

The Tsunami Blessing Inside and Out, Part 309 Scriptures

This is Section V 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.

2 Samuel 2 & 5 were recorded after David restored his communion with the Lord after his breach in their relationship. Being restored, he postured his heart to hear God's direction once again. That can be seen in the two events that will be presented.

2 Samuel 2:1-5, The Voice

Jonathan he misses especially because Jonathan was his friend, a companion, David says, whose love was greater than any love a woman could have for a man. David and Jonathan shared a relationship built in adversity, and the secret they kept from Saul that preserved David's life made the relationship stronger than what most will ever experience.

¹ After David mourned, he asked the Eternal One a question.

David: Should I go up *now* to one of the cities of Judah?

The Eternal indicated that he should go.

David: Where should I go?

Eternal One: Hebron.

² So David went to Hebron, *a royal city*, with his two wives, Ahinoam of Jezreel and Abigail the widow of Nabal from Carmel. ³ David also brought along all his men and their households, and they settled in and around Hebron. ⁴ Then the people of Judah came and anointed David king over them. They told David how the people of Jabesh-gilead had buried Saul *with dignity*, ⁵ so David sent messengers to them.

David's Message: May you be blessed by the Eternal One for your loyalty to your king Saul by burying him.

2 Samuel 5, The Voice

¹ Then all the tribes *that made up the people* of Israel came to David at Hebron.

Leaders of Israel: *We are all related: we are flesh of your flesh, bone of your bones.* ² When Saul was king, you always led *the army of Israel* out and then brought it back *safely*. The Eternal said to you, "You will be the shepherd of My people Israel, the ruler over all of them."

³ All the leaders of Israel came before the king there at Hebron. So King David made a covenant with the leaders there before the Eternal, and they anointed David king over all Israel. ⁴ David was 30 years old when he first became king, and he was king for 40 years; ⁵ he reigned in Hebron over Judah *alone* for 7½ years, and then he reigned over the united *kingdom of Judah and Israel* for 33 years.

⁶ *At one point*, David and his army marched to Jerusalem to fight the Jebusites who lived there. The Jebusites *felt secure behind their walls and* were sure David could not enter into the city. They jeered, "Even the blind and the lame could defend this city against you." ⁷ Despite the taunts, David *and his army* managed to capture the fortress of Zion, which became the city of David. ^[a]

David (to his army): ⁸ If you want to strike down the Jebusites—these blind and lame defenders whom I hate—then go through the water tunnel.

(From this exchange came the saying, “The blind and the lame cannot enter the house.”)

⁹ Once David captured the fortress, he stayed there and named it the city of David. He built it up all around, *carefully terracing the hillside* from the Millo^[b] inward. ¹⁰ And David continued to grow in power *and reputation* because the Eternal God, Commander of *heavenly* armies, was with him.

¹¹ King Hiram of Tyre sent diplomats to David with cedars and carpenters and masons to build David a palace.

¹² David realized then that the Eternal One had established him as king over Israel and that He was increasing David’s kingdom *in power and majesty* for the sake of His people Israel.

¹³⁻¹⁴ After the move from Hebron *to Jerusalem*, David married more women from Jerusalem, took more concubines, and fathered more sons and daughters: Shammua, Shobab, Nathan, Solomon, ¹⁵ Ibhar, Elishua, Nepheg, Japhia, ¹⁶ Elishama, Eliada, and Eliphelet.

¹⁷ When *David’s former allies*, the Philistines, discovered that David, *whom they still considered a vassal of Gath*, was now king over *a united* Israel, they sent an army to *battle* him; but David heard they were coming and withdrew into the fortress.

¹⁸ The Philistines spread their forces in the valley of Rephaim *southwest of Jerusalem*.

David (to the Lord): ¹⁹ Should I go to war against the Philistines? Will You make me victorious over them?

Eternal One: Yes, go. I will certainly give you victory.

²⁰ So David battled *the Philistines* at Baal-perazim and defeated them.

David: The Eternal has broken through my enemies in front of me like water bursting through *a dam*.

That is why the place was named Baal-perazim, *meaning "the Lord who bursts through."*

²¹ The Philistines abandoned their idols on the field, and David and his forces carried them away.

²² Yet again the Philistines came up and prepared for battle in the valley of Rephaim. ²³ David asked the Eternal One *what he should do*.

Eternal One: Do not directly face their forces. Circle around behind them, and array yourselves for battle in front of the balsam trees. ²⁴ When you hear the sound of *a mighty army* marching, *reverberating* in the tops of the balsam trees, come quickly *and fight*, for the Eternal has gone ahead of you *into battle* to destroy the army of the Philistines.

²⁵ David did just as the Eternal One commanded *and won a great victory*. He struck down the *fleeing* Philistines from Geba all the way to Gezer, *just before the coastal plain*.

Footnotes

- a. 5:7 The city of David is below what would be the temple mount, about seven miles from Bethlehem and adjacent to Jerusalem.
- b. 5:9 The meaning is uncertain. Because the word literally means "filling," it could have been a terrace or a landfill, or it may be a part of the fortress or a wall.

2 Samuel 11 records how David was in the wrong place at the wrong time that tempted him to do the wrong things. David yielded to the lust of the eyes, the lust of the flesh, and the pride of life. David abandoned his paradigm whereby he never inquired of the Lord.

2 Samuel 11, The Voice

¹ In the springtime of the year, the season when *most* kings took their soldiers out *to fight*, David stayed in Jerusalem and sent Joab out *as general* in charge of David's men and the whole *army of* Israel. They destroyed the Ammonites and put the city of Rabbah under siege.

² *Early* one evening, David rose from his bed and was strolling on the palace roof when he saw a woman bathing *on a roof below his*. She was very beautiful. ³ David sent someone to find out who the woman was, and the answer came back that she was Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite. *Uriah was one of David's officers who had gone to war with the rest of David's troops.*

⁴⁻⁵ David *couldn't get her off his mind, so he* sent messengers to bring Bathsheba to him. She came, and they had sexual relations. Soon after she returned home, Bathsheba realized she was pregnant, and she sent this news to David. Since their encounter occurred just after the purifying bath after her period, *her husband Uriah could not have been the father.* ⁶ So David sent a message to *his general* Joab.

David: Send me Uriah the Hittite.

Joab sent Uriah back to David. ⁷ There he was taken in front of the king; and David asked how Joab was doing, how the army was getting along, and how the campaign was progressing. ⁸ When they finished *discussing the news from the front*, David suggested that Uriah go to his own house to clean up, *relax, and visit his wife.*

David: *Since I've called you back here, why don't you go down to your house?*

David sent a gift after him when he left, ⁹ but Uriah did not go down to his own house. Instead he spent the night at the entrance of the palace with all the king's servants.

David is frustrated by this. If Uriah doesn't have sexual relations with his wife, then everyone will know that Bathsheba has been unfaithful—and they might remember her secret trip to the palace.

Servants (to David): ¹⁰ Uriah did not go home last night.

David (to Uriah): You've just come home from a long trip. Why didn't you spend the night in your own house?

Uriah: ¹¹ *The people of Israel and Judah and the covenant chest of the Lord are in tents; my general, Joab, and the king's other servants are sleeping in the open fields. Do you think I would go to my home to eat and drink and sleep with my wife while everyone else suffers? As you live, good king, I will not do such a thing.*

David: ¹² Stay here *with me* today; tomorrow I will send you back *to the battle*.

Uriah remained in Jerusalem that whole day and the next day. ¹³ David invited him to eat and drink in the king's *royal* company, and David got him drunk. After the party, Uriah fell asleep on a bed with the servants of the king, and again he did not return to his home.

¹⁴ So the next morning, *realizing Uriah would not go home to be with Bathsheba*, David wrote a letter to Joab and sent it back *to the front* with Uriah.

David's seduction of the beautiful Bathsheba and the plot to murder her husband, Uriah, represent low points in David's life. Even when someone has a reputation for good character—and David must have one, since he is beloved of God—temptation can lead him to act totally against his own values. David takes Bathsheba because he wants her and because he has the power to do so; he orders her husband into battle to be killed because he is unable to cover his lustful advances.

David's Letter: ¹⁵ Put Uriah at the front of the battle, in a place where the fighting is most intense. Then pull back and leave him *in front of the line* so that the enemy will strike him down and kill him.

¹⁶ *After he received this message*, Joab laid out his attack plans and assigned Uriah to a place where he knew the enemy had put strong warriors. ¹⁷ When the warriors of the city came out to fight against Joab's forces, some of David's servants were killed, and Uriah the Hittite was one of them.

¹⁸ Joab sent a messenger to David with news of the battle.

Joab (to the messenger): ¹⁹ Give the king all of this news about the battle. ²⁰ If he gets angry and asks you, "Why did the army go so near the city to fight? Didn't you realize that they would shoot from the walls?" ²¹ Wasn't Abimelech, Jerubbesheth's son, killed by a woman who dropped a millstone on him from the wall at Thebez?^[a] Why were you so close to the wall?" then tell him, "Your servant Uriah the Hittite was also killed *in the fighting*."

²² So the messenger went and told David everything Joab had instructed him to say. *But he did not wait for the king's reaction before telling him Uriah had died.*

Messenger: ²³ Their soldiers came out against us into the field *surrounding the city*. At first they had the advantage over us, but we drove them back to their gate. ²⁴ Then their archers fired on us from the wall; and some of your servants were killed, including your servant Uriah the Hittite.

David: ²⁵ Take this reply back to Joab: "Don't let this trouble you. The sword kills indiscriminately. Continue to push forward against the city, and capture it." And give him my encouragement.

²⁶ When *Bathsheba*, Uriah's wife, heard the news of his death, she went into mourning *for seven days*. ²⁷ When her appointed time of mourning was over,

David sent for her and brought her into his household. He made her his wife, and *in time* she bore him a son.

But the Eternal One was displeased with what David had done.

2 Samuel 12 records how God sent the Prophet Nathan to confront David about his lack of transparency before the Lord. Afterward, David repented to the Lord for his breach he caused in their relationship.

2 Samuel 12, The Voice

At first glance, David seems no different than many people who are given power and who use it without regard for what is right or what is fair. In this affair, David looks like the rich and powerful leaders the Hebrew prophets elsewhere in the Old Testament are constantly condemning. He has a moral and ethical failure as most of the kings who follow him also have. He exploits a loyal servant and wreaks havoc on his house.

¹ The Eternal One sent *the prophet* Nathan to visit David. Nathan came to him and told him *a story*.

Nathan: Two men lived in the same city. One was *quite* rich and the other *quite* poor; ² the rich man's wealth included *livestock with many flocks and herds*, ³ but the poor man owned only one little ewe lamb. He bought it and raised it in his family, with his children, *like a pet*. It used to eat what *little* food he had, drink from his *meager* cup, and snuggle against him. It was like a daughter to him.

⁴ Now a traveler came to *the city to visit* the rich man. *To offer a proper welcome*, the rich man knew he needed to fix a meal, but he did not want to take one of the animals from his flocks and herds. So instead he stole the poor man's ewe lamb and had it killed and cooked for his guest.

Nathan stood back, waiting for the king's verdict. ⁵ David grew very angry at the *rich* man. *It was his royal duty to protect the poor and establish justice.*

David: As the Eternal One lives, the *rich* man who did this deserves to die. ⁶ *At the least*, he will restore that lamb four times over because he acted without pity.

Nathan: ⁷ You are that man!

This is the message of the Eternal God of Israel: "I was the One who anointed you to rule over Israel, and I was the One who rescued you from the hand of Saul. ⁸ It was I who gave you Saul's house, Saul's wives, and dominion over both Israel and Judah; and if that were not enough, I would have given you as much again.

⁹ "So why have you despised the word of the Eternal and chosen to do evil in His sight? It was you who killed Uriah the Hittite with the sword and stole his wife, even though you used the Ammonites to do the dirty work. ¹⁰ Now *because he was killed with the sword*, the sword will be your constant companion. It will hang over your household, *bringing death and violence to your family*, since you have despised Me *by showing no regard for My law*, and you have taken *Bathsheba*, the *lawful* wife of Uriah the Hittite to be your own wife."

¹¹ This is the message of the Eternal: "I will bring trouble on you in your own household—right under your nose. I will take your wives and give them to another, and he will *flaunt that he* sleeps with them in the light of day. ¹² You did your evil in secret, but I will do this out in the open, in front of all Israel."

David (*confessing to Nathan*): ¹³ I have sinned against the Eternal One.

Nathan: Because the Eternal has put away your sin, it will not be your death. ¹⁴ But because you *scorned the Lord* by these acts, giving His enemies reason to mock Him, the child you conceived *in deceit* will die.

¹⁵ Then Nathan *left the king's presence and* went down to his house.

The Eternal One struck the child born to Uriah's widow and David so that he became very sick. ¹⁶ So David appealed to the True God for *the life of his*

son. David went without food; he lay on the ground *praying* all night. ¹⁷ The elders from his household, *the most highly honored of his servants*, tried to pull him up off the ground and to make him eat, but he would not.

¹⁸ After seven days of this, the child died, and David's servants were afraid to bring him the news.

Servants (*to one another*): If the king did not listen to us while his son was still alive, how can we tell him his son is dead? He may hurt himself in some way.

¹⁹ When David saw his servants whispering among themselves, he immediately realized the boy was dead.

David (*to his servants*): Is my son dead?

Servants: Yes, he is dead.

²⁰ Then David stood up, washed, anointed himself *with sweet-smelling oils*, and changed his clothes. He went into the house of the Eternal and worshiped. Then he returned to his house and asked for food; and when it was brought to him, he ate.

Servants (*to David*): ²¹ We don't understand. When your son was alive, you wept and you refused to eat; now that he is dead, *it is as if nothing is wrong*—you are up *and about* and eating.

David: ²² While my son was still alive, I wept and fasted *with all my being* because I thought *to myself*, "Who knows? There is still a chance that the Eternal One will have mercy on me and let my child live." ²³ But now that he is dead, why should I continue without eating? Will that bring my son back to life? *Someday when I die* I will go where he has gone, but he will never come back to me here.

²⁴ David went in to console his wife, Bathsheba. *In time* they slept together, *and she became pregnant*. When their *second* son was born, David named him Solomon. The Eternal loved the boy ²⁵ and sent word by the prophet Nathan that they should call Solomon "Jedidiah."

The Israelites believe God punishes or rewards based on religious and ethical behavior, so David knows he deserves to be punished for the things he has done. But Nathan tells him that his punishment will come through the loss of the son conceived in adultery with Bathsheba and through the growth of conflict within his own family. The baby does die despite David's prayer and fasting, and David's children will soon display the kind of destructive behavior that will all but tear the royal house apart.

²⁶ *During this time*, Joab was campaigning against the Ammonite city of Rabbah until he captured the royal city. ²⁷ He sent messengers *with word of the imminent victory* to David.

Joab: I have fought against Rabbah and captured its water supply. *The city is almost ours.* ²⁸ You should gather the rest of your forces and come yourself to lead the final conquest. If I take the city, then I will receive the credit for it.

²⁹ So David gathered the people, led them against Rabbah, and captured it. ³⁰ He took the crown from their king and had it placed on his own head *to show who was now reigning in the land*. It was so heavy with gold (weighing over 75 pounds) *that it could scarcely be worn*, and it had a precious stone mounted on it. He also brought home the vast treasures of the city. ³¹ Lastly David set the people of the city to work with axes or picks or saws and built kilns for making bricks. He did the same thing to all the cities of the Ammonites, and then he and his armies went home to Jerusalem.

Footnotes

- a. 11:21 Judges 9:53

Psalm 51 was written by David, but it serves as a model for us wherever there is a breach in our relationship with the Lord. We need not only to be forgiven for the wrong we have done, but also be cleansed by the blood of Jesus from all unrighteousness. Then our heart is clean and our spirit is strong

Psalm 51, The Voice

For the worship leader. A song of David after Nathan the prophet accused him of infidelity with Bathsheba.

One of the most difficult episodes in King David's life was his affair with Bathsheba and all that resulted from it. [Psalm 51](#) reflects the emotions he felt after Nathan confronted him with stealing Bathsheba and murdering her husband, Uriah ([2 Samuel 11–12](#)).

At one time or another, all people experience the painful consequences of sin. [Psalm 51](#) has been a comfort and a help to millions who have prayed these words as their own. It invites all who are broken to come before God and lean upon His compassion. It teaches that we need not only to be forgiven for the wrong we have done, but we also need to be cleansed of its effects on us. Ultimately, it helps us recognize that if we are to be healed, it is the work of God to create in us a heart that is clean and a spirit that is strong.

¹ Look on me with a heart of mercy, O God,
according to Your generous love.

According to Your great compassion,
wipe out *every consequence of my shameful crimes*.

² Thoroughly wash me, *inside and out*, of all my crooked deeds.
Cleanse me from my sins.

³ For I am *fully* aware of all I have done wrong,
and my guilt is there, staring me in the face.

⁴ It was against You, only You, that I sinned,
for I have done what You say is wrong, right before Your eyes.

So when You speak, You are in the right.

When You judge, Your judgments are pure and true.^[a]

⁵ For I was guilty from the day I was born,
a sinner from the time my mother became pregnant with me.

- ⁶ But still, You long *to enthrone* truth throughout my being;
in unseen places deep within me, You show me wisdom.
- ⁷ Cleanse me *of my wickedness* with hyssop, and I will be clean.
If You wash me, I will be whiter than snow.
- ⁸ Help me hear joy and happiness *as my accompaniment*,
so my bones, which You have broken, will *dance in* delight instead.
- ⁹ Cover Your face so You will not see my sins,
and erase my guilt *from the record*.
- ¹⁰ Create in me a clean heart, O God;
restore within me a sense of being brand new.
- ¹¹ Do not throw me far away from Your presence,
and do not remove Your Holy Spirit from me.
- ¹² Give back to me the *deep* delight of being saved by You;
let Your willing Spirit sustain me.
- ¹³ If You do, I promise to teach rebels Your ways
and help sinners find their way back to You.
- ¹⁴ Free me from the guilt *of murder*, of shedding *a man's* blood,
O God who saves me.
Now my tongue, *which was used to destroy*, will be used to sing with
deep delight of how right *and just* You are.
- ¹⁵ O Lord, *pry* open my lips
that this mouth will sing *joyfully* of Your greatness.
- ¹⁶ I would surrender *my dearest possessions* or *destroy all that I prize to*
prove my regret,
but You don't take pleasure in sacrifices or burnt offerings.
- ¹⁷ What sacrifice I can offer You is my broken spirit
because a broken spirit, O God,
a heart that honestly regrets the past,
You won't detest.

¹⁸ Be good to Zion; grant her Your favor.

Make Jerusalem's walls steady and strong.

¹⁹ Then there will be sacrifices made,

burnt offerings and whole burnt offerings,

With right motives that will delight You.

And *costly* young bulls will be offered up to Your altar, *only the best*.

Footnotes

a. [51:4](#) [Romans 3:4](#)

Psalm 32 was also written by David, but it serves what we can mirror during our confession and repentance of our sin before the Lord. It helps us to see that before transformation, there must be transparency.

Psalm 32, The Voice

A contemplative song^[a] of David.

The psalms celebrate God's forgiveness that comes through confession and repentance. Some interpreters link this psalm to David's sin with Bathsheba after Nathan had exposed his transgression, but the king certainly had other failings. Even if we do not associate this psalm with any personal transgression by David, it serves well as a model confession for those who are painfully aware of their sin.

¹ How happy is the one whose wrongs are forgiven,
whose sin is hidden *from sight*.

² How happy is the person whose sin the Eternal will not take into account.^[b]
How happy are those who no longer lie, to themselves or others.

³ When I refused to admit my wrongs, *I was miserable*,
moaning and complaining all day long
so that even my bones felt brittle.

⁴ Day and night, Your hand kept pressing on me.

My strength dried up *like water* in the summer heat;
You wore me down.

[pause]^[c]

⁵ When I finally saw my own lies,
I owned up to my sins before You,
and I did not try to hide my evil deeds *from You*.
I said *to myself*, "I'll admit *all* my sins to the Eternal,"
and You *lifted and* carried away the guilt of my sin.

[pause]

⁶ So let all who are devoted to You
speak honestly to You now, *while You are still listening*.
For then when the floods come, surely the rushing water
will not even reach them.
⁷ You are my hiding place.
You will keep me out of trouble
and envelop me with songs that remind me I am free.

[pause]

⁸ I will teach you and tell you the way to go *and how to get there*;
I will give you good counsel, and I will watch over you.
⁹ But don't be *stubborn and* stupid like horses and mules
who, if not reined by leather and metal,
will run wild, ignoring their masters.
¹⁰ Tormented *and empty* are wicked *and destructive* people,
but the one who trusts in the Eternal is wrapped tightly in His gracious
love.
¹¹ Express your joy; be happy in Him, you who are good and true.
Go ahead, shout *and* rejoice aloud, you whose hearts are *honest*
and straightforward.

Footnotes

- a. 32:title Hebrew, *maskil*
- b. 32:1-2 Romans 4:7-8
- c. 32:4 Literally, *selah*, likely a musical direction from a Hebrew root meaning “to lift up”

Jesus’ paradigm for you to live through Him by Holy Spirit’s presence and power can be seen in the Apostle Paul’s transparency and transformation. Then you can model the Spirit of God as you mirror the Word of God. Make it impossible for satan to ever blind your mind and blind your heart. Refuse to lie against the truth. The absolute truth you know makes you free for Jesus Christ is the One who made you indeed!

Jesus Christ, your Conqueror ensured that no one can ever triumph being against you. God has already given you the victory which is always for you. God has already caused you to triumph through Jesus Christ. Your designation is more than a conqueror through Him who loves you. Therefore, if you know the Lord as your Commander-in-Chief—the one who commands the battle and always favors you to protect and preserve—you will always win and never lose.

If you don’t know the Lord, you will ultimately lose. Even if you are unfamiliar with God’s character and customs, you may end up fighting against the Lord, instead of for Him and with Him against the enemy. Left in that state, you will be recognized as an enemy of God when all the time He predetermined that you would win every battle, every time.

Luke 4:18 describes the recognition and the realization of Jesus’ ministry on earth to finish the works our Heavenly Father gave Him to complete. One of the benefits of salvation includes “...recovering the sight to the blind...” That is evidence that He made the way for you to have 20/20 vision and x-ray vision. Because we have inherited the ministry of Jesus, He also sends us not to just open blind eyes physically, but also spiritually, which includes both minds and hearts as well.

Until Paul's conversion, he never saw Jesus, as He really is since he could not see what he needed to correct spiritually. Paul literally thought what he believed was true; therefore he acted on what he believed was absolute to his doctrine, although he was revolting against the absolute truth of God. During that time, Paul accused Jesus' disciples while he excused himself.

After Jesus' light blinded Paul's physical eyes, he saw the absolute truth of his calling and his election. Jesus prophesied Acts 26:18 to Paul as his divine assignment to fulfill, "to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."

Paul's identity was so profound that he could not even retain his natural birth name, Saul. Spiritually, both his mind and his heart were transformed immediately during the miraculous transition.

Subsequently, Paul faithfully completed God's purpose, plan, and path to unmask satan as the mind-blinder and the heart-blinder. First, Paul unmasks satan as the mind-blinder: "Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them," 2 Corinthians 4:1-4.

Secondly, Paul unmasks satan as the heart-blinder: "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness," Ephesians 4:17-19.

During Paul's conversion, he also received God's commission from Jesus, as the light of the world: "It will be your mission to open their eyes so that they may turn from darkness to light and from the kingdom of satan to the kingdom of God. This is so that they may

receive forgiveness of all their sins and have a place among those who are set apart for a holy purpose through having faith in Me,” Acts 26:18, (Voice).

Then, Paul finished his course by turning people from darkness to light, referencing Jesus as well as Holy Spirit as the Light: “Let no one delude *and* deceive you with empty excuses *and* groundless arguments for these sins], for through these things the wrath of God comes upon the sons of rebellion *and* disobedience. So do not associate *or* be sharers with them. For once you were darkness, but now you are light in the Lord; walk as children of Light [lead the lives of those native-born to the Light]. For the fruit (the effect, the product) of the Light *or the Spirit* [consists] in every form of kindly goodness, uprightness of heart, and trueness of life,” Ephesians 5:6-9, (AMPC).

Paul’s message was to walk in the light. God’s path would never give away any territory to satan’s shadow of death. The absolute truth you can absolutely trust safeguards you from satan’s fabricated evidence appearing real. “But what I do, I will continue to do, [for I am determined to maintain this independence] in order to cut off the claim of those who would like [to find an occasion and incentive] to claim that in their boasted [mission] they work on the same terms that we do. For such men are false apostles [spurious, counterfeits], deceitful workmen, masquerading as apostles (special messengers) of Christ (the Messiah). And it is no wonder, for satan himself masquerades as an angel of light; So it is not surprising if his servants also masquerade as ministers of righteousness. [But] their end will correspond with their deeds,” 2 Cor. 11:12-15, (AMPC).