

The Tsunami Blessing Inside and Out, Part 288 Scriptures

This is Section A of a multi-part instruction. The only ones who have the right to claim Preeminent Domain is Elohim and those who were called and elected to inherit and inhabit the earth, i.e., every member of the Body of Christ. Build your capacity to receive the exceeding, abundantly, above all that you can imagine through the Word of God and the Spirit of God.

Recognize you are heavily endorsed and reinforced by the kingdom of God that is already within you. Always remain in the position of honor and humility before the Lord. Realize you are supernaturally endowed with *exousia* authority and *dunamis* power. Release your God-given dominion to work in you at the fullest strength to govern the earth by faith. Recover all lost, stolen, and destroyed territory and take new ground.

Enlarge your territory to bring Heaven to Earth. Enlarge your heart to receive God's vision and provision. Enlarge your mouth over the enemy and give him no room to cause any division. Make it impossible for satan to ever breach your property line. Be the triple threat that employs: 1) the Word of God, both logos and rhema; 2) the blood of the Lamb; and 3) the name of Jesus.

The Creator, Elohim holds every patent on generation and regeneration

Genesis 1:1, Amplified Bible

The Creation ¹ In the beginning God (^[a]*Elohim*) ^[b]created [by forming from nothing] the heavens and the earth. ² The earth was ^[c]formless and void *or* a waste and emptiness, and darkness was upon the face of the deep [primeval ocean that covered the unformed earth]. The Spirit of God was moving (hovering, brooding) over the face of the waters. ³ And God said, ^[d]“Let there be light”; and there was light.

Footnotes

- a. Genesis 1:1 This is originally a plural form based on *el* (root meaning: strength), which itself is used to refer to God in compounds like *El Shaddai* (Almighty God). The

word *el* is also used to refer to false gods, so the context determines whether *Elohim* means "God" or is better understood as "gods" (*elohim*).

- b. Genesis 1:1 Heb *bara*. Here and in 1:21, God created from nothing which is something only He can do. In 1:27, God used preexisting materials (man from the dust of the ground; Eve from Adam's rib); each use of the word *bara* ("create") must be considered in its specific context.

Isaiah 40:26, (KJV)

²⁶ Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

Isaiah 42:5, (KJV)

⁵ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and Spirit to them that walk therein:

Isaiah 43:7, (KJV)

⁷ Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Isaiah 43:18-19, (KJV)

¹⁸ Remember ye not the former things, neither consider the things of old.

¹⁹ Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

Isaiah 45:8, 12 (KJV)

⁸ Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

¹² I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

Isaiah 48:7,(KJV)

⁷ They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

Isaiah 54:16,,(KJV)

¹⁶ Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

Ephesians 2:10, (AMPC)

¹⁰ For we are God's [own] handiwork (His workmanship), ^[a]recreated in Christ Jesus, [born anew] that we may do those good works which God predestined (planned beforehand) for us [taking paths which He prepared ahead of time], that we should walk in them [living the good life which He prearranged and made ready for us to live].

What occurred that caused the earth to yield to degeneration

Genesis 1:2, New English Translation

² Now^[a] the earth^[b] was without shape and empty,^[c] and darkness^[d] was over the surface of the watery deep,^[e] but the Spirit of God^[f] was moving^[g] over the surface^[h] of the water.^[i]

Footnotes

- a. Genesis 1:2 **tn** The disjunctive clause (conjunction plus subject plus verb) at the beginning of v. 2 gives background information for the following narrative, explaining the state of things when "God said..." (v. 3). Verse one is a title to the chapter, v. 2 provides information about the state of things when God spoke, and v. 3 begins

the narrative per se with the typical narrative construction (*vav* [ו] consecutive followed by the prefixed verbal form). (This literary structure is paralleled in the second portion of the book: [Gen 2:4](#) provides the title or summary of what follows, [2:5-6](#) use disjunctive clause structures to give background information for the following narrative, and [2:7](#) begins the narrative with the *vav* consecutive attached to a prefixed verbal form.) **Some translate [1:2a](#) “and the earth became,” arguing that [v. 1](#) describes the original creation of the earth, while [v. 2](#) refers to a judgment that reduced it to a chaotic condition.** [Verses 3ff.](#) then describe the re-creation of the earth. However, the disjunctive clause at the beginning of [v. 2](#) cannot be translated as if it were relating the next event in a sequence. If [v. 2](#) were sequential to [v. 1](#), the author would have used the *vav* consecutive followed by a prefixed verbal form and the subject.

- b. [Genesis 1:2](#) **tn** That is, what we now call “the earth.” The creation of the earth as we know it is described in [vv. 9-10](#). **Prior to this the substance which became the earth (= dry land) lay dormant under the water.**
- c. [Genesis 1:2](#) **tn** Traditional translations have followed a more literal rendering of “waste and void.” The words describe a condition that is without form and empty. **What we now know as “the earth” was actually an unfilled mass covered by water and darkness.** Later תהו (*tohu*) and בהו (*bohu*), when used in proximity, describe a situation resulting from judgment ([Isa 34:11](#); [Jer 4:23](#)). **Both prophets may be picturing judgment as the reversal of creation in which God’s judgment causes the world to revert to its primordial condition.** This later use of the terms has led some to conclude that [Gen 1:2](#) presupposes the judgment of a prior world, but it is unsound method to read the later application of the imagery (in a context of judgment) back into [Gen 1:2](#).
- d. [Genesis 1:2](#) **sn** *Darkness*. The Hebrew word simply means “darkness,” but in the Bible it has come to symbolize what **opposes God**, such as judgment ([Exod 10:21](#)), death ([Ps 88:13](#)), oppression ([Isa 9:1](#)), the wicked ([1 Sam 2:9](#)) and in general, sin. In [Isa 45:7](#) it parallels “evil.” It is a fitting cover for the primeval waste, but it prepares the reader for the fact that God is about to reveal himself through his works.
- e. [Genesis 1:2](#) **tn** The Hebrew term תהום (*t^ehom*, “deep”) refers to the watery deep, the salty ocean—especially the primeval ocean that surrounds and underlies the earth (see [Gen 7:11](#)). **sn** *The watery deep*. In the Babylonian account of creation Marduk killed the goddess Tiamat (the salty sea) and used her carcass to create heaven and

earth. The form of the Hebrew word for “deep” is distinct enough from the name “Tiamat” to deny direct borrowing; however, it is possible that there is a polemical stress here. Ancient Israel does not see the ocean as a powerful deity to be destroyed in creation, only a force of nature that can be controlled by God.

- f. Genesis 1:2 **tn** The traditional rendering “Spirit of God” is preserved here, as opposed to a translation like “wind from/breath of God” (cf. NRSV) or “mighty wind” (cf. NEB), taking the word “God” to represent the superlative. Elsewhere in the OT the phrase refers consistently to the divine spirit that empowers and energizes individuals (see Gen 41:38; Exod 31:3; 35:31; Num 24:2; 1 Sam 10:10; 11:6; 19:20, 23; Ezek 11:24; 2 Chr 15:1; 24:20).
- g. Genesis 1:2 **tn** The Hebrew verb has been translated “hovering” or “moving” (as a bird over her young, see Deut 32:11). The Syriac cognate term means “to brood over; to incubate.” How much of that sense might be attached here is hard to say, but the verb does depict the presence of the Spirit of God moving about mysteriously over the waters, presumably preparing for the acts of creation to follow. If one reads “mighty wind” (cf. NEB) then the verse describes how the powerful wind begins to blow in preparation for the creative act described in vv. 9-10. (God also used a wind to drive back the flood waters in Noah’s day. See Gen 8:1.)
- h. Genesis 1:2 **tn** *Heb* “face.”
- i. Genesis 1:2 **sn** *The water*. The text deliberately changes now from the term for the watery deep to the general word for water. The arena is now the life-giving water and not the chaotic abyss-like deep. The change may be merely stylistic, but it may also carry some significance. The deep carries with it the sense of the abyss, chaos, darkness—in short, that which is not good for life.

Strong's Concordance [was]

hayah: to fall out, come to pass, become, be

Original Word: הָיָה

Part of Speech: Verb

Transliteration: hayah

Phonetic Spelling: (haw-yaw)

Definition: to fall out, come to pass, become, be

Fall-out /'fôl, out/

noun

- 1. radioactive particles that are carried into the atmosphere after a nuclear explosion or accident and gradually fall back as dust or in precipitation: "a fallout shelter"
- 2. the adverse side effects or results of a situation: "almost as dramatic as the financial scale of the mess is the growing political fallout"

Land·fill

/ˈlan(d),fil/

noun

- 1. a place to dispose of refuse and other waste material by burying it and covering it over with soil, especially as a method of filling in or extending usable land: "landfill sites"

Jesus and in the book of Isaiah testify as an eyewitness of satan being deported from Heaven

Luke 10:17-20, J.B. Phillips New Testament

Jesus tells the returned missionaries not to be enthusiastic over mere power

¹⁷ Later the seventy came back full of joy. "Lord," they said, "even evil spirits obey us when we use your name!"

¹⁸⁻²⁰ "Yes," returned Jesus, "I was watching and saw satan fall from heaven like a flash of lightning! It is true that I have given you the power to tread on snakes and scorpions and to overcome all the enemy's power—there is nothing at all that can do you any harm. Yet it is not your power over evil spirits which should give such joy, but the fact that your names are written in Heaven."

Philippians 2:9-11, (KJV)

⁹ Wherefore God also hath highly exalted him, and given him a name which is above every name:

¹⁰ That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

¹¹ And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

“Lightning is a natural phenomenon formed by electrostatic discharges through the atmosphere between two electrically charged regions, either both in the atmosphere or with one in the atmosphere and on the ground, temporarily neutralizing these in a near-instantaneous release of an average of one gigajoule of energy.”

Isaiah 14:9-17, (AMPC)

⁹ Sheol (Hades, the place of the dead) below is stirred up to meet you at your coming [O tyrant Babylonian rulers]; it stirs up the shades of the dead to greet you—even all the chief ones of the earth; it raises from their thrones [in astonishment at your humbled condition] all the kings of the nations.

¹⁰ All of them will [tauntingly] say to you, Have you also become weak as we are? Have you become like us?

¹¹ Your pomp *and* magnificence are brought down to Sheol (the underworld), along with the sound of your harps; the maggots [which prey upon dead bodies] are spread out under you and worms cover you [O Babylonian rulers].

¹² How have you fallen from heaven, O ^[a]light-bringer *and* daystar, son of the morning! How you have been cut down to the ground, you who weakened *and* laid low the nations [O blasphemous, satanic king of Babylon!]

¹³ And you said in your heart, I will ascend to heaven; I will exalt my throne above the stars of God; I will sit upon the mount of assembly in the uttermost north.

¹⁴ I will ascend above the heights of the clouds; I will make myself like the Most High.

¹⁵ Yet you shall be brought down to Sheol (Hades), to the innermost recesses of the pit (the region of the dead).

¹⁶ Those who see you will gaze at you *and* consider you, saying, Is this the man who made the earth tremble, who shook kingdoms?—

¹⁷ Who made the world like a wilderness and overthrew its cities, who would not permit his prisoners to return home?

Footnotes

- a. [Isaiah 14:12](#) The Hebrew for this expression—“light-bringer” or “shining one”—is translated “lucifer” in *The Latin Vulgate*, and is thus translated in the (KJV). But because of the association of that name with satan, it is not now used in this and other translations. Some students feel that the application of the name lucifer to satan, in spite of the long and confident teaching to that effect, is erroneous. The application of the name to satan has existed since the third century A.D., and is based on the supposition that Luke 10:18 is an explanation of Isa. 14:12, which many authorities believe is not true. “lucifer,” the light-bringer, is the Latin equivalent of the Greek word “Phosphoros,” which is used as a title of Christ in II Pet. 1:19 and corresponds to the name “radiant *and* brilliant Morning Star” in Rev. 22:16, a name Jesus called Himself. This passage here in Isa. 14:13 clearly applies to the king of Babylon.

The Creator, Elohim employed the rhema Word to create the heavens and the earth

Genesis 1:2-3, Amplified Bible

² ...^cThe Spirit of God was moving (hovering, brooding) over the face of the waters. ³ And God said, [^d“Let there be light”]; and there was light.

Genesis 1:3-4, (KJV)

³ And God **said**, Let there be light: and there was light. ⁴ And God saw the light, that it was good: and God divided the light from the darkness.

◀ 559. Amar [said] ▶

Strong's Exhaustive Concordance

answer, appoint, avouch, bid, boast self, call, certify, challenge,

A primitive root; to say (used with great latitude) -- answer, appoint, avouch, bid, boast self, call, certify, challenge, charge, + (at the, give) command(-ment), commune, consider, declare, demand, X desire, determine, X expressly, X indeed, X intend, name, X plainly, promise, publish, report, require, say, speak (against, of), X still, X suppose, talk, tell, term, X that is, X think, use (speech), utter, X verily, X yet.

Strong's Concordance

amar: to utter, say

Original Word: אָמַר

Part of Speech: Verb

Transliteration: amar

Phonetic Spelling: (aw-mar')

Definition: to utter, say

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

to utter, say

New American Standard Bible Translation

address (1), advised (1), answer (2), answered (50), answers (1), ask (2), asked (4), asking (1), Asserting (1), assigned (1), call (2), called (4), command (1), commanded (14), commanded to say (1), commands (3), consider (1), continued (2), decided (2), declare* (1), declared (2), declared* (1), declares (1), demonstrates (1), designate (1), desired (1), follows (2), gave an order (2), gave the order (2), gave orders (2), indeed say (1), informed (1), intend (2), intended (1), intending (1), meditate (1), mentioned (1), name (1), namely (2), news (1), ordered (6), plainly says (1), promised (6), proposing (2), really thought (1), repeated* (1), replied* (1), requested (1), resolved (3), responded* (7), said (2766), said* (2), say (601), saying (862), saying* (1), says (594), sent word (1), speak (29), speak to you saying (1), speaking (2), speaks (2), specifically say (1), specified (1), spoke (77), spoken (15), still say (1), suppose (1), tell (23), telling (2), tells (1), think (1), thinking (2), thought (17), told (25), utters (1), vaunt (1)

Genesis 1:5, (KJV)

⁵ And God **called** the light Day, and the darkness he called Night. And the evening and the morning were the first day.

◀ 7121. qara ▶

Strong's Concordance

qara: to call, proclaim, read

Original Word: קָרָא

Part of Speech: Verb

Transliteration: qara

Phonetic Spelling: (kaw-raw')

Definition: to call, proclaim, read

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

to call, proclaim, read

NASB Translation

become (1), become famous (1), call (121), called (301), calling (11), calls (17), cried (24), cries (1), cry (19), crying (2), dictated* (1), famous* (1), gave (4), given (1), gives (1), grasps (1), guests (4), invite (6), invited (14), live (1), made a proclamation (1), make a proclamation (1), men of renown (1), mentioned (3), name* (4), named (12), named* (62), offer it terms (1), proclaim (28), proclaimed (17), proclaiming (3), proclaims (2), read (35), reading (2), reads (1), screamed (2), screamed* (1), shouted (1), spoken (1), sues (1), summon (6), summoned (14), summoning (1), summons (2).

Genesis 1:28, (KJV)

28 And God **blessed** them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

◀ 1288. barak ▶

Strong's Concordance

barak: to kneel, bless

Original Word: בָּרַךְ

Part of Speech: Verb

Transliteration: barak

Phonetic Spelling: (baw-rak')

Definition: to kneel, bless

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

to kneel, bless

NASB Translation

abundantly bless (1), actually blessed (1), bless (111), bless is blessed (1), bless me indeed (1), bless them at all (1), blessed (167), blessed be those who bless (1), blessed is everyone who blesses (1), blesses (10), blessing (1), boast (1), congratulates (1), curse (3), cursed (3), curses (1), greatly bless (1), greet (2), greeted (1), had to bless (1), kneel (1), kneel down (1), knelt (1), persisted in blessing (1), pronounce blessing (1), salute (1), salutes (1), surely bless (1), thanked (1).

Numbers 6:24-27, King James Version

²⁴ The LORD bless thee, and keep thee:

²⁵ The LORD make his face shine upon thee, and be gracious unto thee:

²⁶ The LORD lift up his countenance upon thee, and give thee peace.

²⁷ And they shall put my name upon the children of Israel, and I will bless them.

You have also been chosen to frame your world with the rhema Word. Give you Jesus' example of framing His world during His earthly ministry

Hebrews 11:1-3, (KJV)

¹ Now faith is the substance of things hoped for, the evidence of things not seen.

² For by it the elders obtained a good report.

³ Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

◀ 2675. Katartizó [framed] ▶

Strong's Concordance

katartizó: to complete, prepare

Original Word: καταρτίζω

Part of Speech: Verb

Transliteration: katartizó

Phonetic Spelling: (kat-ar-tid'-zo)

Definition: to complete, prepare

Usage: (a) I fit (join) together; met: I compact together, (b) act. and mid: I prepare, perfect, for his (its) full destination or use, bring into its proper condition (whether for the first time, or after a

lapse).

HELPS Word-studies

2675 *katartizō* (from **2596** /*katá*, "according to, down," intensifying *artizō*, "to adjust," which is derived from **739** /*ártios*, "properly adjusted") – properly, *exactly* fit (adjust) to be in good *working order*, i.e. adjusted *exactly* "down" to fully function.

John 2:8-10, (KJV)

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

Matthew 14:18-20, (KJV)

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

Mark 4:35-41, (AMPC)

35 On that same day [when] evening had come, He said to them, Let us go over to the other side [of the lake].

36 And leaving the throng, they took Him with them, [just] as He was, in the boat [in which He was sitting]. And other boats were with Him.

37 And a furious storm of wind [^[a]of hurricane proportions] arose, and the waves kept beating into the boat, so that it was already becoming filled.

38 But He [Himself] was in the stern [of the boat], asleep on the [leather] cushion; and they awoke Him and said to Him, Master, do You not care that we are perishing?

39 And He arose and rebuked the wind and said to the sea, Hush now! Be still (muzzled)! And the wind ceased (^[b]sank to rest as if exhausted by its beating) and there was [immediately] a great calm (^[c]a perfect peacefulness).

40 He said to them, Why are you so timid *and* fearful? How is it that you have no faith (no ^[d]firmly relying trust)?

41 And they were filled with great awe *and* ^[e]feared exceedingly and said one to another, Who then is this, that even wind and sea obey Him?

Luke 4:33-36, (AMPC)

33 Now in the synagogue there was a man who was possessed by the foul spirit of a demon; and he cried out with a loud (deep, terrible) cry,

34 Ah, ^[a]*let us alone!* What have You to do with us [What have ^[b]we in common], Jesus of Nazareth? Have You come to destroy us? I know Who You are—the Holy One of God!

35 But Jesus rebuked him, saying, Be silent (muzzled, gagged), and come out of him! And when the demon had thrown the man down in their midst, he came out of him without injuring him in any ^[c]possible way.

36 And they were all amazed and said to one another, What kind of talk is this? For with authority and power He commands the foul spirits and they come out!

John 11:39-44, (KJV)

³⁹ Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

⁴⁰ Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

⁴¹ Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

⁴² And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

⁴³ And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

⁴⁴ And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

The Tree of Life's purpose is bring about renewal and renewal. As you frame your world, the tree of life's authority and power to generate and regenerate will manifest

<https://www.biblegateway.com/quicksearch/?quicksearch=tree+of+life&version=GNV>

Genesis 2:9, 1599 Geneva Bible

⁹ (For out of the ground made the Lord God to grow every tree pleasant to the sight, and good for meat: the ^[a]tree of life also in the midst of the garden, ^[b]and the tree of knowledge of good and of evil.

Footnotes

- a. Genesis 2:9 Which was a sign of the life received of God.
- b. Genesis 2:9 That is, of miserable experience, which came by disobeying God.

Genesis 3:22, 1599 Geneva Bible

22 ¶ And the Lord God said, ^[a]Behold, the man is become as one of us, to know good and evil. And now lest he put forth his hand, and ^[b]take also of the tree of life, and eat, and live forever,

Footnotes

- a. Genesis 3:22 By this derision he reproacheth Adam's misery, where into he was fallen by ambition.
- b. Genesis 3:22 Adam deprived of life, lost also the sign thereof.

Genesis 3:24, 1599 Geneva Bible

24 Thus he cast out the man, and at the East side of the garden of Eden he set the Cherubims, and the blade of a sword shaken, to keep the way of the tree of life.

Proverbs 3:13-18, 1599 Geneva Bible

13 Blessed *is* the man that findeth wisdom, and the man that getteth understanding.

14 For the merchandise thereof is better than the merchandise of silver, and the gain thereof *is better* than gold.

15 It is more precious than pearls: and all things that thou canst desire, are not to be compared unto her.

16 Length of days *is* in her right hand, ^[a]*and* in her right hand riches and glory.

17 Her ways *are* ways of pleasure, and all her paths prosperity.

18 She is a tree ^[b]of life to them that lay hold on her, and blessed is he that retaineth her.

Footnotes

- a. Proverbs 3:16 Meaning, that he that seeketh wisdom, that is, suffereth himself to be governeth by the Word of God, shall have all prosperity both corporal and spiritual.
- b. Proverbs 3:18 Which bringeth forth such fruit that they that eat thereof have life: and he alludeth to the tree of life in paradise.

Proverbs 11:30, 1599 Geneva Bible

³⁰ The fruit of the righteous *is as* a tree of life, and he that ^[a]winneth souls *is* wise.

Footnotes

- a. Proverbs 11:30 That is, bringeth them to the knowledge of God.

Proverbs 13:12, 1599 Geneva Bible

¹² The hope that *is* deferred, *is* the fainting of the heart, but when the desire cometh, *it is as* a tree of life.

Proverbs 15:4, 1599 Geneva Bible

⁴ A wholesome tongue *is as* a tree of life: but the frowardness thereof *is* the breaking of the mind.

Revelation 2:7, 1599 Geneva Bible

⁷ ^[a]Let him that hath an ear hear what the Spirit saith unto the Churches: To him that overcometh, will I give to eat of the tree of life which is in ^[b]the midst of the ^[c]Paradise of God.

Footnotes

- a. Revelation 2:7 The conclusion, containing a commandment of attention and a promise of everlasting life, shadowed out in a figure of which, Gen. 2:9.
- b. Revelation 2:7 That is, in Paradise after the manner of the Hebrew phrase.
- c. Revelation 2:7 Thus Christ speaketh as the Mediator.

Revelation 22:2, 1599 Geneva Bible

² In the midst of the street of it, and of either side of the river was the tree of life, which bare twelve manner of fruits, and gave fruit every month: and the leaves of the tree *served* to heal the nations with.

Revelation 22:14, 1599 Geneva Bible

¹⁴ Blessed *are* they, that do his Commandments, ^[a]that their right may be in the tree of Life, and may enter in through the gates into the City.

Footnotes

- a. Revelation 22:14 The blessedness of the godly set down by their title and interest thereunto: and their fruit in the same.