

The Tsunami Blessing, Inside and Out, Part 83 Scriptures

You are not just an integral member of the Body of Christ, but also the Bride of Christ—non-gender specific. Better yet said, you are the War Bride. So do not become trapped in triumph as you watch the fight that is around you. Take your place. Tag, you are it! You are the way of escape God has chosen to deliver those who have not yet received salvation.

The War Bride has been divinely commissioned to hide in Christ, but not to be buried beneath the world, the flesh, and the devil. As an ambassador of Christ, you have the answer within you because Jesus Christ is the answer wherever you release the kingdom of God in every sphere of influence. Heed Jesus' words, "Occupy until I come."

Because Jesus gave us the world conquered, you can move forward fearlessly in the face of any diabolical scheme that tries to oppose you. On the side that does not seem to have any defense, Jesus is actually your Shield. He is your "Prince who has a limitless arsenal who guarantees perfect protection personally." That is the Hebrew Honey's definition for the word shield.

Crystalizing God's Dream

Isaiah 61:10-11 The Passion Translation (TPT)

Messiah's Music

¹⁰I will sing and greatly rejoice in Yahweh!
My whole being vibrates
with shouts *of joy* in my God!
For he has dressed me with salvation^[a]
and wrapped me in the robe of *his* righteousness!^[b]
I appear like a bridegroom *on his wedding day*,
decked out with a beautiful sash,^[c]
or like a radiant bride adorned with sparkling jewels.

¹¹In the same way the earth produces its crops
and seeds spring up in a garden,

so will the Lord Yahweh cause righteousness and praise
to blossom before all the nations!

Footnotes:

- a. **Isaiah 61:10** See Rom. 13:11-14; 2 Cor. 5:1-5.
- b. **Isaiah 61:10** See Ex. 28:4; Luke 15:22; Rom. 14:17; Rev. 6:11; 7:9-14; 19:7-8.
- c. **Isaiah 61:10** Or “ornaments, (priestly) turban, garland.”

Isaiah 62 The Passion Translation (TPT)

God Delights in Zion

For Zion’s sake, how can I keep silent?

For Jerusalem’s sake, how can I remain quiet?
I will keep interceding until her righteousness
breaks forth like the blazing light of dawn
and her salvation like a burning torch!

²Nations will see your victory-vindication,
and every king will witness your *blinding* radiance!
You will be called by a brand-new name,^[a]
given to you from the mouth of Yahweh himself.

³You will be a beautiful crown held *high* in the hand of Yahweh,
a royal crown^[b] of splendor
held in the open palm of your God!

⁴You will never again be called the Abandoned One,
nor will your land be called Deserted.
But you will be called My Delight Is in You,^[c]
and your land My Beloved Wife,^[d]
for Yahweh finds his delight in you
and he married your land.

⁵As a young man marries the young woman *he loves*,
so your builder-sons^[e] will marry you.
As the bridegroom finds joy in *his union with* his bride,
so will your God take joy in *his union with* you!

Intercession

- ⁶ Jerusalem, I have stationed intercessors on your walls
who will never be silent, day or night.
You “reminders”^[f] of Yahweh, take no rest,
⁷and *tirelessly* give God no rest,
until he firmly establishes Jerusalem
and makes her the praise of all the earth!
- ⁸Yahweh swears an oath by the authority of his right hand
and by his mighty arm:
“I will never again give your new grain as food for your enemies,
nor will foreigners drink your new wine
that you worked hard to produce.
- ⁹Instead, you who harvest it will eat it
and offer your praise to Yahweh,
and you who gather the grapes
will drink the new wine in my holy courts.”^[g]
- ¹⁰Pass through, pass through the gates,
and go from old to new.
Prepare a new path for the people.
Build! Build up a highway *for them to come to me!*
Remove every hindrance^[h]
and unfurl a banner for the nations!
- ¹¹See? Yahweh has proclaimed to the ends of the earth:
Tell my daughter, Zion,
“Look, here comes your Deliverer!
See? He’s bringing his reward,
and his recompense goes before him.”
- ¹²They will be called His Holy People,
The Redeemed of Yahweh.
And you will be known as Those Whom God Loves,^[i]
A City Not Abandoned.

Footnotes:

- a. **Isaiah 62:2** A new name signifies a new nature, a new character, and a new authority. See Gen. 32:28; Rev. 2:17, 3:12.
- b. **Isaiah 62:3** Or “diadem.”

- c. **Isaiah 62:4** Or “Hephzibah.” See 2 Kings **21:1**.
- d. **Isaiah 62:4** In an allegorical sense, Yahweh’s wife foreshadows Christ’s relationship with his bride, the church (2 Cor. **11:2**; Eph. **5:22-23**; Rev. **19:7-9**).
- e. **Isaiah 62:5** Isaiah uses a homonym that can mean “builders or sons.”
- f. **Isaiah 62:6** Or “rememberers”; that is, those who intercede continually to remind God of his promises. Like divine administrators, we remind God of the promises and appointments he must keep.
- g. **Isaiah 62:9** The grain and the new wine can be symbols of the Word and the Spirit, respectively.
- h. **Isaiah 62:10** Or “stone.”
- i. **Isaiah 62:12** John identified himself as the one whom Jesus loved, and so can we. See John **13:23**.

Connecting God’s Dream

John 2:1-11 The Passion Translation (TPT)

Jesus Comes to a Wedding

Now on the third day^[a] there was a wedding feast in the Galilean village of Cana,^[b] and the mother of Jesus was there. ²⁻³ Jesus and his disciples were all invited to the banquet,^[c] but with so many guests in attendance, they ran out of wine.^[d] And when Mary realized it, she came to him and asked, “They have no wine, *can’t you do something about it?*”^[e]

⁴ Jesus replied, “My dear one, don’t you understand that if I do this, it won’t change anything for you, but it will change everything for me!^[f] My hour of *unveiling my power* has not yet come.”

⁵ Mary then went to the servers and told them, “Whatever Jesus tells you, make sure that you do it!”

⁶ Now there were six stone water pots^[g] standing nearby. They were meant to be used for the Jewish washing rituals.^[h] Each one held about 20 gallons or more. ⁷ Jesus came to the servers and told them, “Fill the *pots with water, right up to the very brim.*” ⁸ Then he said, “Now fill your pitchers and take them to the master of ceremonies.”

⁹ And when they poured out their pitcher for the master of ceremonies to sample, the water became wine! When he tasted the water that became wine, the master of ceremonies was impressed. (Although he didn’t know where the wine had come from, but the servers knew.) ¹⁰ He called the bridegroom over and said to him, “Every host serves his best wine first until

everyone has had a cup or two, then he serves the wine of poor quality. But you, my friend, you've reserved the most exquisite wine until now!"^[1]

¹¹This miracle in Cana was the first of the many extraordinary miracles Jesus performed in Galilee. This was a sign revealing his glory, and his disciples believed in him.^[1]

Footnotes:

- a. [John 2:1](#) This was a Tuesday as counted by the Hebrew week beginning on Sunday. The "third day" was chosen as the wedding day in ancient Judaism because it is only on the third day of creation that God says "It was good" twice (see Gen. [1:10](#), [12](#)). The day was considered twice blessed. Tuesdays were ideal for Jewish weddings, for that gave the guests time to get there after the Sabbath and remain for the multiple days of the wedding feast. The third day is also a picture of the day of resurrection glory, the day Jesus rose from the dead. This miracle is a revelation of going from death to resurrection life, water to wine.
- b. [John 2:1](#) Cana means "land of reeds," which points to the weak and fragile nature of man. See Isa. [42:3](#); [Matt. 11:7](#); [12:20](#).
- c. [John 2:2](#) There is speculation that this wedding involved someone of Jesus' family since Mary and all his disciples were also in attendance. A Near Eastern wedding would often last between three and seven days.
- d. [John 2:2](#) Interpreting Mary's words for today we could say, "Religion has failed, it has run out of wine." The traditions of religion cannot gladden the heart, but Jesus can. Moses (the law) turned water into blood, but Jesus (grace) turned water into wine.
- e. [John 2:2](#) This is a dilemma that Mary is hoping Jesus will solve by performing a miracle. Mary has no doubt about the power and anointing of her Son. Running out of wine is a picture of how the joy of this world runs out and fades away.
- f. [John 2:4](#) Or literally "Woman, what is that for you and for me?" This is an Aramaic idiom meaning, "What do we have in common if I do this?" For Mary, it will change her very little, but for Jesus, this will be his first public miracle and will dramatically change his ministry from this moment on as the crowds see the power that he possesses. Jesus knows his miracle ministry will "come out of hiding" by performing a miracle. Yet with Mary's encouragement, Jesus proceeds to do just that.
- g. [John 2:6](#) Six is the number for man, for man was made on the sixth day. These six stone jars could represent man's method of helping others. It is nothing but water. But Jesus changes the water of the Word of God into the wine of the Spirit. True spiritual life can fill our vessel as we bring joy to the world. The fruit of the Spirit includes joy, and there is no limit to the joy available for the child of God. See [Gal. 5:22-23](#).
- h. [John 2:6](#) This was an outward purification (baptism) for worshipers coming into a synagogue.
- i. [John 2:10](#) Jesus delights in your joy more than you know. He does not withhold joy from his people. He created between 120 and 150 gallons of the very best wine for a wedding feast! This was one of five miracles that are unique to John's Gospel. The other four are: healing the rich man's son ([John 4](#)), healing the crippled man at Bethesda ([John 5](#)), healing the blind man ([John 9](#)), and raising Lazarus from the dead ([John 11](#)).
- j. [John 2:11](#) Or "The disciples made known his glory and believed in him."

John 3:29-36 The Passion Translation (TPT)

²⁹He is the Bridegroom,^[a] and the bride belongs to him. I am the friend^[b] of the Bridegroom who stands nearby and listens with great joy to the Bridegroom's voice. And because of his words my joy is complete and overflows! ³⁰So it's necessary for him to increase^[c] and for me to be diminished.^[d]

³¹"For the one who is from the earth belongs to the earth and speaks from the natural realm. But the One who comes from above is above everything and speaks of the highest realm of all! ³²His message is about what he has seen and experienced, even though people don't accept it. ³³Yet those who embrace his message know in their hearts that it's the truth.^[e]

³⁴"The One whom God has sent to represent him will speak the words of God, for God has poured out upon him the fullness of the Holy Spirit without limitation.^[f] ³⁵The Father loves his Son so much that all things have been given into his hands.^[g] ³⁶Those who trust in the Son possess eternal life; but those who don't obey^[h] the Son will not see life, and God's anger will rise up against them."^[i]

Footnotes:

- a. [John 3:29](#) See Isa. [62:5](#); [Rev. 21:9](#).
- b. [John 3:29](#) Or "family member."
- c. [John 3:30](#) The increase of Christ in [v. 30](#) is the bride of Christ in [v. 29](#). We are the increase of Christ as his counterpart. Just as Eve was the increase of Adam, the bride is the increase of Christ on the earth.
- d. [John 3:30](#) Or "He is destined to become greater, and I must be pruned." Some translations end John the Baptizer's words here and make [vv. 31–36](#) the words of John the apostle.
- e. [John 3:33](#) The Aramaic is "Those who accept his testimony take God's true seal (upon them)."
- f. [John 3:34](#) Or "the Spirit does not give anything in small measures." There is some textual evidence that this verse is saying, "The Son gives the Spirit [to his people] without measure."
- g. [John 3:35](#) The text is simply "he has given all into his hands." The "all" can be all things, or "all authority," but can also mean "all people."
- h. [John 3:36](#) The Aramaic can be translated "those who do not cling to the Son."
- i. [John 3:36](#) As translated from the Aramaic. The Greek is "wrath rests upon them."

Completing God's Dream

Psalm 45 The Passion Translation (TPT)

The Wedding Song

For the Pure and Shining One, by the prophetic singers of Korah's clan

A contemplative song of instruction for the Loved One

To the melody of "Lilies"^[a]

¹My heart is on fire, boiling over with passion.

Bubbling up within me are these beautiful lyrics

as a lovely poem to be sung for the King.

Like a river bursting its banks, I'm overflowing with words,

spilling out into this sacred story.^[b]

His Royal Majesty

²Beautiful! Beautiful! Beyond the sons of men!^[c]

Elegant grace pours out through every word you speak.^[d]

Truly God has anointed you, his favored one, for eternity!

³Now strap your lightning-sword of judgment upon your side,

O mighty warrior, so majestic!

You are full of beauty and splendor as you go out to war!

⁴In your glory and grandeur go forth in victory!

Through your faithfulness and meekness

the cause of truth and justice will stand.

Awe-inspiring miracles are accomplished by your power,

leaving everyone dazed and astonished!

⁵Your wounding leaves men's hearts defeated

as they fall before you broken.

⁶Your glory-kingdom, O God, endures forever,

for you are enthroned to rule with a justice-scepter in your hand!

⁷You are passionate for righteousness and you hate lawlessness.

This is why God, your God,

crowns you with bliss above your fellow kings.

He has anointed you, more than any other,

with his oil of fervent joy,

the very fragrance of heaven's gladness.

⁸Your royal robes release the scent of suffering love for your bride;^[e]
the odor of aromatic incense is upon you.^[f]
From the pure and shining place,^[g] lovely music
that makes you glad is played for your pleasure.

Her Royal Majesty

⁹The daughters of kings, women of honor,
are maidens in your courts.
And standing beside you,
glistening in your pure and golden glory,
is the beautiful bride-to-be!^[h]

¹⁰Now listen, daughter, pay attention, and forget about your past.
Put behind you every attachment to the familiar,
even those who once were close to you!

¹¹For your royal Bridegroom is ravished by your beautiful brightness.
Bow in reverence before him, for he is your Lord!

¹²Wedding presents pour in from those of great wealth.^[i]
The royal friends of the Bridegroom shower you with gifts.

¹³As the princess bride enters the palace,
how glorious she appears within the holy chamber,
robed with a wedding dress embroidered with pure gold!

¹⁴Lovely and stunning she leads the procession with all her bridesmaids^[j]
as they come before you, her Bridegroom King.

¹⁵What a grand, majestic entrance!
A joyful, glad procession as they enter the palace gates!

¹⁶Your many sons will one day be kings, just like their Father.
They will sit on royal thrones all around the world.

¹⁷I will make sure the fame of your name
is honored in every generation as all the people praise you,
giving you thanks forever and ever!

Footnotes:

- a. **Psalm 45:1** Lilies in the Bible are metaphors of God's precious people. See Song **2:1-2**; Hos. **14:5**; Luke **12:27-28**. Many believe this was the wedding song composed for Solomon as he married the princess of Egypt. But the language is so lofty and glorious that we see

one greater than Solomon in its verses. This is a song of the wedding of Jesus and his Bride, the church.

- b. **Psalm 45:1** The Hebrew is literally “My tongue is the pen of a skillful [inspired] scribe.”
- c. **Psalm 45:2** Or “You are the most wonderful and winsome of all men.”
- d. **Psalm 45:2** See John 6:68 and 7:46.
- e. **Psalm 45:8** The Hebrew word *myrrh* is taken from a root word that means “suffering.” Jewish rabbis refer to myrrh as “tears from a tree,” a symbol of suffering love.
- f. **Psalm 45:8** The text reads “aloes and cassia.” Both are equated with the anointing spice, the incense burned in the Holy Place.
- g. **Psalm 45:8** Or “from the ivory palaces.” This is an obvious reference to the Holy Place, as our High Priest comes from the chamber of glory to be with us. The word *ivory* is taken from a Hebrew word for “white and glistening.”
- h. **Psalm 45:9** Or “queen.”
- i. **Psalm 45:12** The Hebrew text is literally “the daughter of Tyre.” This was symbolic of the merchants of the earth, those possessing great wealth.
- j. **Psalm 45:14** Or “virgins.” See Rev. 14:1-4 and 2 Cor. 11:2.

Cherishing God’s Dream

Proverbs 31:10-31 The Passion Translation (TPT)

The Radiant Bride

¹⁰Who could ever find a wife like this one—^[a]

she is a woman of strength and mighty valor!^[b]

She’s full of wealth and wisdom.

The price paid for her was greater^[c] than many jewels.

¹¹Her husband has entrusted his heart to her,^[d]

for she brings him the rich spoils of victory.

¹²All throughout her life she brings him what is good and not evil.^[e]

¹³She searches out continually to possess

that which is pure and righteous.^[f]

She delights in the work of her hands.^[g]

¹⁴She gives out revelation-truth^[h] to feed others.

She is like a trading ship bringing divine supplies^[i]

from the merchant.^[j]

¹⁵Even in the night season^[k] she arises^[l] and sets food on the table

for hungry ones in her house and for others.^[m]

¹⁶She sets her heart upon a nation^[n] and takes it as her own,

carrying it within her.

She labors there to plant the living vines.^[o]

¹⁷ She wraps herself in strength,^[p] might, and power in all her works.
¹⁸ She tastes and experiences a better substance,^[a]
and her shining light will not be extinguished,
no matter how dark the night.^[r]
¹⁹ She stretches out her hands to help the needy^[s]
and she lays hold of the wheels of government.^[t]
²⁰ She is known by her extravagant generosity to the poor,
for she always reaches out her hands^[u] to those in need.
²¹ She is not afraid of tribulation,^[v]
for all her household is covered in the dual garments^[w]
of righteousness and grace.
²² Her clothing is beautifully knit together—^[x]
a purple gown of exquisite linen.
²³ Her husband is famous and admired by all,
sitting as the venerable judge of his people.^[y]
²⁴ Even her works of righteousness^[z]
she does^[aa] for the benefit of her enemies.^[ab]
²⁵ Bold power and glorious majesty^[ac] are wrapped around her
as she laughs with joy over the latter days.^[ad]
²⁶ Her teachings are filled with wisdom and kindness
as loving instruction pours from her lips.^[ae]
²⁷ She watches over the ways of her household^[af]
and meets every need they have.
²⁸ Her sons and daughters arise^[ag] in one accord to extol her virtues,^[ah]
and her husband arises to speak of her in glowing terms.^[ai]
²⁹ “There are many valiant and noble ones,^[aj]
but you have ascended above them all!”^[ak]
³⁰ Charm can be misleading,
and beauty is vain and so quickly fades,
but this virtuous woman lives in the wonder, awe,
and fear of the Lord.
She will be praised *throughout eternity*.
³¹ So go ahead and give her the credit that is due,
for she has become a radiant woman,
and all her loving works of righteousness deserve to be admired^[al]
at the gateways of every city!

Footnotes:

- a. [Proverbs 31:10](#) Starting with verse 10 through the end of the book, we have a Hebrew acrostic poem. It is alphabetical in structure, with each of the twenty-two verses beginning with a consecutive Hebrew letter of the alphabet. The implication is that the perfections of this woman would exhaust the entire language. The subject is the perfect bride, the virtuous woman. This woman is both a picture of a virtuous wife and an incredible allegory of the end-time victorious bride of Jesus Christ, full of virtue and grace.
- b. [Proverbs 31:10](#) The Hebrew word used to describe this virtuous wife is *khayil*. The meaning of this word cannot be contained by one English equivalent word. It is often used in connection with military prowess. This is a warring wife. *Khayil* can be translated “mighty; wealthy; excellent; morally righteous; full of substance, integrity, abilities, and strength; mighty like an army.” The wife is a metaphor for the last-days church, the virtuous, overcoming bride of Jesus Christ. The word *khayil* is most often used to describe valiant men. See Ex. [18:21](#), where it is used for the mighty ones Moses was to commission as elders and leaders among the people. Because many of the cultural terms and metaphors used in this passage are not understood or even used in today’s English-speaking world, this translation has chosen to make them explicit.
- c. [Proverbs 31:10](#) Or “her worth.” The price paid for her was the sacred blood of the Lamb of God, her Bridegroom.
- d. [Proverbs 31:11](#) Or “has great confidence in her.”
- e. [Proverbs 31:12](#) The virtuous bride will not bring disgrace to his name. Jesus will not be ashamed to display her to the world.
- f. [Proverbs 31:13](#) Or “wool and linen [flax].” Wool is a metaphor often used as a symbol of what is pure. See Isa. [1:18](#); Dan. [7:9](#); Rev. [1:14](#). Linen was made from flax and always speaks of righteousness. The priests of the Old Testament wore linen garments as they went before God’s presence to offer sacrifices. The curtains of the tabernacle were likewise made of linen, signifying God’s righteousness. See Ex. [28:39-43](#) and Rev. [19:8](#). The virtuous bride of Christ in the last days will be seeking for only what is pure and righteous in the eyes of her Bridegroom.
- g. [Proverbs 31:13](#) Or “eagerly works with her hands.” The hands, with their five fingers, speak of the five ministries of the present work of Christ on the earth: apostles, prophets, evangelists, pastors, and teachers. These are often referred to as the five-fold ministries. Her delight is to equip others and help those in need.
- h. [Proverbs 31:14](#) Or “bread.” This is a consistent emblem of spiritual food.
- i. [Proverbs 31:14](#) Or “supplies from far away.” The implication is from another realm. She is bringing heavenly manna for those she feeds.
- j. [Proverbs 31:14](#) Or “like merchant ships bringing goods.” Like a ship loaded with cargo, the bride of Christ brings heavenly treasures to others. The use of the term *merchant* points to Jesus Christ. He is described as a merchant in Matt. [13:45](#) in the parable of the costly pearl. The “pearl” is the church or the believer, which cost all that Jesus had (his blood) to purchase us.
- k. [Proverbs 31:15](#) She is interceding in the night, laboring in a night season to help others.
- l. [Proverbs 31:15](#) The Hebrew word translated “arise” can also mean “to rise up in power.” We are told to “arise and shine, for our light has come.” See Isa. [60:1](#), which uses the same Hebrew word for “arise.” The bride of Christ will arise with anointing to feed and bless the people of God.
- m. [Proverbs 31:15](#) Or “female servants.” The servants are a metaphor for other churches and ministries.
- n. [Proverbs 31:16](#) Or “a land, a country.”
- o. [Proverbs 31:16](#) Or “By the fruit of her hands she plants a vineyard.” (The Septuagint is “possession.”) For the hands, see 31:13 footnote. This vineyard becomes a metaphor for the local church. We are the branches of the vine (Christ). See John 15. She is passionate about

bringing forth fruit. She becomes a missionary to the nations, planting churches and bringing new life.

- p. [Proverbs 31:17](#) Or “She girds her loins with strength and makes her shoulders strong.” This is a figure of speech for being anointed with power to do the works of Jesus. See John [14:12](#).
- q. [Proverbs 31:18](#) Or “good merchandise.”
- r. [Proverbs 31:18](#) Her prayer life (lamp) overcomes her circumstances, even in a culture where darkness prevails.
- s. [Proverbs 31:19](#) As translated from the Septuagint. The Hebrew uses a term for “distaff” (a weaver’s staff), which is taken from a root word for “prosperity.” The poetic nuance of this phrase is that she uses her prosperity to bless the needy.
- t. [Proverbs 31:19](#) Or “Her hands grasp the spindle.” The word translated as “spindle” can also mean “governmental circuits” or “wheels.” There is a hint here of the wheels mentioned in Ezek. 1. The throne of God’s government sits on flaming wheels. See Dan. [7:9](#).
- u. [Proverbs 31:20](#) Notice the mention of her hands. See footnote on 31:13.
- v. [Proverbs 31:21](#) Or “snow.” This is a figure of speech for the fear of a cold winter season.
- w. [Proverbs 31:21](#) As translated from the Septuagint. The Hebrew is “Everyone is covered in scarlet [blood].” Grace has brought righteousness to those in her house (under her ministry).
- x. [Proverbs 31:22](#) This garment speaks of the ministries of the body of Christ, woven and knit together by the Holy Spirit. See Eph. [4:15-16](#) and Col. [2:2](#).
- y. [Proverbs 31:23](#) Or “sitting at the city gates among the elders of the land.” Judgment was rendered at the gates of a city in that day. It was their courtroom. Our heavenly King is also the judge. So famous, so glorious, yet he is our Bridegroom.
- z. [Proverbs 31:24](#) Or “linen.” See footnote for 31:13 regarding linen as a symbol for righteousness.
- aa. [Proverbs 31:24](#) Or “sells them.” The root word for “sell” can also mean “surrender.”
- bb. [Proverbs 31:24](#) Or “aprons or belts for the Canaanites.” The Canaanites were the traditional enemies of the Hebrews.
- cc. [Proverbs 31:25](#) Or “beauty, honor, and excellence.”
- dd. [Proverbs 31:25](#) The virtuous and victorious bride has no fear for the days to come. She contemplates eternity and her forever union with the Bridegroom.
- ee. [Proverbs 31:26](#) The Septuagint is “She opens her mouth carefully and lawfully.”
- ff. [Proverbs 31:27](#) Or “She is a watchman over her house [family].”
- gg. [Proverbs 31:28](#) The Hebrew word translated “arise” can also mean “to rise up with power.” The Septuagint is “She raises her children so they will grow rich.”
- hh. [Proverbs 31:28](#) Or “Hooray, hooray for our mother!”
- ii. [Proverbs 31:28](#) For more of how the heavenly Bridegroom loves his bride, read the Song of Songs.
- jj. [Proverbs 31:29](#) Or “Many daughters have obtained wealth because of her.” These valiant and noble ones (daughters) represent the church of previous generations who remained faithful in their pursuit of Jesus. But this final generation will be the bridal company of the lovers of God who do mighty exploits and miracles on the earth.
- kk. [Proverbs 31:29](#) Or “You are first in his eyes.” See Song [6:8-9](#).
- ll. [Proverbs 31:31](#) The Septuagint could be translated “Her husband is praised at the city gates.”

Celebrating God's Dream

Hosea 2 The Voice (VOICE)

Jezreel means "God sows [seed]." He will bring the people back to their land, and they'll never be uprooted again.

Eternal One (*to the future reunited people*): Give your brothers a new name: My People;

and give your sisters a new name too: Shown Mercy.

² *I'm going to publicly charge your mother, Israel, with being unfaithful to Me.*

But you must bring the accusation against her—you bring it—

Because she's not My wife anymore and I'm not her husband.

Israel was unfaithful to God by worshiping the fertility gods of her neighbors and forging diplomatic and military alliances with these foreign nations.

Look at her! She must cease from her whoring ways,

even her adulteries from her breasts; *she must remove her lovers.*

³ *If she doesn't stop, I'll take away all her clothes and jewels*

and leave her as naked as the day she was born.

I'll make her like the bare rocks and soil of the desert

where *nothing grows because there's no rain:*

I'll kill her with thirst.

⁴ *When I divorce her, I won't take care of her children*

because they are children of *wickedness, tainted by that very prostitution.*

Whenever God's children abandon proper worship of Him in favor of any earthly thing—be it worship of another god, dependence on themselves, or trust in foreign leaders—they break their covenant with Him. Breaking that promise is like committing adultery, which is literally the destruction of a marriage covenant. Here, God is furious with Israel because they have chosen to serve the gods of other nations in addition to Him; they are committing adultery against Him.

Under the rule of King Jeroboam II in the Northern Kingdom of Israel, worship of a Canaanite deity named Baal is common. Many people believe he is the god of weather and therefore the one who makes the earth fertile and produces crops. Like God, he is worshiped through the donation of gifts and sacrificing of animals, but Baal is also honored by the activities of prostitutes at shrines dedicated to him. The men and women who are employed at those shrines are paid for their fertility rituals by customers (worshippers) not only with money but also with the produce of the land their sexual activities supposedly fertilized: bread and water, wool and flax, oil and wine.

- ⁵ Their mother was a prostitute;
she brought shame on herself when she had these children.
She *chased her customers*, saying, "I'm going to go looking for my lovers.
They're the ones who give me my bread and water,
my wool and flax, my oil and wine."
- ⁶ But I'll block her way with a thorn hedge;
I'll put a wall up around her, blocking her *usual* paths,
⁷ *and she will wander after* her lovers *like a dumb sheep*.
She'll chase after them, but she won't catch them.
She'll look for them, but she won't find them.
Then she'll say, "I'm going to go back to my original husband
because I was better off then than I am now!"
- ⁸ She didn't know I was the One who gave her the grain and wine and oil—
not those fertility gods she was worshiping.
I made her rich with silver and gold,
but she devoted it to another *divine* master!^[a]
- ⁹ So when harvest time comes, I'll take back My grain,
and when the grapes ripen, I'll take back My wine.
I'll take away the wool and flax I gave her *to make clothes*
so she wouldn't be naked.
- ¹⁰ *The land will be stripped bare*,
and this unfaithful wife *of Mine* will be *walking around*

Embarrassingly naked in the sight of her lovers,
and none of them will be able to rescue her from Me.

¹¹ So I'm going to end all of her celebrations
now that she uses them to honor other masters—
Her *pilgrimage* festivals, her new moon celebrations, her Sabbath feasts,
and all her other gatherings.

¹² She says *she's entitled* to her vines and fig trees
because they're her wages *from prostitution; they're gifts* from her
lovers.

But I'm going to destroy them all. I'll turn them into a tangle of brush,
and wild animals will eat up *the fruit*.

¹³ I swear that I'll punish her for honoring other masters^[b] *on My special
days,*
even her burning incense to those false gods.
She got dressed up in her rings and jewelry;
she went after her lovers, and she forgot about Me.

¹⁴ *But once she has nothing, I'll be able to get through to her.*
I'll entice her and lead her out into the wilderness *where we can be
alone,*
and I'll speak right to her heart *and try to win her back.*

¹⁵ And then I'll give her back her vineyards;
I'll turn the valley of Achor, *that "Valley of Trouble,"*^[c]
into a gateway of hope.

**This is where Achan was judged for keeping forbidden spoils of war
when Israel first entered into the land after the exodus.**

In the wilderness of exile she'll learn to respond to Me
the way she did when she was young, when I brought her out of Egypt.

¹⁶And I swear when that day comes, she'll call Me "my husband" and never
address Me again as "my master" *as she did those other gods.* ¹⁷She'll
never invoke the name of any other master again.

Everyone will forget that gods by that name ever existed. ¹⁸When that day
comes, *this is what I'll do for My people:* I'll make a covenant for them

with the wild animals and flying birds and crawling insects, *and they'll agree never to devour her crops again*. I'll smash all the bows and swords *and weapons* that could be used to invade their land, and they'll live in security.

(*to His reclaimed bride*) ¹⁹I'm going to marry you, *and this time* it'll be forever in righteousness and justice. Our covenant will reflect a loyal love and great mercy; ²⁰our marriage will be honest and truthful, and you'll understand *who I really am*—the Eternal One.

²¹ And I swear that when that day comes

I'll answer the sky and *prayers for rain*,

and the sky will give the land *the water* it's asking for.

²² And the land will give the grain and wine and oil *the fertile soil they need to develop*,

and the crops will shout back *to Me*, "God sows!"^[e]

²³ *I won't just restore the agricultural abundance;*

I'll sow *into My beloved land* and plant the people in the land and make them My own.

To the one who has not been shown mercy,^[e]

I'll rename her Mercy.

I'll tell Not My People,^[f] "You are *now* My People!"

and he'll respond, "You're my God!"^[g]

Hosea 3 The Voice (VOICE)

The Eternal spoke with me again.

Eternal One: Go and love a woman who is loved by someone else and is adulterous. *Care for her and protect her*, just as I love the people of Israel even though they're *unfaithfully* turning to other gods and *selfishly* eating *sacred* raisin cakes *in their honor*.

²So I paid the bride-price for this woman, *less than I would pay to own a slave*: six ounces of silver, about ten bushels of barley.

Hosea (*to the woman*): ³You're going to live with me for a long time. *I didn't buy you just for my own pleasure, and I'm not going to cast you aside*. But

I'm not going to let you commit adultery *again*—in fact, you're not going to have sexual relations with anyone, not even me.

⁴In the same way, the people of Israel will go for a long time without having a king or prince *of their own*, without having any altars or sacred pillars, and without having any *way of divining answers through a vestment*^[a] or images. ⁵And afterward, *once their devotion is renewed*, they'll return and genuinely worship the Eternal their God, and *they'll end their rebellion against* the royal house of David. In those days they'll come trembling to the Eternal One and *rediscover* His goodness.

Complimenting God's Dream

Isaiah 32 The Passion Translation (TPT)

A King and His Princes

Look—a new era begins!

A king will reign with righteousness,
and his princes^[a] according to justice!

²Each will be a hiding place from the stormy wind
and a secret shelter from the tempest.^[b]

Life will flow from each one, like streams of water^[c] in the desert,
like the refreshing shade of a massive rock
in a weary, thirsty land.

³Then at last, eyes that are ready to see
will finally be opened!^[d]

Ears that are ready to hear
will finally be opened!^[e]

⁴The hearts of those who were once hasty *to form opinions*
will finally understand and know.

And those with stammering tongues^[f]
will speak dazzling truths!

⁵The fool^[g] will no longer be called Your Honor,
nor the scoundrel^[h] highly respected,

⁶for the fool is recognized by his foolish words.

Their minds plot treachery, they excel in ungodliness,
and they say misleading things about Yahweh.

They refuse to feed the hungry or give drink to the thirsty.

⁷The deceiver's schemes^[i] and plans are evil.

He schemes of cheating the poor,
even when their plea is just.

⁸But a person of honor has honorable plans,
and his integrity^[i] gives him security.

A Warning of Disaster

⁹You careless women,

it is time to get up and hear my voice.

You complacent daughters, pay attention to what I say.

¹⁰Although you are carefree now,

you will tremble for many days and years,^[k]

for your grape harvest will fail

and your fruit harvest will not come!

¹¹Tremble, you careless ones.

Take off your *fine* garments and expose yourselves.

Shake with fear and put on sackcloth.^[i]

¹²Beat your breasts *in sorrow*

for your pleasant fields and fruitful vines.

¹³Mourn for the soil of my people,

for it will grow nothing but thorns and briars.^[m]

Yes, mourn for all the houses of joy in the joyous city,

¹⁴for the bustling city with its mansions will be deserted.

The high ground and watchtower will be empty,

becoming the joy of wild donkeys and a grazing ground for flocks.

The Outpouring

¹⁵The desolation will not end

until^[n] the Spirit is poured out^[o] upon us from heaven!^[p]

Then the wilderness will blossom into a fruitful orchard

and the trees of the orchard will grow into a forest!

¹⁶Then justice will reside in the wilderness

and righteousness will dwell in the fruitful orchard.

¹⁷The work of righteousness is peace,^[a]
and the result of righteousness
is quietness and confidence forever.

¹⁸My people will live free from worry
in secure, quiet homes of peace.

¹⁹No matter if hail destroys the forest and the city is leveled,

²⁰you will be happy and blessed
as you sow your seed beside every stream
and loose your ox and donkey to graze freely.

Footnotes:

- a. **Isaiah 32:1** Although some scholars believe Hezekiah is the king mentioned here, we see Jesus. He is the King of Righteousness, and his princes are the sons and daughters who make up his kingdom. See Rom. 8:14, 29; Heb. 2:6-13.
- b. **Isaiah 32:2** Spiritual leaders, like our Lord Jesus, are to be a source of protection and refreshing for God's people. See John 10:10-11.
- c. **Isaiah 32:2** See Ezek. 47:1-12; John 7:37-39.
- d. **Isaiah 32:3** See John 3:1-8; Eph. 1:18.
- e. **Isaiah 32:3** See Rev. 3:13, 20-22.
- f. **Isaiah 32:4** See 1 Cor. 14:2.
- g. **Isaiah 32:5** The Hebrew word for "fool," *nabal*, is one of the strongest negative terms used in the Old Testament to describe a person who is "worthless" or "godless." See 1 Sam. 25:25.
- h. **Isaiah 32:5** Or "miserly (one who withholds, stingy, covetous)."
- i. **Isaiah 32:7** Or "weapons."
- j. **Isaiah 32:8** The Hebrew word *nadiyb* is used three times in this verse and can be translated "honor, noble, integrity, willing, princely."
- k. **Isaiah 32:10** Or "days upon a year." This phrase is obscure and not easy to define. It could be a figure of speech for "days and years (of trouble)" or "in a year or more."
- l. **Isaiah 32:11** The five imperative Hebrew verbs, though seemingly addressed to women, are all in the masculine form.
- m. **Isaiah 32:13** See Matt. 13:3-9, 18-23.
- n. **Isaiah 32:15** See Acts 3:19-21; Eph. 4:13.
- o. **Isaiah 32:15** Or "emptied out." See Ezek. 36:25-27; Joel 2:28.
- p. **Isaiah 32:15** Or "from on high."
- q. **Isaiah 32:17** That is, peace comes from righteousness, not simply the works of man. See Isa. 26:12; Matt. 5:9.

Isaiah 32:9-20 King James Version (KJV)

⁹Rise up, ye women that are at ease; hear my voice, ye careless daughters;
give ear unto my speech.

¹⁰Many days and years shall ye be troubled, ye careless women: for the
vintage shall fail, the gathering shall not come.

¹¹Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.

¹²They shall lament for the teats, for the pleasant fields, for the fruitful vine.

¹³Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:

¹⁴Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

¹⁵Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

¹⁶Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

¹⁷And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever.

¹⁸And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

¹⁹When it shall hail, coming down on the forest; and the city shall be low in a low place.

²⁰Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

Isaiah 32:9 Amplified Bible, Classic Edition (AMPC)

⁹Rise up, you women who are at ease! Hear my [Isaiah's] voice, you confident *and* careless daughters! Listen to what I am saying!

Isaiah 32:20 Amplified Bible, Classic Edition (AMPC)

²⁰Happy *and* fortunate are you who cast your seed upon all waters [when the river overflows its banks; for the seed will sink into the mud and when the waters subside, the plant will spring up; you will find it after many days and

reap an abundant harvest], you who safely send forth the ox and the donkey [to range freely].

Matthew 25 The Passion Translation (TPT)

A Parable about Ten Virgins

“At the time my coming draws near, heaven’s kingdom realm can be compared to ten maidens who took their oil lamps and went outside to meet the bridegroom and his bride.^[a] 2-4 Five of them were foolish and ill-prepared, for they took no *extra* oil^[b] for their lamps. Five of them were wise and sensible, for they took flasks of olive oil with their lamps. 5 When the bridegroom didn’t come when they expected, they all grew drowsy and fell asleep. 6 Then suddenly, in the middle of the night, they were awakened by the shout ‘Get up! The bridegroom is here! Come out and have an encounter with him!’^[c] 7 So all the girls got up and trimmed their lamps. 8 But the foolish ones were running out of oil, so they said to the five wise ones, ‘Share your oil with us, because our lamps are going out!’

9 “‘We can’t,’ they replied. ‘We don’t have enough for all of us. You’ll have to go and buy some for yourselves!’

10 “While the five girls were out buying oil, the bridegroom appeared. Those who were ready and waiting were escorted inside with him and the wedding party to enjoy the feast. And then the door was locked. 11 Later, the five foolish girls came running up to the door and pleaded, ‘Lord, Lord, let us come in!’

12 “But he called back, ‘Go away! Do I know you? I can assure you, I don’t even know you!’

13 “That is the reason you should always stay awake and be alert, because you don’t know the day or hour when the Bridegroom will appear.”^[d]

A Parable about Financial Stewardship

14 “Again, heaven’s kingdom realm is like the wealthy man who went on a long journey and summoned all his trusted servants and assigned his financial management over to them. 15 Before he left on his journey, he

entrusted a bag of five thousand gold coins to one of his servants, to another a bag of two thousand gold coins, and to the third a bag of one thousand gold coins, each according to his ability to manage.^[e]

¹⁶“The one entrusted with five thousand gold coins immediately went out and traded with the money, and he doubled his investment. ¹⁷In the same way, the one who was entrusted with two thousand gold coins traded with the sum and likewise doubled his investment. ¹⁸But the one who had been entrusted with one thousand gold coins dug a hole in the ground and buried his master’s money.

¹⁹“After much time had passed, the master returned to settle accounts with his servants. ²⁰The one who was entrusted with five thousand gold coins came and brought ten thousand, saying, ‘See, I have doubled your money.’

²¹“Commending his servant, the master replied, ‘You have done well, and proven yourself to be my loyal and trustworthy servant. Because you have been a faithful steward to manage a small sum, now I will put you in charge of much, much more. You will experience the delight of your master, who will say to you, “Come celebrate with me!”’

²²“Then the one who had been entrusted with two thousand gold coins came in and said, ‘See, my master, I have doubled what you have entrusted to me.’

²³“Commending his servant, the master replied, ‘You have done well, and proven yourself to be my loyal and trustworthy servant. Because you were faithful to manage a small sum, now I will put you in charge of much, much more. You will experience the delight of your master, who will say to you, “Come celebrate with me!”’

²⁴“Then the one who had been entrusted with one thousand gold coins came to his master and said, ‘Look, sir. I know that you are a hard man to please and you’re a shrewd and ruthless businessman who grows rich on the backs of others.^[f] ²⁵I was afraid of you, so I went and hid your money and buried it in the ground. But here it is—take it, it’s yours.’

²⁶“Angered by what he heard, the master said to him, ‘You’re an untrustworthy^[g] and lazy servant! If you knew I was a shrewd and ruthless business man who always makes a profit, why didn’t you deposit my money

in the bank? ²⁷Then I would have received it all back with interest when I returned.^[b] ²⁸But because you were unfaithful, I will take the one thousand gold coins and give them to the one who has ten thousand. ²⁹For the one who has will be given more, until he overflows with abundance. And the one with hardly anything, even what little he has will be taken from him.^[c]

³⁰“Then the master said to his other servants, ‘Now, throw that good-for-nothing servant far away from me into the outer darkness, where there will be great misery and anguish!’”

The Judgment of the Multitudes

³¹“When the Son of Man appears in his majestic glory, with all his angels by his side, he will take his seat on his throne of splendor, ³²and all the nations will be gathered together before him.^[d] And like a shepherd who separates the sheep from the goats, he will separate all the people. ³³The ‘sheep’ he will put on his right side and the ‘goats’ on his left. ³⁴Then the King will turn to those on his right and say, ‘You have a special place in my Father’s heart. Come and experience the full inheritance of the kingdom realm that has been destined for you from before the foundation^[k] of the world! ³⁵For when you saw me hungry, you fed me. When you found me thirsty, you gave me something to drink. When I had no place to stay, you invited me in, ³⁶and when I was poorly clothed, you covered me. When I was sick, you tenderly cared for me, and when I was in prison you visited me.’

³⁷“Then the godly will answer him, ‘Lord, when did we see you hungry or thirsty and give you food and something to drink? ³⁸When did we see you with no place to stay and invite you in? When did we see you poorly clothed and cover you? ³⁹When did we see you sick and tenderly care for you, or in prison and visit you?’

⁴⁰“And the King will answer them, ‘Don’t you know? When you cared for one of the least important of these my little ones, my true brothers and sisters, you demonstrated love for me.’

⁴¹“Then to those on his left the King will say, ‘Leave me! For you are under the curse of eternal fire that has been destined for the devil and all his demons. ⁴²For when you saw me hungry, you refused to give me food, and when you saw me thirsty, you refused to give me something to drink. ⁴³I had

no place to stay, and you refused to take me in as your guest. When you saw me poorly clothed, you closed your hearts and would not cover me. When you saw that I was sick, you didn't lift a finger to help me, and when I was imprisoned, you never came to visit me.'

⁴⁴"And then those on his left will say, 'Lord, when did we see you hungry or thirsty and not give you food and something to drink? When did we see you homeless, or poorly clothed? When did we see you sick and not help you, or in prison and not visit you?'

⁴⁵"Then he will answer them, 'Don't you know? When you refused to help one of the least important among these my little ones, my true brothers and sisters, you refused to help and honor me.'⁴⁶ And they will depart from his presence and go into eternal punishment. But the godly and beloved 'sheep' will enter into eternal bliss."

Footnotes:

- a. [Matthew 25:1](#) As translated from the Hebrew Matthew and a few Greek manuscripts. Most Greek manuscripts have only "bridegroom." This would mean the ten virgins were going to marry one man, a doubtful teaching from Jesus. The ten virgins were bridesmaids, ladies-in-waiting. This was not Jesus condoning polygamy. It is possible that the parable hints of Zech. [8:23](#).
- b. [Matthew 25:2](#) See [y. 8](#). Oil in the Scriptures is a metaphor of the Holy Spirit, who brings us revelation of the Word of God and power for ministry.
- c. [Matthew 25:6](#) This is not simply "meet him," for it is a rare Greek noun that means to "have a meeting" or "an encounter." See also [1 Thess. 4:17](#).
- d. [Matthew 25:13](#) As translated from the Hebrew Matthew.
- e. [Matthew 25:15](#) Or "five talents . . . two talents . . . one talent." A talent, although hard to determine exactly how much it represents, is a measure of weight. King Solomon received 666 talents of gold as his yearly tribute. A talent is clearly a large sum of money. See 2 Chron. [9:13](#) and 1 Kings [10:14](#).
- f. [Matthew 25:24](#) Or "that you harvest where you didn't sow and gather where you didn't plant." This is most likely a proverb, a figure of speech that reinforces the thought of the servant that his master was strict, harsh, and ruthless. The attitude of the servant was "You are so ruthless; you're like a man who expects a harvest from a field he didn't plant!"
- g. [Matthew 25:26](#) Or "evil."
- h. [Matthew 25:27](#) The Aramaic can be translated "Why didn't you throw my money into the offering? Then I would have returned to ask for what was mine together with its bounty." The implication is that money given in sacred offering to God will be returned with even more, by God's generosity. See [Luke 6:38](#).
- i. [Matthew 25:29](#) By implication the parable is stating, "The one who has [a heart of faithful stewardship] will be given more [to manage]. And the one who has very little [faithfulness, wisdom, integrity] will lose the little he has [failed to manage well]."
- j. [Matthew 25:32](#) See Dan. [7:13-14](#).
- k. [Matthew 25:34](#) Or "from before the fall" of the world.

Psalm 149 King James Version (KJV)

Praise ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints.

²Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

³Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

⁴For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

⁵Let the saints be joyful in glory: let them sing aloud upon their beds.

⁶Let the high praises of God be in their mouth, and a two-edged sword in their hand;

⁷To execute vengeance upon the heathen, and punishments upon the people;

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

⁹To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

1 Samuel 2:1-10 King James Version (KJV)

And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

²There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.

³Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed.

⁴The bows of the mighty men are broken, and they that stumbled are girded with strength.

⁵They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

⁶The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

⁷The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

⁸He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them.

⁹He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

¹⁰The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

Luke 1:46-56 King James Version (KJV)

⁴⁶And Mary said, My soul doth magnify the Lord,

⁴⁷And my spirit hath rejoiced in God my Saviour.

⁴⁸For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

⁴⁹For he that is mighty hath done to me great things; and holy is his name.

⁵⁰And his mercy is on them that fear him from generation to generation.

⁵¹He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

⁵²He hath put down the mighty from their seats, and exalted them of low degree.

⁵³He hath filled the hungry with good things; and the rich he hath sent empty away.

⁵⁴He hath helped his servant Israel, in remembrance of his mercy;

⁵⁵As he spake to our fathers, to Abraham, and to his seed for ever.

⁵⁶And Mary abode with her about three months, and returned to her own house.