

The Tsunami Blessing: Inside and Out, Part 49

Multiplication was God's original intention that He decreed to Adam. The Hebrew word *râbâh* means to "increase (in whatever respect); bring in abundance." That blessing is still as good as it was from the foundation of the world because Jesus Christ permanently attached us to His body so now we are one in Him.

What God said only once was forever. The sustaining power behind all His Words is His incorruptible seed that lives and abides forever. It can change the disposition of people, places, and properties according to the standards of the kingdom of God, but it impossible for the Word of God to change. Do not leave your power dormant.

Since the enemy lusts to limit you, effectively enforce your mass weapons of deliverance that outclass any opposition. Then the yoke that satan intended to entrap you with instead will become a constant reminder he actually couldn't do what he thought was possible.

Ephesians 3:16-21 Amplified Bible, Classic Edition (AMPC)

¹⁶May He grant you out of the rich treasury of His glory to be strengthened *and* reinforced with mighty power in the inner man by the [Holy] Spirit [Himself indwelling your innermost being and personality].

¹⁷May Christ through your faith [actually] dwell (settle down, abide, make His permanent home) in your hearts! May you be rooted deep in love *and* founded securely on love,

¹⁸That you may have the power *and* be strong to apprehend *and* grasp with all the saints [God's devoted people, the experience of that love] what is the breadth and length and height and depth [of it];

¹⁹[That you may really come] to know [practically, ^[a]through experience for yourselves] the love of Christ, which far surpasses ^[b]mere knowledge [without experience]; that you may be filled [through all your being] ^[c]unto all the fullness of God [may have the richest measure of the divine Presence, and ^[d]become a body wholly filled and flooded with God Himself]!

²⁰Now to Him Who, by (in consequence of) the [action of His] power that is at work within us, is able to [carry out His purpose and] do superabundantly, far over *and* above all that we [dare] ask or think [infinitely beyond our highest prayers, desires, thoughts, hopes, or dreams]—

²¹To Him be glory in the church and in Christ Jesus throughout all generations forever and ever. Amen (so be it).

Ephesians 3:19-21 The Passion Translation (TPT)

¹⁸⁻¹⁹Then you will be empowered to discover what every holy one experiences—the great magnitude^[a] of the astonishing love of Christ in all its dimensions. How deeply intimate and far-reaching is his love! How enduring and inclusive it is! Endless love beyond measurement that transcends our understanding—this extravagant love pours into you until you are filled to overflowing with the fullness of God!

²⁰*Never doubt* God's mighty power to work in you and accomplish all this. He will achieve infinitely more than your greatest request, your most unbelievable dream, and exceed your wildest imagination! He will outdo them all, for his miraculous power constantly energizes you.

²¹Now we offer up to God all the glorious praise that rises from every church in every generation through Jesus Christ—and all that will yet be manifest through time and eternity. Amen!

Genesis 1:22 Amplified Bible, Classic Edition (AMPC)

²²And God blessed them, saying, Be fruitful, multiply, and fill the waters in the seas, and let the fowl multiply in the earth.

Genesis 1:28 Amplified Bible, Classic Edition (AMPC)

²⁸And God blessed them and said to them, Be fruitful, multiply, and fill the earth, and subdue it [using all its vast resources in the service of God and man]; and have dominion over the fish of the sea, the birds of the air, and over every living creature that moves upon the earth.

Deuteronomy 1:11 King James Version (KJV)

¹¹(The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!)

Psalms 34:22 King James Version (KJV)

²²The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate [barren/uninhabited].

Exodus 1 Amplified Bible, Classic Edition (AMPC)

1 These are the names of the sons of Israel who came into Egypt with Jacob, each with his household:

²Reuben, Simeon, Levi, and Judah,

³Issachar, Zebulun, and Benjamin,

⁴Dan and Naphtali, Gad and Asher.

⁵All the offspring of Jacob were seventy persons; Joseph was already in Egypt.

⁶Then Joseph died, and all his brothers and all that generation.

⁷But the descendants of Israel were fruitful and increased abundantly; they multiplied and grew exceedingly strong, and the land was full of them.

⁸Now a new king arose over Egypt who did not know Joseph.

⁹He said to his people, Behold, the Israelites are too many and too mighty for us [and they ^[a]outnumber us both in people and in strength].

¹⁰Come, let us deal shrewdly with them, lest they multiply more and, should war befall us, they join our enemies, fight against us, and escape out of the land.

¹¹ So they set over [the Israelites] taskmasters to afflict *and* oppress them with [increased] burdens. And [the Israelites] built Pithom and Rameses as store cities for Pharaoh.

¹² But the more [the Egyptians] oppressed them, the more they multiplied and expanded, so that [the Egyptians] were vexed *and* alarmed because of the Israelites.

¹³ And the Egyptians reduced the Israelites to severe slavery.

¹⁴ They made their lives bitter with hard service in mortar, brick, and all kinds of work in the field. All their service was with harshness *and* severity.

¹⁵ Then the king of Egypt said to the Hebrew midwives, of whom one was named Shiprah and the other Puah,

¹⁶ When you act as midwives to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him; but if it is a daughter, she shall live.

¹⁷ But the midwives feared God and did not do as the king of Egypt commanded, but let the male babies live.

¹⁸ So the king of Egypt called for the midwives and said to them, Why have you done this thing and allowed the male children to live?

¹⁹ The midwives answered Pharaoh, Because the Hebrew women are not like the Egyptian women; they are vigorous and quickly delivered; their babies are born before the midwife comes to them.

²⁰ So God dealt well with the midwives and the people multiplied and became very strong.

²¹ And because the midwives revered *and* feared God, He made them households [of their own].

²² Then Pharaoh charged all his people, saying, Every son born [to the Hebrews] you shall cast into the river [Nile], but every daughter you shall allow to live.

Footnotes:

- a. Exodus 1:9 Is there in all human history a more amazing spectacle than the exodus? A family of 70 immigrants grows into a people of slavery. Suddenly, according to God's detailed and preannounced plan, they are seen flinging away the shackles of generations of slavery and emigrating to a new country and a new life, with miraculous deliverances rescuing them from destruction again and again. The marvel of the exodus grows in wonder when, after more than 3,000 years, we see that same race, often persecuted almost to extinction, carrying out in startling detail God's predictions for their amazing national revitalization and prominence "in the last days" (adapted from many historians).

Luke 12:2-3 King James Version (KJV)

²For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

³Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

Deuteronomy 7:20 King James Version (KJV)

²⁰Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

Psalms 21 King James Version (KJV)

21 The king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

²Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

³For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

⁴He asked life of thee, and thou gavest it him, even length of days for ever and ever.

⁵His glory is great in thy salvation: honour and majesty hast thou laid upon him.

⁶For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

⁷For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.

⁸Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

⁹Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

¹⁰Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

¹¹For they intended evil against thee: they imagined a mischievous device, which they are not able to perform.

¹²Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them.

¹³Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

Matthew 13:1-9 The Passion Translation (TPT)

The Parables of Jesus

13 Later that day, Jesus left the house and sat by the lakeshore to teach the people. ²Soon, there were so many people surrounding him that he had to teach sitting in a boat while the large crowd stood on the shore. ³He taught them many things by using stories, parables that would illustrate spiritual truths,^[a] saying:

“Consider this: There was a farmer who went out to sow seeds. ⁴As he cast his seeds, some fell along the beaten path and the birds came and ate them. ⁵Other seeds fell onto gravel that had no topsoil. The seeds quickly shot up, ⁶but when the days grew hot, the sprouts were scorched and withered because they had insufficient roots. ⁷Other seeds fell among the thorns and weeds, so when the seeds sprouted, so did the weeds, crowding out the good plants. ⁸But other seeds fell on good, rich soil that kept

producing a good harvest. Some yielded thirty, some sixty, and some even one hundred times as much as he planted! ⁹If you're able to understand this, then you need to respond."^[b]

Footnotes:

- a. [Matthew 13:3](#) The Aramaic and Greek use a word for "parable" that means "a metaphor, allegory, simile, illustration, comparison, figure of speech, riddle, or enigmatic saying that is meant to stimulate intense thought." Throughout Hebrew history wise men, prophets, and teachers used parables and allegories as a preferred method of teaching spiritual truths. Poets would write their riddles and musicians would sing their proverbs with verbal imagery. Jesus never taught the people without using allegory and parables ([Matt. 13:34](#)). As a true prophet, one of Jesus' preferred methods of teaching was allegory. To deny the validity of allegorical teaching is to ignore the teaching methods of Jesus, the Living Word. This chapter contains seven parables of Jesus: (1) the parable of the seed, (2) the parable of the wheat and weeds, (3) the parable of the net, (4) the parable of the tiny mustard seed, (5) the parable of yeast, (6) the parable of the hidden treasure, and (7) the parable of the costly pearl.
- b. [Matthew 13:9](#) Or "The one with ears to hear should use them." See also [v. 43](#).

Matthew 13:18-23 The Passion Translation (TPT)

¹⁸"Now you are ready to listen to the revelation of the parable of the sower and his seeds:

¹⁹"The seed that fell on the beaten path represents the heart of the one who hears the message of the kingdom realm^[a] but doesn't understand it. The Adversary then comes and snatches away what was sown into his heart.

²⁰"The seed sown on gravel represents the person who gladly hears the kingdom message,^[b] but his experience remains shallow.^[c] ²¹ Shortly after he hears it, troubles and persecutions come because of the kingdom message he received. Then he quickly falls away,^[d] for the truth didn't sink deeply into his heart.

²²"The seed sown among weeds represents the person who receives the message, but all of life's busy distractions, his divided heart, and his ambition for wealth^[e] result in suffocating the kingdom message and prevent him from bearing spiritual fruit.^[f]

²³"As for the seed that fell upon good, rich soil, it represents the hearts of people who hear and fully embrace the message of heaven's kingdom realm.

Their lives bear good fruit—some yield a harvest of thirty, sixty, even one hundred times as much as was sown.”

Footnotes:

- a. [Matthew 13:19](#) The Aramaic can be translated “He hears of the manifestation of the kingdom.” It is found also in [vv. 20, 21, 22](#), and [23](#).
- b. [Matthew 13:20](#) Hebrew Matthew is “the word of the Mighty One.”
- c. [Matthew 13:20](#) Implied by the “shallow” soil, representing a shallow interest that doesn’t sink spiritual roots into the truth of God.
- d. [Matthew 13:21](#) Or “gets offended” or “is made to stumble.”
- e. [Matthew 13:22](#) Or “deceptive riches.” See [Prov. 23:4-5](#).
- f. [Matthew 13:22](#) Hebrew Matthew adds a phrase here: “and the Adversary causes him to forget the word of God.”

Matthew 13:24-30 The Passion Translation (TPT)

The Parable of the Weeds

²⁴Then Jesus taught them^[a] another parable:

“Heaven’s kingdom realm can be compared to a farmer who planted good seed in his field. ²⁵But at night, when everyone was asleep, an enemy came and planted poisonous weeds^[b] among the wheat and ran away. ²⁶When the wheat sprouted and bore grain, the weeds also appeared. ²⁷So the farmer’s hired hands came to him and said, ‘Sir, wasn’t that good seed that you sowed in the field? Where did all these weeds come from?’

²⁸“He answered, ‘This has to be the work of an enemy!’

“They replied, ‘Do you want us to go and gather up all the weeds?’

²⁹“‘No,’ he said. ‘If you pull out the weeds you might uproot the wheat at the same time. ³⁰You must allow them both to grow together until the time of harvest. At that time, I’ll tell my harvesters to make sure they gather the weeds first and tie them all in bundles to be burned. Then they will harvest the wheat and put it into my barn.’”

Footnotes:

- a. [Matthew 13:24](#) Or “set before them.” See also [vv. 31](#) and [33](#).

- b. [Matthew 13:25](#) Or “darnel” or “rye grass.” The Greek word *zizanion* is a noxious weed (*Iolium temelentum*) that appears from a distance to look like wheat, but has poisonous black seeds. See *Fauna and Flora of the Bible* (London: United Bible Societies, 1980), 194.

Matthew 13:34-39 The Passion Translation (TPT)

Prophecy and Parables

³⁴Whenever Jesus addressed the crowds, he always spoke in allegories. He never spoke without using parables. ³⁵He did this in order to fulfill the prophecy:

I will speak to you in allegories.

I will reveal secrets that have been concealed
since before the foundation of the world.^[a]

Jesus Explains the Parables

³⁶Jesus left the crowds and went inside the house *where he was staying*.^[b] Then his disciples approached him and asked, “Please explain the deeper meaning of the parable of the weeds growing in the field of wheat.”

³⁷He answered, “The man who sowed his field with good seed represents me, the Son of Man. ³⁸And the field is the world. The good seeds I sow are the children of the kingdom realm. The weeds are the children of the evil One, ³⁹and the enemy who sows them is the devil. The harvest points to the end of this age, and the harvesters are God’s messengers.^[c]

Footnotes:

- a. [Matthew 13:35](#) As translated from the Aramaic. The Hebrew Matthew is “I will speak with riddles from ancient times.” See [Ps. 78:2](#); [Prov. 25:2](#). A parable has hidden meaning. Everything stands for something else. Jesus interprets and unlocks the meaning of the Word to us.
- b. [Matthew 13:36](#) This was likely in Capernaum.
- c. [Matthew 13:39](#) Or “[God’s] angels.” In both Greek and Hebrew the word *angels* can also refer to human messengers.

Psalm 91 Amplified Bible, Classic Edition (AMPC)

¹He who ^[a]dwells in the secret place of the Most High shall remain stable *and* fixed under the shadow of the Almighty [Whose power no foe can withstand].

²I will say of the Lord, He is my Refuge and my Fortress, my God; on Him I lean *and* rely, *and* in Him I [confidently] trust!

³For [then] He will deliver you from the snare of the fowler and from the deadly pestilence.

⁴[Then] He will cover you with His pinions, and under His wings shall you trust *and* find refuge; His truth *and* His faithfulness are a shield and a buckler.

⁵You shall not be afraid of the terror of the night, nor of the arrow (the evil plots and slanders of the wicked) that flies by day,

⁶Nor of the pestilence that stalks in darkness, nor of the destruction *and* sudden death that surprise *and* lay waste at noonday.

⁷A thousand may fall at your side, and ten thousand at your right hand, but it shall not come near you.

⁸Only a spectator shall you be [yourself inaccessible in the secret place of the Most High] as you witness the reward of the wicked.

⁹Because you have made the Lord your refuge, and the Most High your dwelling place,

¹⁰There shall no evil befall you, nor any plague *or* calamity come near your tent.

¹¹For He will give His angels [especial] charge over you to accompany *and* defend *and* preserve you in all your ways [of obedience and service].

¹²They shall bear you up on their hands, lest you dash your foot against a stone.

¹³You shall tread upon the lion and adder; the young lion and the serpent shall you trample underfoot.

¹⁴Because he has set his love upon Me, therefore will I deliver him; I will set him on high, because he knows *and* understands My name [has a personal knowledge of My mercy, love, and kindness—trusts and relies on Me, knowing I will never forsake him, no, never].

¹⁵He shall call upon Me, and I will answer him; I will be with him in trouble, I will deliver him and honor him.

¹⁶With long life will I satisfy him and show him My salvation.

Footnotes:

- a. [Psalm 91:1](#) The rich promises of this whole chapter are dependent upon one's meeting exactly the conditions of these first two verses (see Exod. 15:26).

Acts 8:1-25 Amplified Bible, Classic Edition (AMPC)

8 And Saul was [not only] consenting to [Stephen's] death [he was ^[a]pleased and ^[b]entirely approving]. On that day a great *and* severe persecution broke out against the church which was in Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles (special messengers).

²[A party of] devout men ^[c]with others helped to carry out *and* bury Stephen and made great lamentation over him.

³But Saul shamefully treated *and* laid waste the church continuously [with cruelty and violence]; and entering house after house, he dragged out men and women and committed them to prison.

⁴Now those who were scattered abroad went about [through the land from place to place] preaching the glad tidings, the Word [^[d]the doctrine concerning the attainment through Christ of salvation in the kingdom of God].

⁵Philip [the deacon, not the apostle] went down to the city of Samaria and proclaimed the Christ (the Messiah) to them [the people];

⁶And great crowds of people with one accord listened to *and* heeded what was said by Philip, as they heard him *and* watched the miracles *and* wonders which he kept performing [from time to time].

⁷For foul spirits came out of many who were possessed by them, screaming *and* shouting with a loud voice, and many who were suffering from palsy or were crippled were restored to health.

⁸And there was great rejoicing in that city.

⁹But there was a man named Simon, who had formerly practiced magic arts in the city to the utter amazement of the Samaritan nation, claiming that he himself was an extraordinary *and* distinguished person.

¹⁰They all paid earnest attention to him, from the least to the greatest, saying, This man is that exhibition of the power of God which is called great (intense).

¹¹And they were attentive *and* made much of him, because for a long time he had amazed *and* bewildered *and* dazzled them with his skill in magic arts.

¹²But when they believed the good news (the Gospel) about the kingdom of God and the name of Jesus Christ (the Messiah) as Philip preached it, they were baptized, both men and women.

¹³Even Simon himself believed [he adhered to, trusted in, and relied on the teaching of Philip], and after being baptized, devoted himself constantly to him. And seeing signs *and* miracles of great power which were being performed, he was utterly amazed.

¹⁴Now when the apostles (special messengers) at Jerusalem heard that [the country of] Samaria had accepted *and* welcomed the Word of God, they sent Peter and John to them,

¹⁵And they came down and prayed for them that the Samaritans might receive the Holy Spirit;

¹⁶For He had not yet fallen upon any of them, but they had only been baptized into the name of the Lord Jesus.

¹⁷Then [the apostles] laid their hands on them one by one, and they received the Holy Spirit.

¹⁸However, when Simon saw that the [Holy] Spirit was imparted through the laying on of the apostles' hands, he brought money *and* offered it to them,

¹⁹Saying, Grant me also this power *and* authority, in order that anyone on whom I place my hands may receive the Holy Spirit.

²⁰But Peter said to him, Destruction overtake your money and you, because you imagined you could obtain the [free] gift of God with money!

²¹You have neither part nor lot in this matter, for your heart is all wrong in God's sight [it is not straightforward or right or true before God].

²²So repent of this depravity *and* wickedness of yours and pray to the Lord that, if possible, this ^[e]contriving thought *and* purpose of your heart may be removed *and* disregarded *and* forgiven you.

²³For I see that you are in the gall of bitterness and in ^[f]a bond forged by iniquity [to fetter souls].

²⁴And Simon answered, Pray for me [beseech the Lord, both of you], that nothing of what you have said may befall me!

²⁵Now when [the apostles] had borne their testimony and preached the message of the Lord, they went back to Jerusalem, proclaiming the glad tidings (Gospel) to many villages of the Samaritans [on the way].

Isaiah 58:6 King James Version (KJV)

⁶Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

1.Extract the chains - to loose the bands of wickedness

Loose H6605 *pâthach* to open wide, (lit/ or fig); spec. to loosen, plough, begin, carve; --appear, break forth [separate into pieces], draw (out), let go free, (en-) grave (n), loose (self), (be, be set) open (-ing), put off, ungird, unstop, have vent.

Bands H2784 *chartsubbbâh* of uncert. der.; a fetter; (fig)., pain: band

2.Enforce the troop to surrender - to undo the heavy burdens

Undo H5425 *nâthar* To jump, i.e., be violently agitated; casat. to terrify, shake off, untie, -- drive asunder, leap, (let) loose x make, move, undo

Burdens H92 *'ăguddâh* (mean: to bind); a band, bundle, knot, arch; -- bunch, troop

3.Emanicipate the oppressed from captivity to let the oppressed go free

Free H2670 *chophshiy* exempt (from bondage, tax, or care) --free; liberty.

From H2666 *châphash* To spread loose, fig. to manumit: --be free

Oppressed H7533 *râtsats* To crack in pieces lit or fig., --break, bruise, crush, discourage, oppress, struggle together

4.eradicate the weapons of mass destruction break every yoke

Break H5423 *nâthaq* – to tear off; break (off), burst, draw (away), lift up, pluck (away, off), pull (out) root out.

Yoke H4133 *môwtâh* a pole – bands, heavy staves, yoke

From H4132 a wavering, i.e., fall; (as essentially a bent pole) –bar; be moved; staff; yoke

From H4131 to waver; by impl. To slip, shake, fall; be carried, cast, be out of course, be fallen to decay.

Isaiah 9:4 King James Version (KJV)

⁴ For Thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

The broken yoke preserves you breachproof as decreed in Isaiah 9:4. The word, "broken" in Hebrew is *châthath*. Strong's Concordance defines broken as: to prostrate, hence to break down; literally, by violence. Now you can see that perpetual destruction has come to an end that cannot be begin again.

Isaiah 10:27 King James Version (KJV)

²⁷ And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

Moreover, the destroyed yoke gives you breakthrough as decreed in Isaiah 10:27. The word, "destroyed" in Hebrew is *châbal*. Strong's Concordance records the meaning as: to wind tightly (as a rope); i.e., to bind; figuratively, relates to parturition, writhing in pain as in bringing forth or being delivered of young.

The anointing bound that debilitating yoke from interrupting the full-term delivery of God's babies in the earth. For satan, the pain felt is from God's judgment to constantly remind him that he still is a defeated foe; it is an outright attack against the onslaught.

On the other hand, the anointing causes your offspring to freely slip right out past the confined yoke, because it has lost its power to intercept both accumulated and accelerated births.

Believe to receive not just one birth at a time, but multiple births. Song of Solomon 4:2 and 6:6 provide a scripture basis that will develop your faith to bring in what can't be counted or contained.

Multiple births

Song of Solomon 4:2 King James Version (KJV)

²Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.

Song of Solomon 6:6 King James Version (KJV)

⁶Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.

Matthew 16:16-19 Amplified Bible, Classic Edition (AMPC)

¹⁶Simon Peter replied, You are the Christ, the Son of the living God.

¹⁷Then Jesus answered him, Blessed (happy, fortunate, and ^[a]to be envied) are you, Simon Bar-Jonah. For flesh and blood [men] have not revealed this to you, but My Father Who is in heaven.

¹⁸And I tell you, you are ^[b]Peter [Greek, *Petros*—a large piece of rock], and on this rock [Greek, *petra*—a ^[c]huge rock like Gibraltar] I will build My church, and the gates of Hades (the powers of the ^[d]infernal region) shall ^[e]not overpower it [or be strong to its detriment or hold out against it].

¹⁹I will give you the keys of the kingdom of heaven; and whatever you bind (declare to be improper and unlawful) on earth ^[f]must be what is already bound in heaven; and whatever you loose (declare lawful) on earth ^[g]must be what is already loosed in heaven.

Footnotes:

- a. [Matthew 16:17](#) Alexander Souter, *Pocket Lexicon*.
- b. [Matthew 16:18](#) The rock on which the church is built is traditionally interpreted as either Peter's inspired confession of faith in Jesus as the Messiah, or it may be Peter himself (see Eph. 2:20).
- c. [Matthew 16:18](#) Kenneth Wuest, *Word Studies*.
- d. [Matthew 16:18](#) Kenneth Wuest, *Word Studies*.
- e. [Matthew 16:18](#) Joseph Thayer, *A Greek-English Lexicon*.
- f. [Matthew 16:19](#) Charles B. Williams, *The New Testament: A Translation*: "The perfect passive participle, here referring to a state of having been already forbidden [or permitted]."
- g. [Matthew 16:19](#) Charles B. Williams, *The New Testament: A Translation*: "The perfect passive participle, here referring to a state of having been already forbidden [or permitted]."

Leviticus 26:1-13 Amplified Bible, Classic Edition (AMPC)

26 You shall make for yourselves no idols nor shall you erect a graven image, pillar, *or* obelisk, nor shall you place any figured stone in your land to which *or* on which to bow down; for I am the Lord your God.

²You shall keep My Sabbaths and reverence My sanctuary. I am the Lord.

³If you walk in My statutes and keep My commandments and do them,

⁴I will give you rain in due season, and the land shall yield her increase and the trees of the field yield their fruit.

⁵And your threshing [time] shall reach to the vintage and the vintage [time] shall reach to the sowing time, and you shall eat your bread to the full and dwell in your land securely.

⁶I will give peace in the land; you shall lie down and none shall fill you with dread *or* make you afraid; and I will clear ferocious (wild) beasts out of the land, and no sword shall go through your land.

⁷And you shall chase your enemies, and they shall fall before you by the sword.

⁸Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; your enemies shall fall before you by the sword.

⁹For I will be leaning toward you with favor *and* regard for you, rendering you fruitful, multiplying you, and establishing *and* ratifying My covenant with you.

¹⁰And you shall eat the [abundant] old store of produce long kept, and clear out the old [to make room] for the new.

¹¹I will set My dwelling in *and* among you, and My soul shall not despise *or* reject *or* separate itself from you.

¹²And I will walk in *and* with *and* among you and will be your God, and you shall be My people.

¹³I am the Lord your God, Who brought you forth out of the land of Egypt, that you should no more be slaves; and I have broken the bars of your yoke and made you walk erect [as free men].

Galatians 4:22-31 Amplified Bible, Classic Edition (AMPC)

²²For it is written that Abraham had two sons, one by the bondmaid and one by the free woman.

²³But whereas the child of the slave woman was born according to the flesh *and* had an ordinary birth, the son of the free woman was born in fulfillment of the promise.

²⁴Now all this is an allegory; these [two women] represent two covenants. One covenant originated from Mount Sinai [where the Law was given] and bears [children destined] for slavery; this is Hagar.

²⁵Now Hagar is (stands for) Mount Sinai in Arabia and she corresponds to *and* belongs in the same category with the present Jerusalem, for she is in bondage together with her children.

²⁶But the Jerusalem above (^[a]the Messianic kingdom of Christ) is free, and she is our mother.

²⁷For it is written in the Scriptures, Rejoice, O barren woman, who has not given birth to children; break forth into a joyful shout, you who are not feeling birth pangs, for the desolate woman has many more children than she who has a husband.

²⁸But we, brethren, are children [^[b]not by physical descent, as was Ishmael, but] like Isaac, born ^[c]in virtue of promise.

²⁹Yet [just] as at that time the child [of ordinary birth] born according to the flesh despised *and* persecuted him [who was born remarkably] according to [the promise and the working of] the [Holy] Spirit, so it is now also.

³⁰ But what does the Scripture say? Cast out *and* send away the slave woman and her son, for never shall the son of the slave woman be heir *and* share the inheritance with the son of the free woman.

³¹ So, brethren, we [who are born again] are not children of a slave woman [^[d]the natural], but of the free [^[e]the supernatural].

Galatians 5:1 Amplified Bible, Classic Edition (AMPC)

5 In [this] freedom Christ has made us free [and completely liberated us]; stand fast then, and do not be hampered *and* held ensnared *and* submit again to a yoke of slavery [which you have once put off].

1 Peter 1:3-5 The Passion Translation (TPT)

³ Celebrate with praises the God and Father of our Lord Jesus Christ, who has shown us his extravagant mercy. For his *fountain of* mercy has given us a new life—we are reborn^[a] to experience a living, energetic hope^[b] through the resurrection of Jesus Christ from the dead.^[c] ⁴ We are reborn into a perfect inheritance^[d] that can never perish, never be defiled, and never diminish. It is promised and preserved forever in the heavenly realm for you!^[e]

⁵ Through our faith, the mighty power of God constantly guards^[f] us until our *full* salvation^[g] is ready to be revealed^[h] in the last time.

Footnotes:

- a. 1 Peter 1:3 This is the only place in the New Testament where the Greek verb *anagennaō* is found (a hapax legomenon). This shows that God himself is the one who gives us new birth as newborn believers filled with the life of Christ. God is truly our Father, who gives us new life through his living mercy.
- b. 1 Peter 1:3 Some Greek manuscripts and the Aramaic read “the hope of life.”
- c. 1 Peter 1:3 Peter states that the first result of our new birth is that we are brought into a living hope in the power of God, based on the resurrection of Christ. The God of resurrection gives us a powerful hope to excel in life.
- d. 1 Peter 1:4 The second result that comes from our new birth is an eternal inheritance, which is available now by faith, and will also be reserved in heaven for us when we pass from death to life. Paul describes it as “every spiritual blessing” that has already been given to us by God (Eph. 1:3).

- e. [1 Peter 1:4](#) This would no doubt encourage those believers who had scattered from their homelands and been deprived of what they once possessed. Their blessings (and ours) are not only material, but spiritual, from a transcendent reality.
- f. [1 Peter 1:5](#) The Greek word for “guards us” is *phrouroumenous*, which comes from a military term (*phrouria*) meaning “a fort” or “an army garrison stationed to defend a city.” You are continually being watched over and protected by God’s mighty power.
- g. [1 Peter 1:5](#) The third result of our new birth that Peter mentions is our full salvation (or deliverance) that will come when Christ is unveiled. It is ready to be revealed and waits for our discovery.
- h. [1 Peter 1:5](#) The Greek verb *apokalypō* means “to unveil and disclose.” Peter is saying that there is a more complete salvation awaiting us when Christ is unveiled in the last days. The nominalized form of *apokalypō* is the title of the last book of the Bible, Revelation: The Unveiling of Jesus Christ. In just a few verses Peter will tell us that a “grace” will also be revealed to us in the last days ([1:13](#)).

1 Peter 1:3-5 King James Version (KJV)

³Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

⁴To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

⁵Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Psalm 7 The Passion Translation (TPT)

Song for the Slandered Soul

7 *A passionate song to the Lord*

To the tune of "Breaking the Curse of Cush, the Benjamite," by King David

¹Yahweh my God, I turn aside to hide my soul in you.

Save me from all those who pursue and persecute me.

²There is none to deliver me but you!

Don't let my foes fall upon me like fierce lions with teeth bared.

Can't you see how they want to rip me to shreds?

³Lord, my God, if I were doing evil things, that would be different, for then I would be guilty, deserving all of this.

⁴If I have wronged someone at peace with me, if I have betrayed a friend, repaying evil for good,

or if I have unjustly harmed my enemy,

⁵*Then it would be right for you*

to let my enemy pursue and overtake me.

In fact, let them grind me into the ground.

Let them take my life from me and drag my dignity in the dust!

Pause in his presence

⁶Now, Lord, let your anger arise against the anger of my enemies.

Awaken your fury and stand up for me!

Decree that justice be done against my foes.

⁷Gather all the people around you.

Return to your place on high to preside over them

and once more occupy the throne of judgment.

⁸You are the Exalted One who judges the people,

so vindicate me publicly and restore my honor and integrity.

Before all the people declare me innocent.

⁹Once and for all, end the evil tactics of the wicked!

Reward and prosper the cause of the righteous,

for you are the righteous God, the soul searcher,

who looks deep into every heart

to examine the thoughts and motives.

¹⁰God, your wrap-around presence

is my protection and my defense.

You bring victory to all who reach out for you.

¹¹Righteousness is revealed every time you judge.

Because of the strength of your forgiveness,^[a]

your anger does not break out every day,

even though you are a righteous judge.

¹²⁻¹³Yet if the wicked do not repent,

you will not relent with your wrath,

slaying them with your shining sword.

You are the conqueror with an arsenal of lethal weapons

that you've prepared for them.

You have bent and strung your bow,

making your judgment-arrows shafts of burning fire.

¹⁴⁻¹⁵Look how the wicked conceive their evil schemes.

They go into labor with their lies and give birth to trouble.

They dig a pit for others to fall into,
not knowing that they will be the very ones
who will fall into their own pit of failure.

¹⁶For you, God, will see to it that every pit-digger
who works to trap and harm others
will be trapped and harmed by his own treachery.

¹⁷But I will give all my thanks to you, Lord,
for you make everything right in the end.
I will sing my highest praise to the God of the Highest Place! ^[b]

Psalm 149 Amplified Bible, Classic Edition (AMPC)

¹Praise the Lord! Sing to the Lord a new song, praise Him in the assembly of His saints!

²Let Israel rejoice in Him, their Maker; let Zion's children triumph *and* be joyful in their King!

³Let them praise His name in chorus *and* choir *and* with the [single or group] dance; let them sing praises to Him with the tambourine and lyre!

⁴For the Lord takes pleasure in His people; He will beautify the humble with salvation *and* adorn the wretched with victory.

⁵Let the saints be joyful in the glory *and* beauty [which God confers upon them]; let them sing for joy upon their beds.

⁶Let the high praises of God be in their throats and a two-edged sword in their hands,

⁷To wreak vengeance upon the nations and chastisement upon the peoples,

⁸To bind their kings with chains, and their nobles with fetters of iron,

⁹To execute upon them the judgment written. He [the Lord] is the honor of all His saints. Praise the Lord! (Hallelujah!)

Matthew 11:27-30 The Message (MSG)

²⁷ Jesus resumed talking to the people, but now tenderly. "The Father has given me all these things to do and say. This is a unique Father-Son operation, coming out of Father and Son intimacies and knowledge. No one knows the Son the way the Father does, nor the Father the way the Son does. But I'm not keeping it to myself; I'm ready to go over it line by line with anyone willing to listen.

²⁸⁻³⁰ "Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you'll recover your life. I'll show you how to take a real rest. Walk with me and work with me—watch how I do it. Learn the unforced rhythms of grace. I won't lay anything heavy or ill-fitting on you. Keep company with me and you'll learn to live freely and lightly."