

## **The Tsunami Blessing Inside and Out, Part 106 Scriptures**

**There remains an impenetrable defense upon all the glory. It can only be fully experienced when you embrace the fullness of God's love for you. Jesus sanctified Himself to God and separated Himself from the world, the flesh, and the devil for you. His triumph finished everything in God's heart to win you back to Him. Your vowed promise to the Bridegroom-King seals your endless love for Him as the Bride of Christ.**

**What first appeared to be a murder plot is now evidenced as Jesus Christ intentionally laying down His life for you and picking up His life as God's perfect sacrifice with you on His mind. God's banner over you is His everlasting love. This love conquers all because God's love never fails. Intimacy with the Lord reproduces His passion and compassion in you. Furthermore, that proves your oneness with the Body of Christ, the Bride of Christ, His War Bride.**

**You are the greatest treasure of God's heart. That is the purpose Jesus cherishes you to keep you out of the way of danger. Now, refuse to wander off from under the canopy of His everlasting love. Stay fixed under the shadow of His wings so you live covered by His feathers. That is close enough to feel His heartbeat. It is the only place you remain undetected from every enemy. Faithfully preserve that connection! From there, you can give an accurate eyewitness account that satan is indeed under Jesus' feet, therefore under your feet too.**

**This podcast includes three authentic eyewitness accounts of God's presence and power over a span of thirty years that validate He preserves His vowed covenant promises.**

### **Courtship with the King of Glory**

Song of Songs 2:10-11 The Passion Translation (TPT)

<sup>10</sup>The one I love calls to me:

#### **The Bridegroom-King**

Arise, my dearest. Hurry, my darling.

Come away with me!

I have come as you have asked

to draw you to my heart and lead you out.  
For now is the time, my beautiful one.  
11The season has changed,  
the bondage of your barren winter has ended,  
and the season of hiding is over and gone.  
The rains have soaked the earth<sup>[a]</sup>

**Footnotes:**

- a. **Song of Songs 2:11** The rains speak of the outpouring of the Holy Spirit. She is refreshed and prepared to move out with him.

**Song of Songs 3:9-10** The Passion Translation (TPT)

<sup>9</sup>The king made this mercy seat for himself  
out of the finest wood that will not decay.  
<sup>10</sup>Pillars of smoke, like silver mist—  
a canopy of golden glory dwells above it.  
The place where they sit together  
is sprinkled with crimson.  
Love and mercy cover this carriage,  
blanketing his tabernacle throne.  
The king himself has made it  
for those who will become his bride.

**Consecration for the King of Glory**

**Song of Songs 4** The Passion Translation (TPT)

**4** Listen, my dearest darling,  
you are so beautiful—you are beauty itself to me!  
Your eyes glisten with love,  
like gentle doves behind your veil.  
What devotion I see each time I gaze upon you.  
You are like a sacrifice ready to be offered.<sup>[a]</sup>  
<sup>2</sup>When I look at you,  
I see how you have taken my fruit and tasted my word.

Your life has become clean and pure,  
like a lamb washed and newly shorn.  
You now show grace and balance with truth on display.  
³Your lips are as lovely as Rahab's scarlet ribbon,<sup>[b]</sup>  
speaking mercy, speaking grace.  
The words of your mouth are as refreshing as an oasis.  
What pleasure you bring to me!  
I see your blushing cheeks  
opened like the halves of a pomegranate,<sup>[c]</sup>  
showing through your veil of tender meekness.  
⁴When I look at you,  
I see your inner strength, so stately and strong.  
You are as secure as David's fortress.  
Your virtues and grace cause a thousand famous soldiers  
to surrender to your beauty.  
⁵Your pure faith and love rest over your heart  
as you nurture those who are yet infants.

### **The Shulamite**

⁶I've made up my mind.  
Until the darkness disappears and the dawn has fully come,  
in spite of shadows and fears,  
I will go to the mountaintop with you—  
the mountain of suffering love<sup>[d]</sup>  
and the hill of burning incense.  
*Yes, I will be your bride.*<sup>[e]</sup>

### **The Bridegroom-King**

⁷Every part of you is so beautiful, my darling.  
Perfect is your beauty, without flaw within.  
⁸Now you are ready, my bride,  
to come with me as we climb the highest peaks together.  
Come with me through the archway of trust.<sup>[f]</sup>  
We will look down<sup>[g]</sup>  
from the crest of the glistening mounts

and from the summit of our sublime sanctuary.

Together we will wage war  
in the lion's den and the leopard's lair  
as they watch nightly for their prey.

<sup>9</sup>For you reach into my heart.

With one flash of your eyes I am undone by your love,  
my beloved, my equal, my bride.

You leave me breathless—

I am overcome

by merely a glance from your worshiping eyes,  
for you have stolen my heart.<sup>[h]</sup>

I am held hostage by your love  
and by the graces of righteousness shining upon you.<sup>[i]</sup>

<sup>10</sup>How satisfying to me, my equal, my bride.

Your love is my finest wine—intoxicating and thrilling.  
And your sweet, perfumed praises—so exotic, so pleasing.

<sup>11</sup>Your loving words are like the honeycomb to me;  
your tongue releases milk and honey,  
*for I find the Promised Land flowing within you.*<sup>[j]</sup>

The fragrance of your worshiping love  
surrounds you with scented robes of white.<sup>[k]</sup>

<sup>12</sup>My darling bride, my private paradise,  
fastened to my heart.

A secret spring are you that no one else can have—  
my bubbling fountain hidden from public view.

What a perfect partner to me now that I have you.

<sup>13-14</sup>Your inward life is now sprouting, bringing forth fruit.

What a beautiful paradise unfolds within you.<sup>[l]</sup>

When I'm near you, I smell aromas of the finest spice,  
for many clusters of my exquisite fruit  
now grow within your inner garden.

Here are the nine:

pomegranates of passion,<sup>[m]</sup>

henna from heaven,<sup>[n]</sup>

spikenard so sweet,<sup>[o]</sup>

saffron shining,<sup>[p]</sup>

fragrant calamus from the cross,<sup>[a]</sup>  
sacred cinnamon,<sup>[c]</sup>  
branches of scented woods,<sup>[s]</sup>  
myrrh, like tears from a tree,<sup>[t]</sup>  
and aloe as eagles ascending.<sup>[u]</sup>

<sup>15</sup>Your life flows into mine, pure as a garden spring.  
A well of living water springs up from within you,  
like a mountain brook flowing into my heart!<sup>[v]</sup>

### **The Shulamite Bride**

<sup>4:16-5:1</sup> Then may your awakening breath  
blow upon my life until I am fully yours.  
Breathe upon me with your Spirit wind.  
Stir up the sweet spice of your life within me.  
Spare nothing as you make me your fruitful garden.  
Hold nothing back until I release your fragrance.  
Come walk with me as you walked  
with Adam in your paradise garden.<sup>[w]</sup>  
Come taste the fruits of your life in me.

### **The Bridegroom-King**

I have come to you, my darling bride,  
for you are my paradise garden!

### **The Shulamite Bride**

Come walk with me until I am fully yours.  
Come taste the fruits of your life in me.

#### **Footnotes:**

- a. [Song of Songs 4:1](#) The Hebrew text literally means “Your hair is like a flock of goats streaming down Mount Gilead.” There is great symbolism in this verse. Hair is a symbol of our devotion to Christ. Mount Gilead (“hill of testimony”) is where the sacrificial animals were kept in preparation for temple sacrifices. So a goat coming down Mount Gilead was a sacrifice ready to be offered.
- b. [Song of Songs 4:3](#) The “scarlet ribbon” in the text is a comparison to the ribbon Rahab placed at her dwelling to show the place where mercy would spare her life. The color scarlet points us to the blood of mercy, Christ’s sacrifice that has spared us. See Josh. 2.

- c. [Song of Songs 4:3](#) Pomegranates were engraved on the tops of the pillars of Solomon's temple and were also sewn into the hem of the robes of the high priest. They speak of our open hearts of love, filled with passion for him. The Hebrew word for "pomegranate" is *ramam*, a homonym that means "to rise up." Pomegranates were also placed on the hem of the robe of the high priest, interspersed with golden bells.
- d. [Song of Songs 4:6](#) Literally "the mountain of myrrh"—the emblem of suffering love. To become the bride, she must experience Calvary, as did her Lord. We must be his co-crucified partner who will embrace the fellowship of his sufferings. See Gal. [2:20](#) and Phil. [3:10](#).
- e. [Song of Songs 4:6](#) Implied in the context, affirmed by the bridegroom in v. 8. This is the first mention of the Shulamite as the bride.
- f. [Song of Songs 4:8](#) Translated from the Septuagint. The Hebrew is "the crest of Amana." Amana comes from a Hebrew root word from which we get the English word *amen*. This is also one of the Hebrew words for "faith." The crest of Amana is the realm where all God's promises are kept and realized. Amana can also be translated "a place of settled security." *Dictionary of Scripture Proper Names* by J. B. Jackson.
- g. [Song of Songs 4:8](#) The word for "look" is "survey, inspect, look all around, observe." The bride of Christ is seated on high with Jesus and is encouraged to survey all the blessings heaven contains in our co-exaltation with Christ.
- h. [Song of Songs 4:9](#) Or "You have ravished my heart." This is the Hebrew word *libabthini*, which is taken from a Semitic root word that means "to tear bark off of a tree." He is saying that your loving eyes of worship have uncovered his heart and laid it bare, making him vulnerable to you. What a description of what happens to Jesus when he looks into your eyes. Your worship brings to him such an ecstasy and delight that it becomes hard to even imagine. Yet God has placed inside of you the ability to ravish the heart of your King—not someday in heaven, but now, even when you feel incomplete and weak.
- i. [Song of Songs 4:9](#) Or "the jewels of your neck [necklace]." These divine jewels are the beautifying graces that the Holy Spirit gives to us. They are the graces of righteousness given to the redeemed bride of Christ.
- j. [Song of Songs 4:11](#) Both the Promised Land and your heart flow with milk and honey. You have become the Promised Land of Jesus Christ.
- k. [Song of Songs 4:11](#) Or "like the scent of Lebanon."
- l. [Song of Songs 4:13](#) Or "Your shoots are a paradise of pomegranates."
- m. [Song of Songs 4:13](#) "Pomegranate" is taken from a word that means "exalted." The temple pillars were adorned with pomegranates.
- n. [Song of Songs 4:13](#) "Henna" comes from a root word for "ransom price" or "redemption." The fruit of mercy is seen in his maturing bride.
- o. [Song of Songs 4:13](#) The Hebrew root word for "spikenard" means "light." She is walking in the light as he is the Light.
- p. [Song of Songs 4:13](#) Saffron is the crocus, the lover's perfume, costly and fragrant.
- q. [Song of Songs 4:13](#) Calamus is taken from a marsh plant known as "sweet flag," which produces fragrant oil. The Hebrew word for this spice means "purchased" or "redeemed."
- r. [Song of Songs 4:13](#) Cinnamon emits a fragrance that is representative of an odor of holiness to the Lord. It was used in the sacred anointing oil of the priests and the tabernacle.
- s. [Song of Songs 4:13](#) This is the incense that would be burned on the golden altar in the Holy Place.
- t. [Song of Songs 4:13](#) Known as "tears from a tree," myrrh was a resin spice formed by cutting a tree. It is a picture of the suffering love of Christ dripping down from Calvary's tree.
- u. [Song of Songs 4:13](#) Aloe is considered by many as a healing balm. The presence of the Lord within her is released as a healing balm to those she touches. Jesus' robes smelled of aloe (Ps. [45:8](#)). One of the names used by some for aloe is "eagle wood." Like eagles, we fly above our wounds, free from the past as we walk in intimacy with him.
- v. [Song of Songs 4:15](#) Or "like the flowing streams of Lebanon."

- w. [Song of Songs 4:15](#) The scene of a garden and the breath of God point us back to Eden. Now this paradise is found in his bride. This is the reason the reference of Adam is given: to help the reader connect with the mystery of this scene. See also Jer. [31:12](#) and John [15:1-2](#).

## **Communion with the King of Glory**

Song of Songs 5:1-4 The Passion Translation (TPT)

**5** I have gathered from your heart,

my equal, my bride,

I have gathered from my garden

all my sacred spices—even my myrrh.

I have tasted and enjoyed my wine within you.

I have tasted with pleasure my pure milk, my honeycomb,  
which you yield to me.

I delight in gathering my sacred spice,

all the fruits of my life I have

gathered from within you, my paradise garden.

Come, all my friends—

feast upon my bride, all you revelers of my palace.

Feast on her, my lovers!

Drink and drink, and drink again,

until you can take no more.

Drink the wine of her love.

Take all you desire, you priests.

My life within her will become your feast.<sup>[a]</sup>

## **The Shulamite Bride**

<sup>2</sup>After this I let my devotion slumber,

but my heart for him stayed awake.

I had a dream.

I dreamed of my beloved—

he was coming to me in the darkness of night.

The melody of the man I love awakened me.

I heard his knock at my heart's door

as he pleaded with me:

## **The Bridegroom-King**

Arise, my love.

Open your heart, my darling, deeper still to me.

Will you receive me this dark night?

There is no one else but you, my friend, my equal.

I need you this night to arise and come be with me.

You are my pure, loyal dove, a perfect partner for me.

My flawless one, will you arise?

For my heaviness and tears are more than I can bear.

I have spent myself for you throughout the dark night.<sup>[b]</sup>

## **The Sleeping Bride**

<sup>3</sup>I have already laid aside my own garments for you.

How could I take them up again

since I've yielded my righteousness to yours?<sup>[c]</sup>

You have cleansed my life and taken me so far.

Isn't that enough?

<sup>4</sup>My beloved reached into me to unlock my heart.

The core of my very being trembled at his touch.

How my soul melted when he spoke to me!

### **Footnotes:**

- a. [Song of Songs 5:1](#) The beautiful bride overflowing with his life is to be given to others, even as Jesus was given to us by the Father. She has become a feast for the nations, wine to cheer the hearts of others.
- b. [Song of Songs 5:2](#) The Hebrew text literally means "My head is filled with dew and my hair with the drops of the night." This is clearly a picture of Jesus as the Gethsemane Man, the one who prayed all night for us (John 17). This translation takes the liberty of taking the implicit and making it explicit in order to express the dynamic equivalent and aid the reader in understanding the scene.
- c. [Song of Songs 5:3](#) Garments in the Bible are frequently used as a picture of righteousness. Filthy garments are a symbol of unrighteousness or self-righteousness. Clean white garments are a picture of the righteousness of Christ. Laying aside her garments is a symbolic picture of what happens when we come to know Jesus as Savior—we lay aside our self-righteousness and take up his garments of true righteousness.

## Song of Songs 5:10-11 The Passion Translation (TPT)

### **The Shulamite Bride**

<sup>10</sup>He alone is my beloved.

He shines in dazzling splendor yet is still so approachable—  
without equal as he stands above all others,  
outstanding among ten thousand!<sup>[a]</sup>

<sup>11</sup>The way he leads me is divine.

His leadership—so pure and dignified  
as he wears his crown of gold.

Upon this crown are letters of black written  
on a background of glory.<sup>[b]</sup>

#### **Footnotes:**

- a. **Song of Songs 5:10** Or “waving his banner to myriads.” Jesus stands above all others.
- b. **Song of Songs 5:11** Many Jewish interpreters have seen the phrase “His locks are wavy (like a palm branch) and black as a raven” as pointing us to the letters of the law written in heaven. Jewish rabbis teach that the precepts of the Word of God (Torah) are written in the heavenly realm, with black letters on top of white flames of glory fire. (Hebrew letters can appear as locks of hair.)

## Song of Songs 6:2-3 The Passion Translation (TPT)

### **The Shulamite Bride**

<sup>2</sup>My lover has gone down  
into his garden of delight,  
the place where his spices grow,  
to feast with those pure in heart.  
I know we shall find him there.

<sup>3</sup>He is within me—I am his garden of delight.  
I have him fully and now he fully has me!

## Song of Songs 6:4-10 The Passion Translation (TPT)

### **The Bridegroom-King**

<sup>4</sup>O my beloved, you are lovely.  
When I see you in your beauty,  
I see a radiant city where we will dwell as one.<sup>[a]</sup>  
More pleasing than any pleasure,  
more delightful than any delight,  
you have ravished my heart,  
stealing away my strength to resist you.  
Even hosts of angels stand in awe of you.<sup>[b]</sup>

<sup>5</sup>Turn your eyes from me; I can't take it anymore!  
I can't resist the passion of these eyes that I adore.  
Overpowered by a glance, my ravished heart—undone.  
Held captive by your love, I am truly overcome!<sup>[c]</sup>  
For your undying devotion to me  
is the most yielded sacrifice.<sup>[d]</sup>

<sup>6</sup>The shining of your spirit<sup>[e]</sup>  
shows how you have taken my truth  
to become balanced and complete.

<sup>7</sup>Your beautiful blushing cheeks  
reveal how real your passion is for me,  
even hidden behind your veil of humility.

<sup>8</sup>I could have chosen any from among the vast multitude  
of royal ones who follow me.<sup>[f]</sup>

<sup>9</sup>But one is my beloved dove—unrivalled in beauty,  
without equal, beyond compare,  
the perfect one, the favorite one.  
Others see your beauty and sing of your joy.  
Brides and queens chant your praise:  
"How blessed is she!"

<sup>10</sup>Look at you now—  
arising as the dayspring of the dawn,  
fair as the shining moon.  
Bright and brilliant as the sun in all its strength.  
Astonishing to behold as a majestic army  
waving banners of victory.

**Footnotes:**

- a. **Song of Songs 6:4** The text includes a reference to Jerusalem. For the Jew, it is the city where God and man lived together. For the believer, it points to the New Jerusalem, where God and man dwell in holy union.
- b. **Song of Songs 6:4** This is how various Hebrew scholars have interpreted the phrase: “awe inspiring, as an army with banners.”
- c. **Song of Songs 6:5** The Hebrew word for “overcome” is *Rahab*. Like the harlot who was chosen, favored, saved from Jericho’s destruction, and included in the genealogy of Jesus, so you have “overcome” his heart. No one would have thought Rahab would be so honored, and many have said that about you. You have overcome many things, but to overcome him is love’s delight.
- d. **Song of Songs 6:5** Literally “Your hair is like a wave of goats streaming down Mount Gilead.” We see hair as a picture of our devotion to Christ. See also Song 4:1.
- e. **Song of Songs 6:6** The word used in most translations is *teeth*, which is taken from a Hebrew root word that some believe means “white” or “shining.” With our teeth we chew the Word of God and process its truths.
- f. **Song of Songs 6:8** The Hebrew text literally means “sixty queens, eighty brides, and endless numbers of women.”

## Consummation with the King of Glory

Song of Songs 7:1-9 The Passion Translation (TPT)

**7** How beautiful on the mountains

are the sandaled feet of this one bringing such good news.

You are truly royalty!

The way you walk so gracefully in my ways  
displays such dignity.

You are truly the poetry of God—his very handiwork.

<sup>2-3</sup>Out of your innermost being  
is flowing the fullness of my Spirit—  
never failing to satisfy.

Within your womb there is a birthing of harvest wheat;  
they are the sons and daughters  
nurtured by the purity you impart.

How gracious you have become!

<sup>4</sup>Your life stands tall as a tower, like a shining light on a hill.

Your revelation eyes are pure, like pools of refreshing—<sup>[a]</sup>  
sparkling light for a multitude.

Such discernment surrounds you,  
protecting you from the enemy’s advance.

<sup>5</sup>Redeeming love crowns you as royalty.

Your thoughts are full of life, wisdom, and virtue.  
Even a king is held captive by your beauty.

<sup>6</sup>How delicious is your fair beauty;  
it cannot be described  
as I count the delights you bring to me.  
Love has become the greatest.

<sup>7</sup>You stand in victory above the rest,  
stately and secure as you share with me  
your vineyard of love.

<sup>8</sup>Now I decree, I will ascend and arise.  
I will take hold of you with my power,  
possessing every part of my fruitful bride.  
Your love I will drink as wine,  
and your words will be mine.

<sup>9</sup>For your kisses of love are exhilarating,  
more than any delight I've known before.  
Your kisses of love awaken even the lips of sleeping ones.

**Footnotes:**

- a. [Song of Songs 7:4](#) Or “the pools of Hesbon,” which means “fertile thoughts.”

## Song of Songs 8:5-6 The Passion Translation (TPT)

### **The Bridegroom-King**

<sup>5</sup>Who is this one? Look at her now!  
She arises out of her desert, clinging to her beloved.  
When I awakened you under the apple tree,  
as you were feasting upon me,  
I awakened your innermost being with the travail of birth  
as you longed for more of me.

<sup>6</sup>Fasten me upon your heart as a seal of fire forevermore.  
This living, consuming flame  
will seal you as my prisoner of love.<sup>[a]</sup>  
My passion<sup>[b]</sup> is stronger

than the chains of death and the grave,  
all consuming as the very flashes of fire  
from the burning heart of God.<sup>[c]</sup>  
Place this fierce, unrelenting fire over your entire being.

**Footnotes:**

- a. **Song of Songs 8:6** The ancient Hebrew word for “seal” can also be translated “prison cell.” He longs for his bride to be his love prisoner, in the prison cell of his eternal love.
- b. **Song of Songs 8:6** Or “jealousy.”
- c. **Song of Songs 8:6** The phrase in Hebrew is “a most vehement flame” and is actually two Hebrew words. The first is “a mighty flash of fire,” and the second is “Yah,” which is the sacred name of God himself. The Hebrew *shalhebet-yah* could be translated “The Mighty Flame of the Lord Most Passionate!”

**Song of Songs 8:7-10 The Passion Translation (TPT)**

<sup>7</sup>Rivers of pain and persecution  
will never extinguish this flame.  
Endless floods will be unable  
to quench this raging fire that burns within you.  
Everything will be consumed.  
It will stop at nothing  
as you yield everything to this furious fire  
until it won't even seem to you like a sacrifice anymore.

**The Shulamite Bride**

<sup>8-10</sup>My brothers said to me when I was young,  
*"Our sister is so immature.  
What will we do to guard her for her wedding day?"*

**The Bridegroom-King**

We will build a tower of redemption to protect her.  
Since she is vulnerable,  
we will enclose her with a wall of cedar boards.

**The Shulamite Bride**

But now I have grown and become a bride,  
and my love for him has made me

a tower of passion and contentment for my beloved.  
I am now a firm wall of protection for others,  
guarding them from harm.  
This is how he sees me—I am the one who brings him bliss,  
finding favor in his eyes.

Song of Songs 8:14 The Passion Translation (TPT)

### **The Bridegroom and the Bride in Divine Duet**

<sup>14</sup>Arise, my darling!  
Come quickly, my beloved.  
Come and be the graceful gazelle with me.  
Come be like a dancing deer with me.  
We will dance in the high place of the sky,  
yes, on the mountains of fragrant spice.  
Forever we shall be united as one!

### **Covered by the King of Glory**

1 John 4:4 King James Version (KJV)

<sup>4</sup>Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

2 Corinthians 2:14 King James Version (KJV)

<sup>14</sup>Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

1 Corinthians 15:55-57 King James Version (KJV)

<sup>55</sup>O death, where is thy sting? O grave, where is thy victory?

<sup>56</sup>The sting of death is sin; and the strength of sin is the law.

<sup>57</sup>But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Romans 8:28-39 King James Version (KJV)

<sup>28</sup>And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

<sup>29</sup>For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

<sup>30</sup>Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

<sup>31</sup>What shall we then say to these things? If God be for us, who can be against us?

<sup>32</sup>He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

<sup>33</sup>Who shall lay any thing to the charge of God's elect? It is God that justifieth.

<sup>34</sup>Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

<sup>35</sup>Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

<sup>36</sup>As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

<sup>37</sup>Nay, in all these things we are more than conquerors through him that loved us.

<sup>38</sup>For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

<sup>39</sup>Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Psalm 46 Amplified Bible, Classic Edition (AMPC)

**To the Chief Musician. [A Psalm] of the sons of Korah, set to treble voices. A song.**

<sup>1</sup>God is our Refuge and Strength [mighty *and* impenetrable to temptation], a very present *and* well-proved help in trouble.

<sup>2</sup>Therefore we will not fear, though the earth should change and though the mountains be shaken into the midst of the seas,

<sup>3</sup>Though its waters roar and foam, though the mountains tremble at its swelling *and* tumult. *Selah* [pause, and calmly think of that]!

<sup>4</sup>There is a river whose streams shall make glad the city of God, the holy place of the tabernacles of the Most High.

<sup>5</sup>God is in the midst of her, she shall not be moved; God will help her right early [at the dawn of the morning].

<sup>6</sup>The nations raged, the kingdoms tottered *and* were moved; He uttered His voice, the earth melted.

<sup>7</sup>The Lord of hosts is with us; the God of Jacob is our Refuge (our Fortress and High Tower). *Selah* [pause, and calmly think of that]!

<sup>8</sup>Come, behold the works of the Lord, Who has wrought desolations *and* wonders in the earth.

<sup>9</sup>He makes wars to cease to the end of the earth; He breaks the bow into pieces and snaps the spear in two; He burns the chariots in the fire.

<sup>10</sup>Let be *and* be still, and know (recognize and understand) that I am God. I will be exalted among the nations! I will be exalted in the earth!

<sup>11</sup>The Lord of hosts is with us; the God of Jacob is our Refuge (our High Tower and Stronghold). *Selah* [pause, and calmly think of that]!

### **Cherished by the King of Glory**

Psalm 3:3 King James Version (KJV)

<sup>3</sup>But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

Philippians 4:6-8 Amplified Bible, Classic Edition (AMPC)

<sup>6</sup>Do not fret *or* have any anxiety about anything, but in every circumstance *and* in everything, by prayer and petition (<sup>[a]</sup>definite requests), with thanksgiving, continue to make your wants known to God.

<sup>7</sup>And God's peace [shall be yours, that <sup>[b]</sup>tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and being content with its earthly lot of whatever sort that is, that peace] which transcends all understanding shall <sup>[c]</sup>garrison *and* mount guard over your hearts and minds in Christ Jesus.

<sup>8</sup>For the rest, brethren, whatever is true, whatever is worthy of reverence *and* is honorable *and* seemly, whatever is just, whatever is pure, whatever is lovely *and* lovable, whatever is kind *and* winsome *and* gracious, if there is any virtue *and* excellence, if there is anything worthy of praise, think on *and* weigh *and* take account of these things [fix your minds on them].

Colossians 3:15 King James Version (KJV)

<sup>15</sup>And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Isaiah 26:3 King James Version (KJV)

<sup>3</sup>Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Philippians 4:19 Amplified Bible, Classic Edition (AMPC)

<sup>19</sup>And my God will liberally supply (<sup>[a]</sup>fill to the full) your every need according to His riches in glory in Christ Jesus.

Ephesians 6:10-24 King James Version (KJV)

<sup>10</sup>Finally, my brethren, be strong in the Lord, and in the power of his might.

<sup>11</sup>Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

<sup>12</sup>For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

<sup>13</sup>Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

<sup>14</sup>Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

<sup>15</sup>And your feet shod with the preparation of the gospel of peace;

<sup>16</sup>Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

<sup>17</sup>And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

<sup>18</sup>Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

<sup>19</sup>And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

<sup>20</sup>For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

<sup>21</sup>But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

<sup>22</sup>Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

<sup>23</sup>Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

<sup>24</sup>Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Hebrews 4:11-12 Amplified Bible, Classic Edition (AMPC)

<sup>11</sup>Let us therefore be zealous *and* exert ourselves *and* strive diligently to enter that rest [of God, to know and experience it for ourselves], that no

one may fall *or* perish by the same kind of unbelief *and* disobedience [into which those in the wilderness fell].

<sup>12</sup>For the Word that God speaks is alive and full of power [making it active, operative, energizing, and effective]; it is sharper than any two-edged sword, penetrating to the dividing line of the <sup>[a]</sup>breath of life (soul) and [the immortal] spirit, and of joints and marrow [of the deepest parts of our nature], exposing *and* sifting *and* analyzing *and* judging the very thoughts and purposes of the heart.

2 Corinthians 10:3-6 Amplified Bible, Classic Edition (AMPC)

<sup>3</sup>For though we walk (live) in the flesh, we are not carrying on our warfare according to the flesh *and* using mere human weapons.

<sup>4</sup>For the weapons of our warfare are not physical [weapons of flesh and blood], but they are mighty before God for the overthrow *and* destruction of strongholds,

<sup>5</sup>[Inasmuch as we] refute arguments *and* theories *and* reasonings and every proud *and* lofty thing that sets itself up against the [true] knowledge of God; and we lead every thought *and* purpose away captive into the obedience of Christ (the Messiah, the Anointed One),

<sup>6</sup>Being in readiness to punish every [insubordinate for his] disobedience, when your own submission

Psalm 5:12 King James Version (KJV)

<sup>12</sup>For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.

Psalm 139:5 The Voice (VOICE)

<sup>5</sup>You have surrounded me *on every side*, behind me and before me, and You have placed Your hand *gently* on my *shoulder*.

Colossians 3:15 King James Version (KJV)

<sup>15</sup>And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Isaiah 26:3 King James Version (KJV)

<sup>3</sup>Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee

Isaiah 4 The Passion Translation (TPT)

One Man

**4** Seven women will take hold of one man in that day, saying, “We will eat our *own* food and wear our *own* clothing; just take away our disgrace and let us be called by your name.”<sup>[a]</sup>

The Branch of the Lord

<sup>2</sup>In that day, the branch of Yahweh will be beautiful and glorious,<sup>[b]</sup> and the fruit of the earth will be the pride and glory of the remnant of Israel.

<sup>3</sup>Then the remnant in Zion and Jerusalem,<sup>[c]</sup> those who are written for life<sup>[d]</sup> in Jerusalem, will be called holy.

<sup>4</sup>And the Lord has washed away the filth<sup>[e]</sup> of the daughters of Zion<sup>[f]</sup> and cleansed the bloodstains of Jerusalem by a Spirit of justice<sup>[g]</sup> and by a Spirit of burning.<sup>[h]</sup>

A Cloud and a Glow

<sup>5</sup>Then Yahweh will create over all of Mount Zion and over every gathering a cloud *of smoke* by day and a glow of flaming fire by night.<sup>[i]</sup> And all this manifestation of dazzling glory will spread over them like a wedding canopy.<sup>[j]</sup>

<sup>6</sup>It will be a tabernacle<sup>[k]</sup> as a shade

from the scorching heat of the day  
and a safe shelter to protect them from the storm and rain.<sup>[1]</sup>

**Footnotes:**

- a. [Isaiah 4:1](#) This chapter should be viewed as a continuation of ch. 3 regarding the women of Zion. The women of Zion can also be a metaphor for the churches. There is coming a day when the church will become so destitute of answers that she will turn to one man, the Lord Jesus, and take hold of him. We have taken hold of the world, and we have taken hold of clever ideas, but the “seven women” (seven churches of Rev. 2 and 3) are about to lay hold of their Beloved. The church will long for him, that he would feed us his bread and we would wear his garments. We will want to be called by his great name. The shadow of his beauty will remove our disgrace.
- b. [Isaiah 4:2](#) Although the Hebrew word used here for “branch” is somewhat ambiguous, it is clearly a Messianic term (see also Isa. [11:1](#); [53:2](#); Jer. [23:5](#); [33:15](#); Zech. [3:8](#); [6:12](#)). Jesus defines himself as the “Vine,” and we who are joined to him by faith are the branches (John [15:1-6](#)). Today, Jesus has branched out through us to bring forth the fruit of his Spirit. This is the Immanuel (“God with us”) character of Christ that increases and grows like a branch carrying his life (Isa. [9:6-7](#)). Our “family tree” is the branch of the Lord in his beauty. The branch of Lord that is magnificent (or “beautiful”) and glorious reveals Christ’s divine nature; the fruit of the earth is his human nature (man was formed from the earth). Jesus is the fruit of the earth, the fruit of the womb of Mary, and the fruit on the Tree of Life. Heaven gave its beauty and the earth its fruit for you and me.
- c. [Isaiah 4:3](#) See Isa. [37:31-32](#).
- d. [Isaiah 4:3](#) The Aramaic is “written for eternal life.” Some see a reference here to a Book of Destiny, which has written in it the names of those made holy. Perhaps this is the same book Daniel wrote about in Dan. [12:1](#), or it could be the book David mentioned (Ps. [139:16](#)). Moses spoke to the Lord about his “book” (Ex. [32:32](#)). We also read of the “Book of the life of the Lamb” (Ps. [69:28](#); Phil.4:3; Rev.20:12) that belongs to the Lamb (Rev. [13:8](#)). For those who fear the Lord, there is kept a “scroll of remembrance” with their names written in it (Mal. [3:16](#)). Jesus reminded his disciples that their true source of joy was not that they could cast out demons but that their names were written in the journals of heaven (Luke [10:20](#)).
- e. [Isaiah 4:4](#) The Hebrew word for “filth” is also translated in the Old Testament as a drunkard’s vomit (Isa. [28:8](#)) and human excrement (Isa. [36:12](#)). The daughters of Zion were haughty in ch. 3. Now they have become humble and repentant, needing the cleansing of the Lord. See Zech. [13:1](#).
- f. [Isaiah 4:4](#) This is a prophetic metaphor for the churches, Zion’s daughters. God’s people dwell in the Zion realm (see footnotes Isa. [2:3](#) and 10:24). The Zion realm is a synonymous term for the New Jerusalem (Heb. [12:22](#)).
- g. [Isaiah 4:4](#) Or “judgment.”
- h. [Isaiah 4:4](#) By the Judging Spirit and by the Burning Spirit, the Lord (Adonai) will wash away the filth from the churches of Christ—even bloodstains. The Hebrew word for “Spirit” can also be translated “breath” or “blast.” The blast of justice and the blast of fire are coming to cleanse God’s people. This Spirit of Judgment releases holy vision to see things as God sees them. Decisions will be made by the justice of God, not the prejudices of men. It is not that he merely executes judgment but that he demonstrates perfect discernment to see what is holy and what is not. This Spirit of fire (a possible reference to the baptism of fire, Matt. [3:11](#)) will thoroughly cleanse God’s remnant and make them holy by refining fire (Mal. [3:2-4](#)). A fire of passionate love for Jesus Christ will cleanse the church. The fire of love as a seal over our hearts will keep us pure from temptation and end-time distractions (Song. [8:6](#)).

- i. [Isaiah 4:5](#) See Ex. [13:21-22](#).
- j. [Isaiah 4:5](#) Or “nuptial chamber.” The Hebrew word *chuppâ* always denotes the marriage chamber. As part of a Jewish wedding ceremony, the bride and bridegroom would be overshadowed by a canopy (*chuppâ*). This marriage chamber will provide peace, rest, and security for the bride of Christ.
- k. [Isaiah 4:6](#) The overshadowing tabernacle points to the Lord Jesus Christ, who “tabernacled” among us (John [1:14](#)). This is the same Hebrew word (*cukkah*) used in Amos [9:11](#) to describe the “tabernacle (tent) of David” that God promises to restore on the earth with night-and-day worship before the unveiled presence of God.
- l. [Isaiah 4:6](#) The remnant of the lovers of God who have taken hold of one man (Jesus) will be sheltered and protected, even in a time of judgment, just as Goshen provided a refuge for Israel during the plagues of Egypt.

## Isaiah 4 Amplified Bible, Classic Edition (AMPC)

And in that day <sup>[a]</sup>seven women shall take hold of one man, saying, We will eat our own bread and provide our own apparel; only let us be called by your name to take away our reproach [of being unmarried].

<sup>2</sup>In that day the Branch of the Lord shall be beautiful and glorious, and the fruit of the land shall be excellent and lovely to those of Israel who have escaped.

<sup>3</sup>And he who is left in Zion and remains in Jerusalem will be called holy, everyone who is recorded for life in Jerusalem *and for* <sup>[b]</sup>*eternal life*,

<sup>4</sup>After the Lord has washed away the [moral] filth of the daughters of Zion [pride, vanity, haughtiness] and has purged the bloodstains of Jerusalem from the midst of it by the spirit *and* blast of judgment and by the spirit *and* blast of burning *and* sifting.

<sup>5</sup>And the Lord will create over the whole site, over every dwelling place of Mount Zion and over her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for over all the glory shall be a canopy (a defense of divine love and protection).

<sup>6</sup>And there shall be a pavilion for shade in the daytime from the heat, and for a place of refuge and a shelter from storm and from rain.

### Footnotes:

- a. [Isaiah 4:1](#) Although more male babies are born than female babies, the number of marriageable men in the world is constantly decreasing. Over 57 percent of the enlisted men in World War I became casualties (according to *The World Almanac*), and the casualties in World War II have been estimated at 33 million. Not counting deaths in the armed forces, the ratio of deaths between males and females was (as of 1960) nine to seven. This had not been true in previous centuries. Isaiah here foresees a time when the ratio between marriageable men and women will be one to seven in Jerusalem.
- b. [Isaiah 4:3](#) *The Chaldee Translation* reads “eternal life.”

Hosea 2:14-23 Amplified Bible, Classic Edition (AMPC)

<sup>14</sup>Therefore, behold, I will allure her [Israel] and bring her into the wilderness, and I will speak tenderly *and* to her heart.

<sup>15</sup>There I will give her her vineyards and make the Valley of Achor [troubling] to be for her a door of hope *and* expectation. And she shall sing there *and* respond as in the days of her youth and as at the time when she came up out of the land of Egypt.

<sup>16</sup>And it shall be in that day, says the Lord, that you will call Me Ishi [my Husband], and you shall no more call Me Baali [my Baal].

<sup>17</sup>For I will take away the names of Baalim [the Baals] out of her mouth, and they shall no more be mentioned *or* seriously remembered by their name.

<sup>18</sup>And in that day will I make a covenant for Israel with the living creatures of the open country and with the birds of the heavens and with the creeping things of the ground. And I will break the bow and the sword and [abolish battle equipment and] conflict out of the land and will make you lie down safely.

<sup>19</sup>And I will betroth you to Me forever; yes, I will betroth you to Me in righteousness and justice, in steadfast love, and in mercy.

<sup>20</sup>I will even betroth you to Me in stability *and* in faithfulness, and you shall know (recognize, be acquainted with, appreciate, give heed to, and cherish) the Lord.

<sup>21</sup>And in that day I will respond, says the Lord; I will respond to the heavens [which ask for rain to pour on the earth], and they shall respond to the earth [which begs for the rain it needs],

<sup>22</sup>And the earth shall respond to the grain and the wine and the oil [which beseech it to bring them forth], and these shall respond to Jezreel [restored Israel, who prays for a supply of them].

<sup>23</sup>And I will sow her for Myself anew in the land, and I will have love, pity, *and* mercy for her who had not obtained love, pity, *and* mercy; and I will say to those who were not My people, You are My people, and they shall say, You are my God!

## Proverbs 31:10-11 The Passion Translation (TPT)

### The Radiant Bride

<sup>10</sup>Who could ever find a wife like this one—<sup>[a]</sup>  
she is a woman of strength and mighty valor!<sup>[b]</sup>  
She's full of wealth and wisdom.  
The price paid for her was greater<sup>[c]</sup> than many jewels.  
<sup>11</sup>Her husband has entrusted his heart to her,<sup>[d]</sup>  
for she brings him the rich spoils of victory.

#### 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.”

### Ephesians 5:20-33 King James Version (KJV)

<sup>20</sup>Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

<sup>21</sup> Submitting yourselves one to another in the fear of God.

<sup>22</sup> Wives, submit yourselves unto your own husbands, as unto the Lord.

<sup>23</sup> For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

<sup>24</sup> Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

<sup>25</sup> Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

<sup>26</sup> That he might sanctify and cleanse it with the washing of water by the word,

<sup>27</sup> That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

<sup>28</sup> So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

<sup>29</sup> For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

<sup>30</sup> For we are members of his body, of his flesh, and of his bones.

<sup>31</sup> For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

<sup>32</sup> This is a great mystery: but I speak concerning Christ and the church.

<sup>33</sup> Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

1 Peter 3:1-7 King James Version (KJV)

**3** Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

<sup>2</sup>While they behold your chaste conversation coupled with fear.

<sup>3</sup>Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

<sup>4</sup>But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

<sup>5</sup>For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

<sup>6</sup>Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

<sup>7</sup>Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

### **Crowned by the King of Glory**

Psalm 121 Amplified Bible, Classic Edition (AMPC)

<sup>1</sup>I will lift up my eyes to the hills [around Jerusalem, to sacred Mount Zion and Mount Moriah]—From whence shall my help come?

<sup>2</sup>My help comes from the Lord, Who made heaven and earth.

<sup>3</sup>He will not allow your foot to slip *or* to be moved; He Who keeps you will not slumber.

<sup>4</sup>Behold, He who keeps Israel will neither slumber nor sleep.

<sup>5</sup>The Lord is your keeper; the Lord is your shade on your right hand [the side not carrying a shield].

<sup>6</sup>The sun shall not smite you by day, nor the moon by night.

<sup>7</sup>The Lord will keep you from all evil; He will keep your life.

<sup>8</sup>The Lord will keep your going out and your coming in from this time forth and forevermore.

Psalm 91 Amplified Bible, Classic Edition (AMPC)

<sup>1</sup>He who <sup>[a]</sup>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].

<sup>2</sup>I 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!

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

<sup>4</sup>[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.

<sup>5</sup>You 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,

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

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

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

<sup>9</sup>Because you have made the Lord your refuge, and the Most High your dwelling place,

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

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

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

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

<sup>14</sup>Because 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].

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

<sup>16</sup>With long life will I satisfy him and show him My salvation.