyclopedia of the Bible*](#) (Grand Rapids, MI: Baker Book House, 1988), 376.

Er { #wuhh#s lqh/#hqp /#f | suhvvB,#63< תַּשְׁוּרָה (t'ăš-šûr): n.fem.; ≡ Str 839, 8391; TWOT 183g—41LN 3.2–3.12 vshf lqv#ri#wuhh: (most versions) er { #wuhh> (Holladay, KB, NIV, NASB) f | suhvv#wuhh> (Tanakh) hqp >(RSV, NRSV, NAB) s lqh (Isa 41:19; 60:13+), note: Holladay, KB identify probably as a cypress, *Cupressus sempervirens*; 51LN 7.77–7.79 f | suhvv# rrg, finished boards for boat deck (Eze 27:6 NIV+), note: see also domain LN 6.41–6.51; note: Eze 27:6 MT reads 892 or 898⁵

25. The Box Tree cannot be specifically defined.

Teachings of Kathy L McFarland

We will be able to describe location and make some informed conjectures of association. However, the lack of full disclosure of this type of tree makes it impossible to know the full spiritual character of this type of Believer in Christ. We will classify it under “Typology Known Probably.”

Now let's contemplate and try to squeeze a bit more understanding of the box tree.

Isaiah 60:13–16 (KJV 1900)

- ¹³ *The glory of Lebanon shall come unto thee,
The fir tree, the pine tree, and the box together,
To beautify the place of my sanctuary;
And I will make the place of my feet glorious.*
- ¹⁴ *The sons also of them that afflicted thee shall come bending unto thee;
And all they that despised thee shall bow themselves down at the soles of thy feet;
And they shall call thee, The city of the LORD,
The Zion of the Holy One of Israel.*
- ¹⁵ *Whereas thou hast been forsaken and hated,
So that no man went through thee,
I will make thee an eternal excellency,
A joy of many generations.*
- ¹⁶ *Thou shalt also suck the milk of the Gentiles,
And shalt suck the breast of kings:
And thou shalt know that I the LORD am thy Saviour
And thy Redeemer, the mighty One of Jacob.*

26. The glory of Lebanon is the uniquely beautiful trees in the forests of Lebanon, especially the big cedars.

27. The cedar tree, the fir tree, the pine tree, and the box tree are joined together. We know the cedar tree comes from the wilderness, and we know that fir tree, pine tree, and box tree

⁵ James Swanson, [*Dictionary of Biblical Languages with Semantic Domains : Hebrew \(Old Testament\)*](#) (Oak Harbor: Logos Research Systems, Inc., 1997).

come from the desert. And Scripture shows us that the wood from the cedar, fir, pine, and box come together for a very important purpose.

28. It should be noted that by Scripture not specifically naming the exact trees and instead declaring them as “the glory of Lebanon,” it might indicate that all the trees in the wilderness, such as shittah tree, myrtle tree, and oil tree, might be included. That would take a study of association in examining those trees with the construction of the sanctuary of God.
29. Regardless, our study is of the box tree, and we learn that when that desert tree is combined with the wilderness tree, it makes beautiful woods that bring beauty to the LORD God’s sanctuary. (I’ve included a bit more Scripture than we will work up today, so you can see everything in a bit of context; but we will not discuss this passage in depth).

The Box Tree is a spiritual life that stands in the midst of dryness. The location the Box Tree stands is empty of both worldly people and the flowing grace of the LORD God. Here stands the lonely Christian as a beacon for the uncommon seeker of God. Eventually, the Box Tree is combined with the other beautiful spiritual life souls that serve in the world and in the dry places and perform, coming together in the Sanctuary of the Lord. A possible identity of a Box Tree is a missionary that serves in extreme conditions with few common people, the lack of Christian presence and the lack of the movements of God.