

The Tsunami Blessing Inside and Out, Part 245 Scriptures

This is Section J of a multi-part instruction. Similar to a nation sending an ambassador into a territory, Jesus commanded the body of Christ to go into all the world. Although your kingdom of God assignment is in the world system, it is not in you. Jesus Christ is! You are His anointed carrier of the presence of God as well as the power of God. Your appointment is to bring the world into the kingdom of God until it is proof positive that, "those who have turned the world upside down are come here too!" Really, upside down is right side up!

Jesus' succession plan names you as His change agent to serve His divine purpose, plan, and path in one or even all the Seven Mountains: 1) government; 2) business; 3) media; 4) education; 5) arts & entertainment; 6) religion; and 7) family. Every Kingdom of God assignment is established on the Word of God as well as executed by the Spirit of God. If it is not, the mission will be an obstruction against your own breakthrough. Your minimum contribution is by prayer and petition, i.e., to intercede. Your maximum contribution is by practice and participation in the sphere(s) of influence God has chosen for you, i.e., to intervene.

Never give your seat of authority to an already failed world system. Let Holy Spirit reposition you to always "see" Jesus as He really is, the King of kings. Then grant the Lord of lords all the living room He requires, without issuing any eviction clauses. As your space restrictions are demolished, you can "be" as Jesus is in the world, a world overcomer. In other words, you are living on top of the world; it is not living on top of you.

God's Succession Plan ushered Jesus Christ, the Son of God through the tribe of Judah as the Son of David

Psalm 72^[a] Amplified Bible, Classic Edition

[A Psalm] for Solomon.

¹ Give the king [knowledge of] Your [way of] judging, O God, and [the spirit of] Your righteousness to the king's son [to control all his actions].

² Let him judge *and* govern Your people with righteousness, and Your poor *and* afflicted ones with judgment *and* justice.

³ The mountains shall bring peace to the people, and the hills, through [the general establishment of] righteousness.

⁴ May he judge *and* defend the poor of the people, deliver the children of the needy, and crush the oppressor,

⁵ So that they may revere *and* fear You while the sun and moon endure, throughout all generations.

⁶ May he [Solomon as a type of King David's greater Son] be like rain that comes down upon the mown grass, like showers that water the earth.

⁷ In ^[b]His [Christ's] days shall the [uncompromisingly] righteous flourish and peace abound till there is a moon no longer.

⁸ He [Christ] shall have dominion also from sea to sea and from the River [Euphrates] to the ends of the earth.

⁹ Those who dwell in the wilderness shall bow before Him and His enemies shall lick the dust.

¹⁰ The kings of Tarshish and of the coasts shall bring offerings; the kings of Sheba and Seba shall offer gifts.

¹¹ Yes, all kings shall fall down before Him, all nations shall serve Him.

¹² For He delivers the needy when he calls out, the poor also and him who has no helper.

¹³ He will have pity on the poor *and* weak and needy and will save the lives of the needy.

¹⁴ He will redeem their lives from oppression *and* fraud and violence, and precious *and* costly shall their blood be in His sight.

¹⁵ And He shall live; and to Him shall be given gold of Sheba; prayer also shall be made for Him *and* through Him continually, *and* they shall bless *and* praise Him all the day long.

¹⁶ There shall be abundance of grain in the soil upon the top of the mountains [the least fruitful places in the land]; the fruit of it shall wave like [the forests of] Lebanon, and [the inhabitants of] the city shall flourish like grass of the earth.

¹⁷ His name shall endure forever; His name shall continue as long as the sun [indeed, His name continues before the sun]. And men shall be blessed *and* bless themselves by Him; all nations shall call Him blessed!

¹⁸ Blessed be the Lord God, the God of Israel, Who alone does wondrous things!

¹⁹ Blessed be His glorious name forever; let the whole earth be filled with His glory! Amen and Amen!

²⁰ The prayers of David son of Jesse are ended.

Footnotes

- a. Psalm 72:1 "This psalm, in highly wrought figurative style, describes the reign of a king as 'righteous, universal, beneficent, and perpetual.' By the older Jewish and most of the modern Christian interpreters it has been applied to Christ, Whose reign present and prospective alone corresponds with its statements. As the imagery of the Second Psalm was drawn from the martial character of David's reign, that of this is from the peaceful and prosperous state of Solomon's" (Robert Jamieson, A.R. Fausset and David Brown, A Commentary). "Jesus is

here, beyond all doubt, in the glory of His reign, both as He now is and as He shall be revealed in the latter-day glory” (Charles Haddon Spurgeon, The Treasury of David).

- b. Psalm 72:7 See footnote on Ps. 72:1. The ideal concept of the king and the glorious effects of his reign are described, the fulfillment of which is experienced in Christ.

God’s Succession Plan ushered Jesus Christ, the Son of God through the womb of the virgin Mary as forecasted by Isaiah

Luke 1:26-39, 1599 Geneva Bible

²⁶ ¶ ^[a]And in the sixth month, the Angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

²⁷ To a virgin affianced to a man whose name *was* Joseph, of the ^[b]house of David, and the virgin’s name *was* Mary.

²⁸ And the Angel went in unto her, and said, Hail thou *that art* ^[c]freely beloved: the Lord *is* with thee: ^[d]blessed *art* thou among women.

²⁹ And when she saw *him*, she was ^[e]troubled at his saying, and thought what manner of salutation that should be.

³⁰ Then the Angel said unto her, Fear not, Mary: for thou hast ^[f]found favor with God.

³¹ For lo thou shalt conceive in thy womb, and bear a son, and shalt call his Name Jesus.

³² He shall be great, and shall be ^[g]called the Son of the most High, and the Lord God shall give unto him the throne of his father David.

³³ And he shall reign over the house of Jacob forever, and of his kingdom shall be none end.

34 Then said Mary unto the Angel, ^[h]How shall this be, seeing ^[i]I know not man?

35 And the Angel answered, and said unto her, The holy Ghost ^[i]shall come upon thee, and the power of the most High shall overshadow thee: therefore also that ^[k]Holy thing which shall be born of thee, shall be ^[l]called the Son of God.

36 And behold, thy ^[m]cousin, Elizabeth, she hath also conceived a son in her old age: and this is her ^[n]sixth month, which was called barren.

37 For with God shall nothing be impossible.

38 Then Mary said, Behold the servant of the Lord: be it unto me according to thy word. So the Angel departed from her.

39 ¶ ^[o]And Mary arose in those days, and went into the ^[p]hill *country* with haste to a ^[q]city of Judah,

Footnotes

- a. [Luke 1:26](#) The Angel serving the Lord which should be born, is sent to the virgin Mary, in whom the Son of the most high promised to David, is conceived by the virtue of the holy Ghost.
- b. [Luke 1:27](#) As much is to be said of Mary, otherwise Christ had not been of the stock, not the son of David.
- c. [Luke 1:28](#) It might be rendered word for word, full of favor and grace, and he showeth straight after, laying out plainly unto us, what that favor is, in that he saith, the Lord is with thee.
- d. [Luke 1:28](#) Of God.
- e. [Luke 1:29](#) Moved at the strangeness of the matter.
- f. [Luke 1:30](#) So speak the Hebrews, saying, that men have found favor, which are in favor.

- g. [Luke 1:32](#) He shall be declared so to be, for he was the Son of God from everlasting, but was made manifest in the flesh in his time.
- h. [Luke 1:34](#) The greatness of the matter causeth the Virgin to ask this question, not that she distrusteth any whit at all, for she asketh only of the manner of the conceiving, so that it is plain she believed all the rest.
- i. [Luke 1:34](#) So speak the Hebrews, signifying by this modest kind of speech the company of man and wife together, and this is the meaning of it: how shall this be, forseeing, I shall be Christ his mother, I am very sure. I shall not know any man: for the godly virgin had learned by the Prophets, that the Messiah should be born of a Virgin.
- j. [Luke 1:35](#) That is, the holy Ghost shall cause thee to conceive by his mighty power.
- k. [Luke 1:35](#) That pure thing and void of all spot of uncleanness: for he that was to take away sin, must needs be void of sin.
- l. [Luke 1:35](#) Declared and showed to the world, to be the Son of God.
- m. [Luke 1:36](#) Though Elizabeth were of the tribe of Levi, yet she might be Mary's cousin: for whereas it was forbidden by the Law, for maidens to be married to men of other tribes, this could not let, but that the Levites might take them wives out of any tribe: for the Levites had no portion allotted them, when the land was divided among the people.
- n. [Luke 1:36](#) This is now the sixth month from the time when she conceived.
- o. [Luke 1:39](#) Elizabeth being great with child with John, and Mary with Christ, by the inspiration of the holy Ghost, do rejoice each for other.
- p. [Luke 1:39](#) Which is on the South side of Jerusalem.
- q. [Luke 1:39](#) That is to say, Hebron: which was in times past called Kirjath Arba, which was one of the towns, that was given to the Levites, in the tribe of Judah, and is said to be in the mountains of Judah, [Josh. 14:15](#) and [21:11](#).

Luke 1:40-56, 1599 Geneva Bible

40 And entered into the house of Zacharias, and saluted Elizabeth.

41 And it came to pass, as Elizabeth heard the salutation of Mary, the babe ^[a]sprang in her belly, and Elizabeth was filled with the holy Ghost.

42 And she cried with a loud voice, and said, Blessed art thou among women, because ^[b]the fruit of thy womb is blessed.

43 And whence cometh this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe sprang in my belly for joy.

45 And blessed is she that believed: for those things shall be performed, which were told her from the Lord.

46 ^[c]Then Mary said, My soul magnifieth the Lord,

47 And my spirit rejoiceth in God my Savior.

48 For he hath ^[d]looked on the ^[e]poor degree of his servant: for behold, from henceforth shall all ages call me blessed,

49 Because he that is mighty hath done for me great things, and holy is his Name.

50 And his mercy is from generation to generation on them ^[f]that fear him.

51 He that showed strength with his ^[g]arm: he hath ^[h]scattered the proud in the ^[i]imagination of their hearts.

52 He hath ^[i]put down the mighty from their seats, and exalted them of ^[k]low degree.

53 He hath filled the ^[1]hungry with good things, and sent away the rich empty.

54 ^[m]He hath upholden Israel his servant to be mindful of his mercy,

55 (As he hath ^[n]spoken to our fathers, *to wit*, to Abraham and his seed) forever.

56 ¶ And Mary abode with her about three months: after, she returned to her own house.

Footnotes

- a. [Luke 1:41](#) This was no ordinary nor usual kind of moving.
- b. [Luke 1:42](#) Christ is blessed in respect of his humanity.
- c. [Luke 1:46](#) Christ the redeemer of the afflicted, and revenger of the proud, of long time promised to the fathers, is now at length exhibited indeed.
- d. [Luke 1:48](#) Hath freely and graciously loved.
- e. [Luke 1:48](#) Word for word, My baseness, that is, my base estate: so that the Virgin vaunteth not her deserts, but the grace of God.
- f. [Luke 1:50](#) To them that live godly and religiously, so speak the Hebrews.
- g. [Luke 1:51](#) That is, an heaping up of words more than needed, which the Hebrews use very much, and the arm is taken for strength.
- h. [Luke 1:51](#) Even as the wind doth the chaff.
- i. [Luke 1:51](#) He hath scattered them, and the imagination of their hearts; or by and through the imagination of their own hearts: so that their wicked counsel turned to their own destruction.
- j. [Luke 1:52](#) The mighty and rich men.
- k. [Luke 1:52](#) Such as none account is made of, and are vile in men's eyes, which are indeed the poor in spirit, that is, such as challenge nothing to themselves in the sight of God.

- l. Luke 1:53 Them that are brought to extreme poverty.
- m. Luke 1:54 He hath holpen up Israel with his arm, being clean cast down.
- n. Luke 1:55 Promised.

God's Succession Plan ushered Jesus Christ, the Son of God and forecasted His arrival as the Son of David

Matthew 1:1, 1599 Geneva Bible

The Holy Gospel of Jesus Christ, According to Matthew

1 That Jesus is that Messiah, the Savior promised to the Fathers. 18 The nativity of Christ.

¹ The ^{[a][b]}book of the ^[c]generation of Jesus Christ the son of David, the ^[d]son of Abraham.

Footnotes

- a. Matthew 1:1 Jesus Christ came of Abraham of the tribe of Judah, and of the stock of David as God promised.
- b. Matthew 1:1 Rehearsal: As the Hebrews used to speak: as Gen. 5:1, The book of the generations.
- c. Matthew 1:1 Of the ancestors of whom Christ came.
- d. Matthew 1:1 Which Christ is also the son of Abraham.

Matthew 1:19-21, 1599 Geneva Bible

¹⁹ Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away secretly.

²⁰ But while he thought these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph, the son of David, fear not to ^[a]take Mary thy ^[b]wife: for that which is ^[c]conceived in her, is of the holy Ghost.

21 And she shall bring ^[d]forth a son, and thou shalt call his name JESUS: for he shall ^[e]save his people from their sins.

Footnotes

- a. Matthew 1:20 Receive her at her parents' and kinsfolk's hands.
- b. Matthew 1:20 Which was promised, and made sure to thee to be thy wife.
- c. Matthew 1:20 Of the mother's substance by the holy Ghost.
- d. Matthew 1:21 Christ is born of the same Virgin which never knew man: and is called Jesus of God himself, by the Angel.
- e. Matthew 1:21 Deliver, and this showeth us the meaning of this name Jesus.

Matthew 9:26-31, 1599 Geneva Bible

26 And this bruit went throughout all that land.

27 ^[a]And as Jesus departed thence, two blind men followed him, crying, and saying, O son of David, have mercy upon us.

28 And when he was come into the house, the blind came to him, and Jesus said unto them, Believe ye that I am able to do this? And they said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened, and Jesus gave them great charge, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame throughout all that land.

Footnotes

- a. Matthew 9:27 By healing these two blind, Christ showeth that he is the light of the world.

Matthew 12:22-30, 1599 Geneva Bible

²² ¶ ^[a]Then was brought to him one possessed with a devil, *both* blind and dumb, and he healed him, so that he *which was* blind and dumb, both spake and saw,

²³ And all the people were amazed, and said, Is not this that son of David?

²⁴ But when the Pharisees heard it, they said, This man casteth the devils no otherwise out but through Beelzebub the prince of devils.

²⁵ ^[b]But Jesus knew their thoughts, and said to them, Every kingdom divided against itself, is brought to naught, and every city or house divided against itself shall not stand.

²⁶ So if satan cast out satan, he is divided against himself: how shall then his kingdom endure?

²⁷ Also if I through Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

²⁸ But if I cast out devils by the Spirit of God, then is the kingdom of God come unto you.

²⁹ Else how can a man enter into a strong man's house and spoil his goods, except he first bind the strong man, and then spoil his house?

³⁰ He that is not with me, is against me: and he that gathereth not with me, scattereth.

Footnotes

- a. Matthew 12:22 A truth be it never so manifest, is subject to the slander of the wicked: yet notwithstanding it ought to be avouched stoutly.
- b. Matthew 12:25 The kingdom of Christ and the kingdom of the devil cannot consist together.

Matthew 15:21-28, 1599 Geneva Bible

²¹ And Jesus went thence, and departed into the ^[a]coasts of Tyre and Sidon.

²² And behold, a woman a ^[b]Canaanite came out of the same coasts, and cried, saying unto him, Have mercy on me, O Lord, the son of David: my daughter is miserably vexed with a devil.

²³ ^[c]But he answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for she crieth after us.

²⁴ But he answered, and said, I am not sent, but unto the lost sheep of the ^[d]house of Israel.

²⁵ Yet she came, and worshipped him, saying, Lord help me.

²⁶ And he answered, and said, It is not good to take the children's bread, and to cast it to whelps.

²⁷ But she said, Truth, Lord: yet indeed the whelps eat of the crumbs, which fall from their master's table.

²⁸ Then Jesus answered, and said unto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that hour.

Footnotes

- a. Matthew 15:21 Coasts which were near to Tyre and Sidon, that is, in that quarter where Palestine bendeth toward Phoenicia, and the sea of Syria.
- b. Matthew 15:22 Of the flock of the Canaanites, which dwelled in Phoenicia.
- c. Matthew 15:23 In that that Christ doth sometimes as it were stop his ears against the prayers of his Saints, he doeth it for his glory and our profit.
- d. Matthew 15:24 Of the people of Israel, which people was divided into tribes, but all those tribes came of one house.

Matthew 20:29-34, 1599 Geneva Bible

²⁹ ¶ ^[a]And as they departed from Jericho, a great multitude followed him.

³⁰ And behold, two blind men, sitting by the way side, when they heard that Jesus passed by, cried, saying, O Lord, the Son of David, have mercy on us.

³¹ And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, O Lord, the Son of David, have mercy on us.

³² Then Jesus stood still, and ^[b]called them, and said, What will ye that I should do to you?

³³ They said to him, Lord, that our eyes may be opened.

³⁴ And Jesus moved with compassion, touched their eyes, and immediately their eyes received sight, and they followed him.

Footnotes

- a. Matthew 20:29 Christ by healing these blind men with an only touch, showeth that he is the only light of the world.
- b. Matthew 20:32 Himself, not by other men's means.

Matthew 21:14-16, 1599 Geneva Bible

¹⁴ Then the blind, and the halt came to him, in the Temple, and he healed them.

¹⁵ ^[a] But when the chief Priests and Scribes saw the marvels that he did, and the children crying in the Temple, and saying, Hosanna to the Son of David, they disdained,

¹⁶ And said unto him, Hearest thou what these say? And Jesus said unto them, Yea: read ye never, By the mouth of babes and sucklings thou hast ^[b] made perfect the praise?

Footnotes

- a. Matthew 21:15 Such as should be masters of godliness, are they that do most envy the glory of Christ: but in vain.
- b. Matthew 21:16 Thou hast made most perfect. We read in David, Thou hast established or grounded, and if the matter be considered well, it is all one that the Evangelist saith, for that is stable and sure, which is most perfect.

Matthew 22:41-43, 1599 Geneva Bible

⁴¹ ¶ ^[a] While the Pharisees were gathered together, Jesus asked them,

⁴² Saying, What think ye of Christ? ^[b] whose son is he? They said unto him, David's.

⁴³ He said unto them, How then doth David in spirit, call him Lord, saying,

Footnotes

- a. Matthew 22:41 Christ proveth manifestly that he is David's son according to the flesh, but otherwise, David's Lord, and very God.
- b. Matthew 22:42 Or, whose stock or family: for the Hebrews call a man's posterity, sons.

Matthew 22:44-46, 1599 Geneva Bible

⁴⁴ The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool?

⁴⁵ If then David call him Lord, how is he his son?

⁴⁶ And none could answer him a word, neither durst any from that day forth ask him any more questions.

God's Succession Plan ushered Jesus Christ, the Son of God into a Samaritan town whom the Jews had rejected to host a 2-day revival

John 4:1-45 Amplified Bible

Jesus Goes to Galilee

¹ So when the Lord learned that the Pharisees had been told that Jesus was making and baptizing more disciples than John ² (although Jesus Himself was not baptizing, but His disciples were), ³ He left Judea and returned again to Galilee. ⁴ Now ^[a] He had to go through ^[b] Samaria. ⁵ So He arrived at a Samaritan town called Sychar, near the tract of land that Jacob gave to his son Joseph; ⁶ and Jacob's well was there. So Jesus, tired as He was from His journey, sat down by the well. It was then about the sixth hour (noon).

The Samaritan Woman

⁷ Then a woman from Samaria came to draw water. Jesus said to her, "Give Me a drink"— ⁸ For His disciples had gone off into the city to buy food— ⁹ The Samaritan woman asked Him, "How is it that You, being a Jew, ask me, a ^[c]Samaritan woman, for a drink?" (For Jews have nothing to do with Samaritans.) ¹⁰ Jesus answered her, "If you knew [about] God's gift [of eternal life], and who it is who says, 'Give Me a drink,' you would have asked Him [instead], and He would have given you living water (eternal life)." ¹¹ She said to Him, "Sir, ^[d]You have nothing to draw with [no bucket and rope] and the well is deep. Where then do You get that living water? ¹² Are You greater than our father ^[e]Jacob, who gave us the well, and who used to drink from it himself, and his sons and his cattle also?" ¹³ Jesus answered her, "Everyone who drinks this water will be thirsty again. ¹⁴ But whoever drinks the water that I give him will never be thirsty again. But the water that I give him will become in him a spring of water [satisfying his thirst for God] welling up [continually flowing, bubbling within him] to eternal life."

¹⁵ The woman said to Him, "Sir, give me this water, so that I will not get thirsty nor [have to continually] come all the way here to draw." ¹⁶ At this, Jesus said, "Go, call your husband and come back." ¹⁷ The woman answered, "I do not have a husband." Jesus said to her, "You have correctly said, 'I do not have a husband'; ¹⁸ for you have had five husbands, and the man you are now living with is not your ^[f]husband. You have said this truthfully." ¹⁹ The woman said to Him, "Sir, I see that You are a prophet. ²⁰ Our fathers worshiped on this mountain, but you *Jews* say that the place where one ought to worship is in Jerusalem [at the temple]." ²¹ Jesus replied, "Woman, believe Me, a time is coming [when God's kingdom comes] when you will worship the Father neither on this mountain nor in Jerusalem. ²² You [Samaritans] do not know what you worship; we [Jews] do know what we worship, for salvation is from the Jews. ²³ But a time is coming and is already here when the true worshipers will worship the Father in spirit [from the heart, the inner self] and in truth;

for the Father seeks such people to be His worshipers. ²⁴ God is spirit [the Source of life, yet invisible to mankind], and those who worship Him must worship in spirit and truth." ²⁵ The woman said to Him, "I know that Messiah is coming (He who is called Christ—the Anointed); when that One comes, He will tell us everything [we need to know]." ²⁶ Jesus said to her, "I who speak to you, am *He* (the Messiah)."

²⁷ Just then His disciples came, and they were surprised to find Him talking with a woman. However, no one said, "What are You asking about?" or, "Why are You talking to her?" ²⁸ Then the woman left her water jar, and went into the city and began telling the people, ²⁹ "Come, see a man who told me all the things that I have done! Can this be the Christ (the Messiah, the Anointed)?" ³⁰ So the people left the city and were coming to Him.

³¹ Meanwhile, the disciples were urging Jesus [to have a meal], saying, "Rabbi (Teacher), eat." ³² But He told them, "I have food to eat that you do not know about." ³³ So the disciples said to one another, "Has anyone brought Him *something* to eat?" ³⁴ Jesus said to them, "My food is to do the will of Him who sent Me and to completely finish His work. ³⁵ Do you not say, 'It is still four months until the harvest comes?' Look, I say to you, raise your eyes and look at the fields *and* see, they are white for harvest. ³⁶ Already the reaper is receiving *his* wages and he is gathering fruit for eternal life; so that he who plants and he who reaps may rejoice together. ³⁷ For in this *case* the saying is true, 'One [person] sows and another reaps.' ³⁸ I sent you to reap [a crop] for which you have not worked. Others have worked and you have been privileged to reap the results of their work."

The Samaritans

³⁹ Now many Samaritans from that city believed in Him *and* trusted Him [as Savior] because of what the woman said when she testified, "He told me all

the things that I have done.” ⁴⁰ So when the Samaritans came to Jesus, they asked Him to remain with them; and He stayed there two days. ⁴¹ Many more believed in Him [with a deep, abiding trust] because of His word [His personal message to them]; ⁴² and they told the woman, “We no longer believe *just* because of what you said; for [now] we have heard *Him* for ourselves and know [with confident assurance] that this One is truly the Savior of [all] the world.”

⁴³ After the two days He went on from there into Galilee. ⁴⁴ For Jesus Himself declared that a prophet has no honor in his own country. ⁴⁵ So when He arrived in Galilee, the Galileans [^a]welcomed Him, since they had seen all the things that He did in Jerusalem at the feast; for they too came to the feast.

Footnotes

- a. John 4:4 Jesus went through Samaria to show that He is the Savior of all people.
- b. John 4:4 Samaria was centrally located between Judea (south) and Galilee (north). The Jews despised Samaritans because they were Jews who had intermarried with non-Jews and followed a heretical religion. Most Jews traveled out of their way to avoid Samaria.
- c. John 4:9 The Jews considered Samaritan women ceremonially unclean.
- d. John 4:11 The woman’s response is due to the fact that “living water” was the normal description for running water. She probably thought that Jesus was referring to the underground water source that fed the well.
- e. John 4:12 Jacob (renamed Israel in Gen 32:28) was the son of Isaac, grandson of Abraham and father of the twelve sons who established the twelve tribes of Israel.
- f. John 4:18 God does not regard cohabitation as marriage. Marriage is a binding, legal covenant between a man and a woman.

- g. John 4:45 In view of John's wording in v 44 (*For Jesus Himself declared...*), the Galileans evidently were very interested in His miracles, but did not recognize or regard Jesus as their source of salvation.

God's Succession Plan ushered Jesus Christ, the Son of God into the whole world to offer even you an invitation to be His faithful ambassador in the kingdom of God as an anointed carrier of Jesus Christ in your heart

1 Samuel 2:8-10, GOD'S WORD Translation

⁸ He raises the poor from the dust.

He lifts the needy from the trash heap
in order to make them sit with nobles
and even to make them inherit a glorious throne.

"The pillars of the earth are the LORD's.

He has set the world on them.

⁹ He safeguards the steps of his faithful ones,
but wicked people are silenced in darkness
because humans cannot succeed by their own strength.

¹⁰ "Those who oppose the LORD are broken into pieces.

He thunders at them from the heavens.

The LORD judges the ends of the earth.

He gives strength to his King

and lifts the head of his Messiah."^[a]

Footnotes

- a. 2:10 Or "*Anointed One.*"

Psalm 2, Amplified Bible

The Reign of the LORD's Anointed.

2 Why are the ^[a]nations in an ^[b]uproar [in turmoil against God],
And why do the people devise a vain *and* hopeless plot?

2 The kings of the earth take their stand;
And the rulers take counsel together
Against the LORD and His Anointed (the Davidic King, the Messiah, the
Christ), saying,

3 "Let us break apart their [divine] bands [of restraint]
And cast away their cords [of control] from us."

4 He who sits [enthroned] in the heavens laughs [at their rebellion];
The [Sovereign] ^[c]Lord scoffs at them [and in supreme contempt He mocks
them].

5 Then He will speak to them in His [profound] anger
And terrify them with His displeasure, saying,

6 "Yet as for Me, I have anointed *and* firmly installed My King
Upon Zion, My holy mountain."

7 "I will declare the decree of the LORD:

He said to Me, 'You are My Son;
This day [I proclaim] I have begotten You.

8 'Ask of Me, and I will assuredly give [You] the nations as Your inheritance,
And the ends of the earth as Your possession.

9 'You shall break them with a rod of iron;
You shall shatter them [in pieces] like earthenware.'"

10 Now therefore, O kings, act wisely;
Be instructed *and* take warning, O leaders (judges, rulers) of the earth.

11 Worship the LORD *and* serve Him with reverence [with awe-inspired fear
and submissive wonder];

Rejoice [yet do so] with trembling.

12 Kiss (pay respect to) the ^[d]Son, so that He does not become angry, and

you perish in the way,
For His wrath may soon be kindled *and* set aflame.
How blessed [fortunate, prosperous, and favored by God] are all those who
take refuge in Him!

Footnotes

- a. Psalm 2:1 Or *Gentiles*.
- b. Psalm 2:1 I.e. a confusion of voices.
- c. Psalm 2:4 Heb *Adonai*.
- d. Psalm 2:12 The word in the original is *bar*, taken to be the Aramaic for "son." But it is surprising that an Aramaic word would be used here. The ancient rabbis maintained that a different word with the same spelling in Hebrew was intended, whose meaning is "pure." They claimed that it is a reference to the Torah, on the ground that all the words in the Torah are pure.

Luke 4:14-30, Amplified Bible

Jesus' Public Ministry

¹⁴ Then Jesus went back to Galilee in the power of the Spirit, and the news about Him spread through the entire region. ¹⁵ And He *began* teaching in their synagogues and was praised *and* glorified *and* honored by all.

¹⁶ So He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. ¹⁷ The scroll of the prophet Isaiah was handed to Him. He unrolled the scroll and found the place where it was written,

18

"THE SPIRIT OF THE LORD IS UPON ME (the Messiah),
BECAUSE HE HAS ANOINTED ME TO PREACH THE GOOD NEWS TO THE POOR.

HE HAS SENT ME TO ANNOUNCE RELEASE (pardon, forgiveness) TO THE CAPTIVES,
AND RECOVERY OF SIGHT TO THE BLIND,
TO SET FREE THOSE WHO ARE OPPRESSED (downtrodden, bruised, crushed by
tragedy),

19

TO PROCLAIM THE FAVORABLE YEAR OF THE LORD [the day when salvation and the
favor of God abound greatly].”

20 Then He rolled up the scroll [having stopped in the middle of the verse],
gave it back to the attendant and sat down [to teach]; and the eyes of all
those in the synagogue were [attentively] fixed on Him. **21** He began
speaking to them: “Today this Scripture has been fulfilled in your
hearing *and* in your presence.” **22** And [as He continued on] they all were
speaking well of Him, and were in awe *and* were wondering about the words
of grace which were coming from His lips; and they were saying, “Is this not
Joseph’s son?” **23** So He said to them, “You will no doubt quote this proverb
to Me, ‘Physician, heal Yourself! Whatever [miracles] that we heard were
done [by You] in Capernaum, do here in Your hometown as well.’” **24** Then
He said, “I assure you *and* most solemnly say to you, no prophet is welcome
in his hometown. **25** But in truth I say to you, there were many widows in
Israel in the days of Elijah, when the sky was closed up for three years and
six months, when a great famine came over all the land; **26** and yet Elijah
was not sent [by the Lord] to a single one of them, but only to Zarephath *in
the land* of Sidon, to a woman who was a widow. **27** And there were many
lepers in Israel in the time of Elisha the prophet; and not one of them was
cleansed [by being healed] except Naaman the Syrian.” **28** As they heard
these things [about God’s grace to these two Gentiles], *the people* in the
synagogue were filled with a great rage; **29** and they got up and drove Him
out of the city, and led Him to the crest of the hill on which their city had
been built, in order to hurl Him down the cliff. **30** But passing [miraculously]
through the crowd, He went on His way.