

The Tsunami Blessing Inside and Out, Part 221 Scriptures

This is Section M of a multi-part instruction. You are a chosen ambassador of the kingdom of God to reproduce heaven-born possibilities on earth. You have been appointed as a king-priest [non-gender specific]. Authority and power have been conferred to you to release miraculous provision into every sphere of influence. Your acknowledgement of the Kingdom of God within activates heaven on earth.

You have the crown. You wear the signet ring and hold the scepter. People even call you king. Your seat in heavenly places awaits your arrival. In fact, it is next to Jesus Christ who is already sitting at the right hand of our Heavenly Father, Abba. Will you grant permission to God to transform you into a ruling king and a representing priest unto Him?

Your invocation: "Abba Father, who art in Heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Thank you giving us the days of heaven upon the earth. I believe to receive the kingdoms of this world have become [generated into] the kingdoms of our Lord and His Christ, and He shall reign forever and ever. For Thine alone is the kingdom, and the power, and the glory forever. In Jesus' name, Amen!"

Every heaven-born possibility begins with the *rhema* Word of God that He poured forth out of His mouth for the Spirit of God to reproduce. Posture your heart to hear His voice, and then speak to the unproductive thing so it will hear the voice of God through you.

Ezekiel 37:1-14, Living Bible

1-2 The power of the Lord was upon me and I was carried away by the Spirit of the Lord to a valley full of old, dry bones that were scattered everywhere across the ground. He led me around among them,³ and then he said to me:

"Son of dust, can these bones become people again?"

I replied, "Lord, you alone know the answer to that."

⁴ Then he told me to speak to the bones and say: "O dry bones, listen to the words of God, ⁵ for the Lord God says, 'See! I am going to make you live and breathe again! ⁶ I will replace the flesh and muscles on you and cover you with skin. I will put breath into you, and you shall live and know I am the Lord.'"

⁷ So I spoke these words from God, just as he told me to; and suddenly there was a rattling noise from all across the valley, and the bones of each body came together and attached to each other as they used to be. ⁸ Then, as I watched, the muscles and flesh formed over the bones, and skin covered them, but the bodies had no breath. ⁹ Then he told me to call to the wind and say: "The Lord God says: Come from the four winds, O Spirit, and breathe upon these slain bodies, that they may live again." ¹⁰ So I spoke to the winds as he commanded me, and the bodies began breathing; they lived and stood up—a very great army.

¹¹ Then he told me what the vision meant: "These bones," he said, "represent all the people of Israel. They say: 'We have become a heap of dried-out bones—all hope is gone.' ¹² But tell them, 'The Lord God says: My people, I will open your graves of exile and cause you to rise again and return to the land of Israel. ¹³ And, then at last, O my people, you will know I am the Lord. ¹⁴ I will put my Spirit into you, and you shall live and return home again to your own land. Then you will know that I, the Lord, have done just what I promised you.'"

Job 14:7-9, King James Version

⁷ For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

⁸ Though the root thereof wax old in the earth, and the stock thereof die in the ground;

⁹ Yet through the scent of water it will bud, and bring forth boughs like a plant.

Isaiah 26:19, Amplified Bible, Classic Edition

¹⁹ Your dead shall live [O Lord]; the bodies of our dead [saints] shall rise. You who dwell in the dust, awake and sing for joy! For Your dew [O Lord] is a dew of [sparkling] light [heavenly, supernatural dew]; and the earth shall cast forth the dead [to life again; for on the land of the shades of the dead You will let Your dew fall].

Luke 20:38, King James Version

³⁸ For he is not a God of the dead, but of the living: for all live unto him.

Luke 20:37-38, Living Bible

³⁷⁻³⁸ "But as to your real question—whether or not there is a resurrection—why, even the writings of Moses himself prove this. For when he describes how God appeared to him in the burning bush, he speaks of God as 'the God of Abraham, the God of Isaac, and the God of Jacob.' To say that the Lord *is* some person's God^[a] means that person is *alive*, not dead! So from God's point of view, all men are living."

Footnotes

- a. Luke 20:37 that the Lord is some person's God. Otherwise the statement would be, "that he had been that person's God."

Luke 20:34-38 ³⁴ "Jesus replied, "Marriage is meant for this world only. ³⁵⁻³⁶ Those who are worthy of the resurrection from the dead into glory become immortal, like the angels, who never die nor marry. When the dead come to life again, they will be children of God—the children of the resurrection." ³⁷

Even Moses taught the resurrection of the dead when he wrote of the Lord God who was at the burning bush and said 'I am the God of Abraham, Isaac, and Jacob.'³⁸ Don't you agree that God is not the God of the dead, but the God of the living? For in his eyes, Abraham, Isaac, and Jacob are alive forevermore. He is the God who raises the dead."

◀ 2198. zaó ▶

Strong's Concordance

zaó: to live

Original Word: ζάω

Part of Speech: Verb

Transliteration: zaó

Phonetic Spelling: (dzah'-o)

Definition: to live

Usage: I live, am alive.

HELPS Word-studies

Cognate: 2198 *záō* – to live, experience God's gift of life. See 2222 (*zōē*).

NAS Exhaustive Concordance

Word Origin

from prim. roots zé- and zó-

Definition

to live

NASB Translation

alive (15), get their living (1), holding (1), life (6), life* (1), live (53), lived (3), lives (19), living (44).

Thayer's Greek Lexicon

STRONGS NT 2198: ζάω

ζάω, ζῶ, ζῆς, ζῆ, infinitive ζῆν (so L T, but R G WH η̄, Tr also (except 1 Corinthians 9:14; 2 Corinthians 1:8); cf. Winer's Grammar, § 5, 4 c.; WH. Introductory § 410; Lipsius Gram. Unters., p. 5f), participle ζῶν; imperfect ἔζων (Romans 7:9, where Vat. has the inferior form ἔζην (found again Colossians 3:7 ἔζητε); cf. Fritzsche on Romans, ii., p. 38; (WHs Appendix, p. 169; Veitch, under the word)); future in the earlier form ζήσω (Romans 6:2 (not L marginal reading); Hebrews 12:9; L T Tr WH also in John (John 5:25); (T WH),

(not L; T Tr WH); **2 Corinthians 13:4; James 4:15**), and much oftener ((?) five times, quotations excepted, viz. **Matthew 9:18; Luke 10:28; John 11:25; Romans 8:13; Romans 10:5**; cf. Moulton's Winer, p. 105) the later form, first used by (Hippocrates 7, 536 (see Veitch, under the word)) Demosthenes, **ζήσουμαι**; 1 aorist (unused in Attic (Hipp., Anth. Pal., Plutarch, others (see Veitch))) **ἔζησα** (**Acts 26:5**, etc.); cf. Alexander Buttmann (1873) Ausf. Sprachl. ii. 191f; Buttmann, 58 (51); Krüger, i., p. 172; Kühner, i. 829; Winers Grammar, 86 (83); (Veitch, under the word); Hebrew **נִזְהָר**; (from (Homer) Theognis, Aeschylus down); **to live**;

I. properly,

1. to live, be among the living, be alive (not lifeless, not dead): **Acts 20:12; Romans 7:1-3; 1 Corinthians 7:39; 2 Corinthians 1:8; 2 Corinthians 4:11; 1 Thessalonians 4:15, 17; Revelation 19:20**, etc.; **ψυχή ζῶσα**, **1 Corinthians 15:45** and R Tr marginal reading **Revelation 16:3**; **διά παντός τοῦ ζῆν**, during all their life (on earth), **Hebrews 2:15** (**διατελεῖν πάντα τόν τοῦ ζῆν χρόνον**, Diodorus 1, 74 (cf. Buttmann, 262 (225))); **ἔτι ζῶν** (participle imperfect (cf. Winer's Grammar, 341 (320))), while he was yet alive, before his death, **Matthew 27:63**; with **ἐν σαρκὶ** added, of the earthly life, **Philippians 1:22**; **ό δέ νῦν ζῶ ἐν σαρκὶ**, that life which I live in an earthly body, **Galatians 2:20** (Buttmann, 149 (130); Winer's Grammar, 227 (213)); **ἐν αὐτῷ ζῶμεν**, in God is the cause why we live, **Acts 17:28**; **ζῶσα τέθνηκε**, **1 Timothy 5:6**; **ἐμοί τό ζῆν Χριστός**, my life is devoted to Christ, Christ is the aim, the goal, of my life, **Philippians 1:21**; **ζῶντες** are opposed to **νεκροί**, **Matthew 22:32**; **Mark 12:27**; **Luke 20:38**; **ζῶντες καὶ νεκροί**, **Acts 10:42**; **Romans 14:9**; **2 Timothy 4:1**; **1 Peter 4:5**; in the sense of living and thriving, **2 Corinthians 6:9**; **1 Thessalonians 3:8**; **ζῆ ἐν ἐμοί Χριστός**, Christ is living and operative in me, i. e. the holy mind and energy of Christ pervades and moves me **Galatians 2:20**; **ἐκ δυνάμεως Θεοῦ ζῆν εἰς τίνα**, through the power of God to live and be strong toward one (namely, in correcting and judging), **2 Corinthians 13:4**; in the absolute sense, God is said to be **ό ζῶν**: **Matthew 16:16**; **Matthew 26:63**; **John 6:57**; **John 6:69 Rec.**; **Acts 14:15**; **Romans 9:26**; **2 Corinthians 3:3**; **2 Corinthians 6:16**; **1 Thessalonians 1:9**; **1 Timothy 3:15**; **1 Timothy 4:10**; **1 Timothy 6:17 R G**; **Hebrews 3:12**; **Hebrews 9:14**; **Hebrews 10:31**; **Hebrews 12:22**; **Revelation 7:2** (**Joshua 3:10**; **2 Kings 19:4, 16**; **Isaiah 37:4, 17**; **Hosea 1:10**; **Daniel 6:20** Theod., 26, etc.); with the addition of **εἰς τούς αἰώνας τῶν αἰώνων**, **Revelation 4:9**; **Revelation 15:7**; **ζῶ ἐγώ** (**יְהִי יְהֹוָה**, **Numbers 14:21**; **Isaiah 49:18**, etc.) **as I live** (by my life), the formula by which God swears by himself, **Romans 14:11**. equivalent to **to continue to live, to be kept alive** (**όστις ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν**, Xenophon, an. 3, 2, 26 (39)): **ἐάν οὐ κύριος θελήσῃ καὶ ζήσωμεν** (**ζήσομεν** L T Tr WH), **James 4:15** (Buttmann, 210 (181); Winer's Grammar, 286 (268f)); **ζῆν ἐπ' ἄρτῳ** (**Matthew 4:4**, etc.) see **ἐπί**, B. 2 a. **α.** (**Tobit 5:20**); **ζῆν ἐκ τίνος**, to get a living from a thing, **1 Corinthians 9:14**;

also when used of convalescents, [John 4:50f, 53](#); with ἐκ τῆς ἀρρωστίας added, [2 Kings 1:2; 2 Kings 8:8f](#), figuratively, **to live and be strong**: ἐν τούτοις (for Rec. ἐν αὐτοῖς) in these vices, opposed to the ethical death by which Christians are wholly severed from sin (see ἀποθνήσκω, II. 2 b.), [Colossians 3:7](#); cf. Meyer at the passage equivalent to **to be no longer dead, to recover life, be restored to life**: [Matthew 9:18; Acts 9:41](#); so of Jesus risen from the dead, [Mark 16:11; Luke 24:5, 23; Acts 1:3; Acts 25:19; Romans 6:10; 2 Corinthians 13:4](#); opposed to νεκρός, [Revelation 1:18; Revelation 2:8; ἔζησεν](#) came to life, lived again, [Romans 14:9 G L T Tr WH](#) (opposed to ἀπέθανε); [Revelation 13:14; Revelation 20:4, 5](#) (Rec. ἀνέζησεν) ([Ezekiel 37:9f](#); on the aorist as marking entrance upon a state see βασιλεύω, at the end); ζῆν ἐκ νεκρῶν, tropically, out of moral death to enter upon a new life, dedicated and acceptable to God, [Romans 6:13](#); (similarly in [Luke 15:32 T Tr WH](#)). equivalent to **not to be mortal**, [Hebrews 7:8](#) (where ἄνθρωποι ἀποθνήσκοντες **dying men** i. e. whose lot it is to die, are opposed to ὁ ζῶν).

2. emphatically, and in the Messianic sense, **to enjoy real life**, i. e. **to have true life and worthy of the name — active, blessed, endless in the kingdom of God** (or ζωή αἰώνιος; see ζωή, 2b.): [Luke 10:28; John 5:25; John 11:25; Romans 1:17; Romans 8:13; Romans 14:9](#) ((?) see above); [Galatians 3:12; Hebrews 12:9](#); with the addition of ἐκ πίστεως, [Hebrews 10:38; of εἰς τὸν αἰῶνα, John 6:51, 58; σὺν Χριστῷ](#), in Christ's society, [1 Thessalonians 5:10](#); this life in its absolute fullness Christ enjoys, who owes it to God; hence, he says ζῶ διά τὸν πατέρα, [John 6:57](#); by the gift and power of Christ it is shared in by the faithful, who accordingly are said ζήσειν δὶ αὐτόν, [John 6:57; δὶ αὐτοῦ, 1 John 4:9](#). with a dative denoting the respect, πνεύματι, [1 Peter 4:6; ὅνομα ἔχεις ὅτι ζῆς καὶ νεκρός εἶ](#), thou art said to have life (i. e. vigorous spiritual life bringing forth good fruit) and (yet) thou art dead (ethically), [Revelation 3:1](#). In the O. T: ζῆν denotes **to live most happily in the enjoyment of the theocratic blessings**: [Leviticus 18:5; Deuteronomy 4:1; Deuteronomy 8:1; Deuteronomy 30:16](#).

3. to live i. e. **pass life**, of the manner of living and acting; of morals or character: μετά ἀνδρός with the accusative of time, of a married woman, [Luke 2:36; χωρίς νόμου](#), without recognition of the law, [Romans 7:9; Φαρισαῖος, Acts 26:5](#); also ἐν κόσμῳ, [Colossians 2:20](#); with ἐν and a dative indicating the act or state of the soul: [ἐν πίστει, Galatians 2:20; ἐν τῇ ἀμαρτίᾳ](#), to devote life to sin, [Romans 6:2](#); with adverbs expressing the manner: εὔσεβῶς, [2 Timothy 3:12; Titus 2:12; ἀσώτως, Luke 15:13; ἐθνικῶς, Galatians 2:14; ἀδίκως](#), Wis. 14:28; ζῆν τίνι (the dative of person, a phrase common in Greek authors also, in Latin vivere aliquid; cf. Fritzsche on Romans, vol. iii., p. 176ff), to devote, consecrate, life to one; so to live that life results in benefit to someone or to his cause: τῷ Θεῷ, [Luke 20:38; Romans 6:10; Galatians 2:19](#) (4 Macc. 16:25); τῷ Χριστῷ, [2 Corinthians 5:15](#); that man is said ἔαυτῷ ζῆν who makes his own will his law, is his own

master, [Romans 14:7](#); [2 Corinthians 5:15](#); with the dative of the thing to which life is devoted: [τῇ δικαιοσύνῃ](#), [1 Peter 2:24](#); [πνεύματι](#), to be actuated by the Spirit, [Galatians 5:25](#); [κατά σάρκα](#), as the flesh dictates, [Romans 8:12f](#).

II. Metaphorically, of inanimate things;

a. [ύδωρ ζῶν](#), [מִיְצָרָה](#) ([Genesis 26:19](#); [Leviticus 14:5](#); etc.), **living water**, i. e. bubbling up, gushing forth, flowing, with the suggested idea of refreshment and salubrity (opposed to the water of cisterns and pools (cf. our **spring water**)), is figuratively used of the spirit and truth of God as satisfying the needs and desires of the soul: [John 4:10](#); [John 7:38](#); [ἐπί ζώσας πηγάς ύδάτων](#), [Revelation 7:17](#) Rec. b. **having vital power in itself and exerting the same upon the soul:** [ἐλπίς ζῶσα](#), [1 Peter 1:3](#); [λόγος Θεοῦ](#), [1 Peter 1:23](#); [Hebrews 4:12](#); [λόγια](#) namely, [τοῦ Θεοῦ](#), [Acts 7:38](#), cf. [Deuteronomy 32:47](#); [όδός ζῶσα](#), [Hebrews 10:20](#) (this phrase describing that characteristic of divine grace, in granting the pardon of sin and fellowship with God, which likens it to a way leading to the heavenly sanctuary). In the same manner the predicate [ό ζῶν](#) is applied to those things to which persons are compared who possess real life (see I. 2 above), in the expressions [λίθοι ζῶντες](#), [1 Peter 2:4](#); [ἄρτος ὁ ζῶν](#) (see [ἄρτος](#), at the end), [John 6:51](#); [θυσία ζῶσα](#) (tacitly opposed to slain victims), [Romans 12:1](#).
(Compare: [ἀναζάω](#), [συζάω](#).)

Jesus never once acted independently of God. He only spoke what He heard in His heart and then said out of His mouth His Heavenly Father's command. He removed every unproductive thing that was in His way.

Mark 11:11-26, King James Version

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Our repentance repositions us to be God's partner on earth so He can bring heaven to us. Abiding under His leadership, the kingdom of God's dominion removes every unproductive thing in every sphere of influence.

Isaiah 40:1-11, Names of God Bible

Comfort My People

40 "Comfort my people! Comfort them!" says your **Elohim**.

2 "Speak tenderly to Jerusalem and announce to it

that its time of hard labor is over

and its wrongs have been paid for.

It has received from **Yahweh** double for all its sins."

3 A voice cries out in the desert:

"Clear a way for **Yahweh**.

Make a straight highway in the wilderness for our **Elohim**.

4 Every valley will be raised.

Every mountain and hill will be lowered.

Steep places will be made level.

Rough places will be made smooth.

5 Then **Yahweh's** glory will be revealed

and all people will see it together.

Yahweh has spoken."

6 A voice called, "Call out!"

I asked, "What should I call out?"

"Call out: All people are like grass,

and all their beauty is like a flower in the field.

7 Grass dries up,

and flowers wither when **Yahweh's** breath blows on them.

Yes, people are like grass.

8 Grass dries up,

and flowers wither,
but the word of our **Elohim** will last forever."

9 Go up a high mountain, Zion.
Tell the good news!
Call out with a loud voice, Jerusalem.
Tell the good news!
Raise your voice without fear.
Tell the cities of Judah:
"Here is your **Elohim!**"

10 **Adonay Yahweh** is coming with power
to rule with authority.
His reward is with him,
and the people he has won arrive ahead of him.
11 Like a shepherd he takes care of his flock.
He gathers the lambs in his arms.
He carries them in his arms.
He gently helps the sheep and their lambs.

Isaiah 45:1-3, Amplified Bible, Classic Edition

1 Thus says the Lord to His anointed, to Cyrus, whose right hand I have held to subdue nations before him, and I will unarm *and* ungird the loins of kings to open doors before him, so that gates will not be shut.

2 I will go before you and level the mountains [to make the crooked places straight]; I will break in pieces the doors of bronze and cut asunder the bars of iron.

3 And I will give you the treasures of darkness and hidden riches of secret places, that you may know that it is I, the Lord, the God of Israel, Who calls you by your name.

David's example in removing unproductive things serves as our instruction on how to approach God to receive His supernatural intervention in opposing and deposing the enemy.

Micah 2:13, Amplified Bible, Classic Edition

13 The ^[a]Breaker [the Messiah] will go up before them. They will break through, pass in through the gate and go out through it, and their King will pass on before them, the Lord at their head.

Footnotes

- a. Micah 2:13 Over and over again the prophets unveiled the full dimensions of God's judgment and salvation. God must punish His rebellious people but will afterward redeem them. Israel will be carried into captivity, yet a remnant will return. The Messiah, the One who breaks open the way, will lead them back home, and will restore the kingdom of David.

Micah 4:13, Amplified Bible, Classic Edition

13 Arise and thresh, O Daughter of Zion! For I will make your horn iron and I will make your hoofs bronze; you shall beat in pieces many peoples, and I will devote their gain to the Lord and their treasure to the Lord of all the earth.

1 Chronicles 14, Living Bible

1 King Hiram of Tyre sent masons and carpenters to help build David's palace and he supplied him with much cedar lumber. **2** David now realized why the Lord had made him king and why he had made his kingdom so great; it was for a special reason—to give joy to God's people!

3 After David moved to Jerusalem, he married additional wives and became the father of many sons and daughters.

4-7 These are the names of the sons born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Elpelet, Nogah, Nepheg, Japhia, Elishama, Beeliada, Eliphelet.

8 When the Philistines heard that David was Israel's new king, they mobilized their forces to capture him. But David learned that they were on the way, so he called together his army. **9** The Philistines were raiding the valley of Rephaim, **10** and David asked the Lord, "If I go out and fight them, will you give me the victory?"

And the Lord replied, "Yes, I will."

11 So he attacked them at Baal-perazim and wiped them out. He exulted, "God has used me to sweep away my enemies like water bursting through a dam!" That is why the place has been known as Baal-perazim ever since (meaning, "The Place of Breaking Through").

12 After the battle the Israelis picked up many idols left by the Philistines, but David ordered them burned.

13 Later the Philistines raided the valley again, **14** and again David asked God what to do.

The Lord replied, "Go around by the mulberry trees and attack from there. **15** When you hear a sound like marching in the tops of the mulberry trees, that is your signal to attack, for God will go before you and destroy the enemy."

16 So David did as the Lord commanded him; and he cut down the army of the Philistines all the way from Gibeon to Gezer. **17** David's fame spread everywhere, and the Lord caused all the nations to fear him.

You are God's instrument to remove the unproductive things around you. Therefore, give permission to the Spirit of God and the Word of God to purify you within so you are free of any unproductive thing.

Isaiah 41:15-20, Amplified Bible, Classic Edition

15 Behold, I will make you to be a new, sharp, threshing instrument which has teeth; you shall thresh the mountains and beat them small, and shall make the hills like chaff.

16 You shall winnow them, and the wind shall carry them away, and the tempest or whirlwind shall scatter them. And you shall rejoice in the Lord, you shall glory in the Holy One of Israel.

17 The poor and needy are seeking water when there is none; their tongues are parched with thirst. I the Lord will answer them; I, the God of Israel, will not forsake them.

18 I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the acacia, the myrtle, and the wild olive; I will set the cypress in the desert, the plane [tree] and the pine [tree] together,

20 That men may see and know and consider and understand together that the hand of the Lord has done this, that the Holy One of Israel has created it.

Joel 3:9-14, King James Version

9 Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat your plowshares into swords and your pruninghooks into spears: let the weak say, I am strong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

Jesus gives us God's instruction on imaging heaven as the epitome of the perfection of glory. What heaven already endorsed or outlawed is our paradigm for what can be endorsed or outlawed on earth. That brings provision to the vision we host that imposes unproductive things.

Matthew 16:13-19, Amplified Bible, Classic Edition

13 Now when Jesus went into the region of Caesarea Philippi, He asked His disciples, Who do people say that the Son of Man is?

14 And they answered, Some say John the Baptist; others say Elijah; and others Jeremiah or one of the prophets.

15 He said to them, But who do you [yourselves] say that I am?

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

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

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

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

bound in heaven; and whatever you loose (declare lawful) on earth [g]must be what is already loosed in heaven.

Footnotes

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

Psalm 119:104-112, The Message

97-104 Oh, how I love all you've revealed;

I reverently ponder it all the day long.

Your commands give me an edge on my enemies;

they never become obsolete.

I've even become smarter than my teachers

since I've pondered and absorbed your counsel.

I've become wiser than the wise old sages

simply by doing what you tell me.

I watch my step, avoiding the ditches and ruts of evil

so I can spend all my time keeping your Word.

I never make detours from the route you laid out;

you gave me such good directions.
Your words are so choice, so tasty;
I prefer them to the best home cooking.
With your instruction, I understand life;
that's why I hate false propaganda.

* * *

105-112 By your words I can see where I'm going;
they throw a beam of light on my dark path.
I've committed myself and I'll never turn back
from living by your righteous order.
Everything's falling apart on me, God;
put me together again with your Word.
Adorn me with your finest sayings, God;
teach me your holy rules.
My life is as close as my own hands,
but I don't forget what you have revealed.
The wicked do their best to throw me off track,
but I don't swerve an inch from your course.
I inherited your book on living; it's mine forever—
what a gift! And how happy it makes me!
I concentrate on doing exactly what you say—
I always have and always will.